Education Commission

Report by the Panjab Provincial Committee with evidence taken before the Committee and Memorials addressed to the Education Commission

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EDUCATION COMMISSION.

REPORT

BY

THE PANJÁB PROVINCIAL COMMITTEE;

WITH

EVIDENCE TAKEN BEFORE THE COMMITTEE,

AND

MEMORIALS ADDRESSED TO THE EDUCATION COMMISSION.

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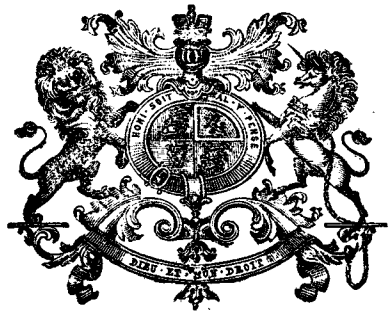

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REPORT OF THE PROVINCIAL COMMITTEE FOR THE PUNJÁB, OF THE EDUCATION COMMISSION.

PART I.

General Sketch of the History of Education in the Punjáb.

CHAPTER I.

Promise to take in hand the education of the masses in the Punjáb declared at the time of the annexation.

The Punjáb became a British Province in 1849, and in one of the earliest declarations of policy then made, the intention of Government to take in hand the work of educating the masses was emphatically declared. But although the promise was not forgotten, its performance was delayed by various causes, and in 1854 only about a dozen schools had been established. There were at that time Government schools at Amritsar, Ráwalpindi, and Gujrát. In the last-named district an attempt was made to introduce the village school system of the North-Western Provinces. A school of civil engineering had been opened at Lahore, but was soon afterwards abolished. Encouragement was also given to missionary schools at Amritsar, Firozpur, Ludhiána, Ambála, Kángra, and Kotgarh, some of which had existed before the annexation of the Punjáb.

The vernacular to be the basis of education.

In the meantime the Government of the Punjáb constantly affirmed that it was their determined and immediate purpose to take measures for imparting to the people sound elementary knowledge in the vernacular, and "to give every village throughout the land its elementary school."* The vernacular was also to be the medium of instruction in industrial schools, and where English was taught.

The Delhi territory not under the Punjáb Administration at this time.

The Delhi territory was brought under the administration of the Punjáb Government after the Mutiny, and its history at this time belongs to the North-Western Provinces. In 1792 an Oriental College, supported by voluntary contributions from Muhammadan gentlemen, was founded at Delhi for the study of Persian and Arabic; but owing to the reduced circumstances of the patrons, the funds failed. In 1825 a college was opened in its place under the Committee of Public Instruction, and in 1829 was endowed by a munificent bequest of ₹1,70,000 from the Nawáb Itimád-ud-Daula, Prime Minister of the King of Oudh. The application of the endowment was the subject of much discussion; but it was finally resolved by the committee that the Delhi College should be made an efficient institution of Muhammadan learning. The Delhi College, however, always attracted a large preponderance of Hindus; and for some years past the endowment has been applied to the support of a successful middle school, attended almost exclusively by Muhammadans, and known as the Anglo-Arabic School.

In the rest of the Delhi territory there were, previous to 1854, no schools maintained from Imperial funds; but the village school system of the North-Western Provinces had been introduced into several districts.

* *Vide* Report of 1851-53, page 183.

Indigenous schools will be described in a future chapter.

A system of indigenous schools had existed in the Punjáb, as elsewhere, from time immemorial; but as it will be necessary to go into details when describing the organisation of the Department, these schools will be fully treated of hereafter. They were described as—

Sanskrit Schools, for Bráhmans.
Arabic Schools, for Maulvis.
Patshalas, in which shop accounts and commercial writing were taught.
Maktabs, or Persian schools.

In connection with these schools, a considerable proportion of the population were taught in childhood to read the Scriptures of their religion by rote, and received some instruction in morals, faith, and ceremonial observances.

CHAPTER II.

Organisation of the Punjáb Education Department by Mr. W. D. Arnold.

Organisation of the Department.

Mr. W. D. Arnold, a son of the distinguished head master of Rugby and well known to Anglo-Indians of the last generation as the author of *Oakfield*, was appointed first Director of Public Instruction in the Punjáb in January 1856. His first business was to devise an educational machinery. It was accordingly arranged that the Education Department should consist of a Director on ₹1,200 per mensem, two inspectors on salaries ranging from ₹500 to ₹800, ten deputy inspectors on salaries not exceeding ₹150, and sixty sub-deputy inspectors on ₹40 to ₹80.

Under the control of these officers there were to be 27 district schools at a cost of ₹130 per mensem for each; one-hundred superior vernacular schools at ₹45 per mensem for each; four training schools at ₹300 each, and a Central College at Lahore at a cost of ₹2,290 per mensem.

Provision was also made for aiding, out of the general revenue, the village schools, supported mainly by the one per cent. cess, for scholarships, prizes, and contingencies. Altogether the proposed cost of the direct agency of Government in teaching, supervision, and inspection was, in round numbers, three lakhs of rupees per annum, exclusive of a further charge of ₹8,580 for grants-in-aid to private institutions.

Selection of officers.

The general machinery of the Department was naturally formed on the model of that existing in the North-Western Provinces, though the deputy inspectors in the Punjáb had each charge of two or three districts. In the selection of subordinate officials, the Director was anxious to employ as much as possible natives of the Punjáb. In the highest grades, however, it was necessary to have experience, and accordingly in the case of twenty-five such appointments, nine men were imported from the North-Western Provinces.

Character of the indigenous schools.

Statistics of indigenous schools had been collected by order of Government in 1853, and similar returns were called for by the Director for his first report; but these statistics were admitted to be incomplete and erroneous. At the same time they gave an indication of the relative importance of the various kinds of instruction sought by the people, and of its general character.

It appears that a very large preponderance of the boys at school were Muhammadans. The teaching profession was virtually in their hands, and it was remarkable that their schools were largely attended by Hindus. In the opinion of the Director, the tendency of things was throw the whole weight of government, in the matter of education, on the side of the Muhammadans. By far the largest number of schools were those in which the Koran only was read by rote. These, and schools in which the elements of Banias' accounts were taught, Mr. Arnold thought fit to exclude from the statistics, as being incapable of development into schools for general education; and for the same reason a few Arabic and Sanskrit schools, in which young men were prepared for religious functions, were omitted.

Importance of the Persian schools.

The Persian schools were said to be the most genuine educational institutions in the country. They were attended by Hindus in greater numbers than by Muhammadans, especially by the Khattris, a caste corresponding

to the Banias of Hindustán. The chief business of a Persian school was to teach the Gulistán and Bostán. It was thought sufficient to be able to read a few pages of these authors in a fluent sing-song, without understanding a word. Writing, too, was taught without much energy or success. A few schools were returned as teaching the vernacular in some form of the Deva-Nágari character; but these were chiefly schools for religious instruction. In only ten schools Urdu was taught. Under the Sikh rule, Persian had been the language for official use, and the vernacular at this time had hardly any literary existence. There were a few Urdu newspapers, and Urdu was the language of the English courts; but, in the judgment of the people, a course of Persian study was the only way to learn to write Urdu.

Income of teachers of indigenous schools.

The average income of each village school teacher was found to be less than 2½ rupees; but he was generally able to make money in other ways, in connection with the mosque, or, if he were a Bráhman, by performing the rites and ceremonies of his religion. Payments were made partly by small weekly fees, and partly by presents of grain, or even by grants of land, in which case nothing was charged to the pupils. Moreover, a considerable number of teachers carried on the work of instruction gratuitously, from a desire to devote themselves to the service of God.

The establishment of Government schools.

After ascertaining in a general way the circumstances of the indigenous schools and the disposition of the people towards education, the deputy inspectors were instructed to go to the Deputy Commissioners, and to select, with their advice, the site of the superior schools. As a general rule, the head-quarters village of the *tehsil* was preferred. The most popular and respectable teacher in the place was then chosen as *tehsili* schoolmaster, with a salary of R15 per mensem, and the boys at once began to flock to him. So far it was all plain sailing, but at the very next step the new system came into collision with the feelings of the people. The general impression was, that the children were to be taught in exactly the same manner as they were formerly by the miyán sáhib and the pandit, but that the miyán and the pandit were for the future to be paid by the State instead of by the parents. So long as Government education was supposed to mean this it was exceedingly popular; and so long as Government did nothing but give good salaries, the idea remained undisturbed. But a set of rules for the guidance of teachers was soon issued. "Then," says Mr. Arnold, "for the first time the schoolmaster heard the words—repulsive because strange—history, geography, arithmetic. Shaikh Sádi was still retained, but he was deposed from his place as absolute monarch. Persian was allowed, but Urdu was insisted on; and this change though essential and indispensable, still was a change, and, as such, unpalatable."

The Urdu language and the Persian alphabet chosen as the medium of instruction.

From the first it had been decided by Government to make the Urdu language and the Persian alphabet the one language and the one alphabet in Government schools in the Punjáb. As to the language there was at that time hardly any dispute, though the spoken dialects of the Punjáb differ widely from literary Urdu. But it was argued with some force that the shopkeeper should be taught the character and system of accounts used in business, and that where the Nágari character was in general use, it should be adopted in the schools.

Mr. Arnold admitted that the popular system of writing had some claim to be recognised in village schools; but, on the other hand, he saw an immense advantage in having only one character—that which had been adopted by Government in all its proceedings, and in which all vernacular newspapers were written. He also thought that the Persian character was used almost exclusively in the western half of the Punjáb.

Superior schools not yet opened.

The establishment of superior schools at the head-quarters of districts was postponed for the present, but the younger teachers were sent up to the normal schools for instruction in geography and arithmetic.

Two courses proposed for the maintenance of schools from proceeds of the cess.

For the expenditure of the one per cent. cess which was now taken in most districts, two courses were proposed. It might either be distributed in small sums in aid of existing village schools, or certain of the best of these schools and new schools founded in central situations, might be taken over by Government.

Assuming that a village schoolmaster might be maintained on a minimum salary of ₹5 per mensem, it was believed that a grant-in-aid of half that amount might suffice, and it seemed fair that the cess should be expended as widely as possible. On the other hand, it was clear that schools entirely supported out of the public funds could be more efficiently organised and controlled.

Mr. Arnold was of opinion that, if the education scheme had been left to district officers to carry out, the first course would have been the best; but that, with a central department, the second was the most efficient, if not indeed the only one practicable.*

Small proportion of schools affected by the policy of Government in favour of aided schools.

In respect of private schools aided by Government, the principle laid down in the despatch of 1854, that "local and private efforts should be aided by Government, in order that local and private efforts might gradually outgrow Government aid," Mr. Arnold observed, could have little application for some time to come in the Punjáb. Such grants-in-aid consisted of assistance given to a few mission schools. Most of these mission schools had been inspected by officers of the Department, and, as a rule, they were found to be decidedly superior to the Government schools, the latter having been established within the year, and not being under the control of Europeans. There were also two or three unaided schools maintained by native gentlemen, who desired to lend their assistance in forwarding the education of the people.

Female education.

It had been proposed to leave the question of female education in abeyance; but encouraging accounts received from the North-Western Provinces induced the officers of the Department to take the work in hand at once. Accordingly, by the close of the year 1856-57, a number of schools had been opened, containing about 300 scholars, nearly all of whom were Muhammadans. The selection of the teachers was generally left to the people themselves, and no rules were laid down, such as the employment of women rather than men, or of old men rather than young men. The schools were exempt from the inspection of European officers, but it was understood that they should be open to the visits of the deputy inspector. Mr. Arnold believed that these schools were genuine, but had no idea of continuing the experiment if it should appear that a considerable sum of money was spent with no result but that of teaching little Muhammadan girls to recite the Korán, which they would do readily enough without any such encouragement.

Progress of the Department during the year of the Mutiny.

The year 1857-58, like the preceding one, was spent in organisation, and considerable progress was made, notwithstanding the outbreak of the Mutiny. The number of district and *tehsili* schools increased from 107 to 110, with under 7,000 scholars at the end of each year, but the number of village schools rose from 456, attended by 6,064 boys, to 1,336, attended by 12,024 boys. Of these, 940 schools were in the Eastern Circle; for, though this half of the Punjáb was more disturbed by the war than the western half, the appointment of subordinate inspectors was completed at an earlier date, and the people were more favourably disposed to education.

Review of the work accomplished during the first two years.

The work accomplished by the Department in the first two years is reviewed by Mr. Arnold in the following terms: "We found a whole people wedded to a system diametrically opposed to that which we wish to introduce; to whom the Urdu language, which we properly wish to make the medium of popular instruction, because it is the nearest approach that exists to a common vernacular, is utterly inconsistent, and indeed opposed to the idea of erudition and learning. Urdu is as offensive to a learned Arabic scholar as vernacular English in connection with English subjects would have been to a scholar of the age of Erasmus. We found a people ignorant of the geography of their own province, ignorant that there was such a science as geography, and therefore prepared to reject geography, as men are inclined to reject whatever is strange to them. We found them in the matter of arithmetic divided into two main classes,—the Khattris, trained by long practice to great skill and quickness in mental arithmetic, but at a loss directly they got beyond their accustomed problems, because unacquainted with scientific methods; and the Muhammadans, scorning the whole business as

* The *halkabandi* system of the North-Western Provinces was actually adopted. Lieutenant Paske, in 1859, reported that the plan of aiding indigenous schools was tried for two years; that the teachers received ₹5 per mensem each, and were treated as Government servants.

This Chart would be useful for readers in clearly under-standing the Scheme of Woman's Education as propounded in chapters XII, XVI, XVII, XIII, XX

A GENERAL OUTLINE OF WOMAN'S EDUCATION.

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"Education should give women wide outlook and deep culture without in any way unfitting them mentally and physically for Maternity." (*The Author*)

PRIMARY to HIGHER.

PRIMARY. (*Including middle School*)
4 Years. 3 Years.
Co-educational.
(Ch XVIII) Age 5 to 12

POST PRIMARY
Non Co-educational.
Age 12 to 19.

Method of Education:--

I Co-educational in the Primary and Non co-educational in the secondary and College Stage as far as practicable.

II Education and Examination through the medium of Vernaculars in the Secondary and College Stage.

III English as a compulsory second Language in the High School and College stage.

IV Minimising Stress and Strain of studies by using improved methods of Education & Learning by

(A) Improving the present examination system and making it more rational and Practical.

(B) Increasing the value of every day work & lessening the importance of final examinations.

(C) Making Teacher the Examiner.

(D) Adopting new teaching methods such as Dalton Plan and Cultivating Library reading habit.

Pre-marriage Education Age 5 to 19.

Normal School. Age 12 to 15

- Age 15 to 16 Kindergarten.
- Age 15 to 18 Diploma in Domestic Science or Housewifery. (Ch XVII)
- Age 15 to 16. Hand Work.

Medical Work. Age 12 to 16

- Nursing.
- Midwife.
- Compounder.
- Health Visitor.

High School. Age 12 to 16 (Ch. XVI, XVIII)

Continuation School Age 13 to 16

Afternoon and Evening classes & Summer classes. (covering a period of one or two years' regular school period).

House Keeper, Governess, Trained Cooks, Laundry Work, Sewing and Dressmaking, Agricultural Pursuits such as Fruit-growing, Market-gardening, Dairy-farming,

Poultry & Bee keeping. Stock breeding. Village Dai, Health visitor. Hand weaving & Hand spinning, etc.

(Ch.XII & XVIII)

(A) HIGH SCHOOL STAGE Age 12 to 16

Compulsory Subjects.

1 Vernacular. 2 English.
3 Civics and General knowledge of Indian and English History.
4 A course in Domestic science, Hygiene, Child care.

(Page 184)

Voluntary Subjects.

1 Drawing. 2 Music. 3 Sewing, Needlework.
4 Education. 5 Nursing & Midwifrey.
6 Pharmacy and Compounding.
7 Household crafts.
8 Physical Education.
9 Art of writing etc.

(Pages 235, 236, 237)

High School Diploma in Domestic Science
Compulsory Courses in

1 Courses in Domestic Science. (Page 184)
2 Elementary Physics & Chemistry.
3 Elementary Drawing or Music.
4 Elementary Education.
5 Physical exercises & games.
6 Elementary Nursing & care of the mother etc.

(Pages 198-205) Ch. XVIII & XX.

INDIAN WOMEN'S UNIVERSITY.

(B) UNIVERSITY STAGE Age 16 to 19

- Medical school. (Anglo Aurvedic) preparing students for the L. C. P. S. degree in Medicine.
- School of Pharmacy preparing students for a B. Ph. Degree.
- Arts College course preparing students for a G. A. Degree. Ch.XVIII. XX
- Secondary Training College teaching B. T. Degree courses.
- School of Music leading to a B.Music Degree.
- School of Painting, Architecture, Home Decoration, leading to a B. Painting Degree.
- Department of Household and Social Sciences preparing for B. Sc. Degree.(Ch.XVII)
- Department of Indian Theology and Comparative Religion and Puranik and Vedic study, preparing for a B.D.degree in Religion.

Compulsory.
1 Vernacular. 2 English. 3 Home Economics. (P. 212) 4 Sociology & World's History. (P. 239)

Voluntary.
1 Pedagogics. 2 Music. 3 Painting & Photography. 4 Journalism. 5 Library Organization. 6 Needle work Etc.

Education after Marriage.

(C) UNIVERSITY CONTINUATION STAGE Age 19 onwards.

Diploma in Post-Graduate courses.

1 Pedagogics.
2 Journalism.
3 Library Organization.
4 Domestic and Social Sciences.
5 Fine Arts such as Music. Painting etc.
6 Healing Arts such as Nursing& Psychological Medicine.
7 Needle work (Advanced Teacher's course.
8 Art of Drama, Novel & Story writing.
9 Sociology and Social Administration. etc.

(Ch.XVIII, XX)

Research Degree in

1 Child Psychology & Methods of Child Education.
2 Child nursing & Mother care problems.
3 Food Science. Home & Kitchen problems.
4 New methods in Agriculture pursuits.
5 New Methods in Vocal & Instrumental music.
6 Indian & Western Sociology. & Social Problems
7 Education. (a) Philosophy (b) History (c) Method.
8 Indian Religion& Ancient Indian History as illustrated by Mahabharat and Puranas.
9 Comparative Philology and Vedic Literature.

(Ch.XVIII, XX)

University Extension.
Education for all Women by:-

1 Afternoon, evening & summer Classes in professions and occupations suitable to women.
2 Extensive lectures on different useful problems in which women are particularly interested.
3 Correspondence courses in different useful subjects such as learning English, Hindi and other useful languages. Nursing, Midwifery, Health & Sanitation, Music, Painting, and Domestic Science subjects etc.

(Ch.XIII, XVII)

quite unworthy of a scholar and gentleman, to say nothing of a 'True Believer.' In short, we found a people with their own idea of the meaning of education, and to whom our idea of the meaning of education was thoroughly distasteful, as to an Asiatic everything is distasteful which is new. The progress made is that in every *tehsili* school, and in most village schools, all boys have learnt, or are learning, the art of reading and writing their native languages; that in every *tehsili* school there are boys, Muhammadans as well as Hindus, acquainted with the first four rules of arithmetic, with the rule-of-three, and generally with vulgar fractions; that in every *tehsili* school there are boys able to give an intelligent account of the early Muhammadan invasions of India, and to pass a good examination in the geography of their own country, of India, of Asia, and of the globe. Now, I am not saying that this is a very great amount of knowledge, but I think it is fair progress for two years from the state of things I have described."

Statistics of indigenous schools said to be untrustworthy.

The statistics of indigenous schools were declared to be inaccurate, though not on the side of exaggeration. To obtain a perfect statistical record of these schools would have required a special establishment.

Remarks on the sale of books, fees, &c.

A book and translation depôt had now been established in connection with the Director's Office, and many new school books were published, though not sufficient to meet the demand. School fees were as yet levied only from boys who were learning English. These paid six annas a month, or, if their parents contributed to the agricultural cess, three annas. As for the principle of levying fees, the orders of the Honourable Court of Directors left no choice, but at present it seemed unwise to press the matter.

Conclusion of Mr. Arnold's last report.

Mr. Arnold's Report for 1857-58 concludes as follows: "The fact that during this memorable year educational organisation has been carried steadily forward is, I venture to think, one of no little importance, as testifying more signally perhaps than any other proof how effectually, amidst the storms which have raged around us, peace and order have been maintained in the Punjáb."

CHAPTER III.

History of the Establishment of Primary Schools.

Mr. W. D. Arnold succeeded by Lieutenant E. H. Paske in temporary charge of the office of director.

Mr. Arnold left India in February 1859 in consequence of ill-health, and shortly afterwards died in Europe. His successor, Lieutenant E. H. Paske, an officer of the Punjáb Commission, who received temporary charge of the office of Director, continued the work of organisation on the same lines. But by this time a good deal of hostile criticism on the part of district officers had been passed upon the operations of the Department; and a few months after his appointment, the Officiating Director, by the desire of the Lieutenant-Governor, drew up a memorandum reviewing the work of his predecessor.

Extract from Memorandum by Lieutenant E. Paske, Officiating Director of Public Instruction, Punjab, No. 155 of 9th August 1859, paras. 2, 3, 43, 44, 45.

His description of the establishment of primary schools, which is of special interest, is reproduced here *verbatim*, in order that the spirit of the time may be understood:—

"At the close of 1855, the late Mr. W. D. Arnold was appointed Director of Public Instruction for the Punjáb, and at once drew up a scheme suggestive of a system of education suitable to the requirements of the province. This scheme, copied in all essential respects from that introduced some years previously in the North-Western Provinces, was approved by the Local and Supreme Governments, and was practically introduced during the early part of 1856.

"The scheme was based upon the principle of making existing indigenous village schools the nucleus of a new, improved and organised system. These schools were to be regarded as the mainspring of the whole system of popular education, by means of which the bulk of the people were to be taught the three elements of science—reading, writing and arithmetic. It was proposed to search out and foster existing indigenous schools, and to support them by appropriating for their use, the one per cent. cess on the land revenue, which

had been introduced into several districts, and was about to be levied universally throughout the Punjáb.

"Thus the schools would be partly supported by Government, and would be therefore in some degree amenable to Government supervision; while the aim of the Government would be to introduce and substitute useful and systematic instruction of an elementary character, in place of the desultory, impracticable course of study then existing. But many villages were too small to maintain efficient schools; and the yield of the one per cent. cess was too limited to admit of assistance being rendered universally to every village. It was therefore proposed to adopt the *halkabandi* system followed in the North-Western Provinces,—to group three, four, five or six villages together; to establish a school in the largest and most centrical of these villages, and to allow the one good school to supply the wants of the rest of the villages in the group. *

* * * * * *

It has been shown that the scheme of organising village schools was based upon the principles of supporting and fostering existing indigenous schools; that it was proposed to search out these schools, and to assist them with pecuniary aid from the yield of the one per cent. cess; that, thus partially supported by the State, they would be in a measure amenable to Government rules and Government supervision, and might become institutions where the mass of the people could receive instruction of an elementary but useful character. This scheme, sound in theory, has failed practically, after a trial for a period of two years after the first introduction of the scheme. The yield of the one per cent. cess in each district was expended in affording aid to the indigenous schools of that district, on the understanding that those schools were still to be mainly maintained by those who had established them. In many localities, however, it was found that the people tried to rid themselves of the responsibility of maintaining their own schools, and to throw the entire burden of their support on the State. In other localities, it was found that the additional funds supplied led to no improvement of the schools. The teachers readily accepted the increase of pay, but they did not fulfil the conditions on which such increase was allowed; they did not adhere to the rules prescribed by the Department, nor did they attempt to adopt the plan of instruction laid down for their schools. Thus all efforts to elevate the standard of indigenous schools failed; they continued, what they were at starting, schools in which these boys were taught the Korán and Shastras (according as the teachers were Mussalmans or Hindus), and in some of which a certain amount of secular instruction of a fantastic desultory character was also imparted.*

"Attempts to raise the standard of indigenous schools having proved unsuccessful, efforts were made to establish new village schools, supported entirely from the yield of the one per cent. cess. In villages where it was considered desirable to establish these schools, teachers were appointed by the subordinate officers of the Department on fixed salaries of ₹5 each; a few simple rules were drawn up for the guidance of the teachers, and a plan of an elementary course of instruction was prescribed for adoption in the schools. But this modified plan did not succeed. Subordinate officers made bad selections. Instead of appointing the best qualified teachers, they selected for the most part the old teachers of the indigenous schools, with a view of meeting the wishes of the people. These old teachers, with small pay and no prospect of advancement, did not find inducement sufficient to make them follow the scheme prescribed by Government. They fell back upon their old time-honoured but useless system. So the new schools became a revival of the old indigenous schools.

"Moreover, in contravention of the neutrality principle upon which the operations of the Department are based, these schools became, in too many instances, of a religious character. Subordinate officers, especially those of the Muham-

* "The intention of Mr. Thomason's government at that time was to establish a standard Government school at each tehsil, and subsidise and improve by inspection the 'indigenous' village schools—not to supplant them by Government schools. Before long, however, it was found that the indigenous schools did not possess in themselves any elements which were capable of development into useful schools, imparting even a primary education; and by degrees the principle of establishing Government schools in the villages was accepted."—*Report on Education, North-Western Provinces 1871-72, paras. 3, 4, of orders of Government.*

madan creed, zealous for their faith and in direct opposition to the rules of the Department, were appointed as teachers—men whose fanatic character rendered them unsuitable as secular teachers. Thus it was found that a large proportion of the village schools were no more or less than religious institutions, presided over by the village *pirs* or their disciples, conducted within the threshold of mosques, and in which reading the Korán formed the principal course of study.

"Within the last few months,* the system has been changed, and a different policy is now pursued. At starting, two great concessions were made for the sake of popularity. In order to win the people, the schools were made, not what they ought to have been, nor what it was desired they should be, but what the people wished them to be. Now, however, the schools have been remodelled upon the system it is desired to introduce. The change was at first unpopular, but any people, however ignorant, if not deterred by a timorous policy and half measures, will learn to appreciate what is really for their good, and the new scheme is now becoming popular. All schools have been removed from mosques and other buildings of a religious character. Old and inefficient teachers, and those, too, who were selected solely for their priestly merits, have been removed. Provision has been made for securing the services of efficient teachers by ensuring prospects of advancement. Village school teachers have been divided into three grades on salaries of R5, 7 and 10." . . . . .
(*Memorandum No. 155, dated 9th August 1859, paras. 2, 3, 43, 44, 45.*)

CHAPTER IV.

Transfer of the Cess Schools to the District Officers.

Retirement of Lieutenant Paske, and appointment of Captain Fuller as Director.

Lieutenant Paske reverted to his appointment in January 1860, and was succeeded by Captain A. R. Fuller, who was the second permanent Director of Public Instruction in the Punjáb.

Although Lieutenant Paske had declared that the new arrangements as described above were working satisfactorily, a more radical change was contemplated by the Government. This was the transfer of the vernacular schools from the control of the Department to that of the district officers. The circumstances of this important measure are related in Captain Fuller's first report, that for 1859-60. The idea had gradually been impressing itself on the minds of many intelligent officers, that the educational system of the North-Western Provinces was unsuited to the Punjáb. The Education Department stood too much by itself, and was too much dissociated from the civil authorities. Various efforts were made to secure closer co-operation between district and educational officers, but it was admitted that all the orders issued with this intent had failed to produce any result. While the direct management of hundreds of schools was vested in each inspector, aided by his native assistants, the district officers could not be brought to hold themselves responsible, but took up the position of independent critics. A modification of the existing scheme was considered necessary by Government, and opinions were called for. The response was not doubtful.

According to Captain Fuller's report, the native supervising agency was denounced as a body of corrupt, profligate and seditious public servants; the schoolmasters as illiterate and useless; and the Director and inspectors were not spared in the wholesale condemnation. Their privilege of visiting the hills in the hot weather was fiercely attacked, and the Department was stigmatised as a refuge for the invalid and the indolent. This vehement denunciation may provoke a smile of incredulity, and Captain Fuller hastens to add that, on the whole, it seems to have been very unjust. It was plain, however, that a better system was required, and it was decided by Government that the executive management

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* February—August 1859.

of all vernacular schools should be transferred to the Deputy Commissioners in charge of districts. The new constitution commenced from the 1st May 1860, and has been in operation ever since.

At the same time other reforms were introduced, the most important of which was the dismissal of the native inspectors, and the employment of the *tehsildars* instead, as visitors and superintendents.

Limitation of expenditure from Imperial revenues.

The verdict of official opinion was so unfavourable to the Department, that for the present no extension of its operations was thought advisable. It will be remembered that Mr. Arnold drew up a scheme, which would have eventually led to an expenditure of three lakhs of rupees in addition to the educational cess. The amount sanctioned by the Supreme Government from the general revenues of the State was limited to two lakhs, and a schedule of establishments was prepared somewhat in excess of that amount. But it was now decided that the cost of educational establishments as they actually existed in 1859 should not be exceeded; and although the Delhi and Hissár Divisions had subsequently been added to the territory of the Punjáb Government, the expenditure from Imperial revenues was limited to one lakh and sixty thousand rupees. This necessitated the transfer of the cost of the *tehsili* schools to the educational cess fund, and in consequence the reduction of a number of village schools, besides putting an end to the arrangements which were contemplated for extending the system.

Statement of Schools and Scholars, 1856-1860.

Number of schools and scholars connected with Government.	1856-57.	1857-58.	1858-59.	1859-60.
Schools	583	1,465	2,188	1,878
Scholars	13,610	19,505	38,211	45,686

It has been stated that the annual expenditure from Imperial revenues during this period did not exceed ₹1,60,000. The collections under the one per cent cess rose from one and-a-half to two lakhs per annum, and the unexpended balances of the earlier years were utilised to meet the deficiency resulting from the limitation of the Imperial Budget.

Indigenous schools.

In the report for 1856-57, indigenous schools were returned as 2,974 in number, with 23,792 scholars on the rolls. In the following year there were said to be 3,461 schools, with 26,317 scholars. But from these returns, religious schools and those in which shop accounts only were taught are omitted, as explained above in the report for 1859-60, and for several years afterwards no statistics of indigenous schools appeared; and the Director declared that such returns as had been made were wholly untrustworthy, that no machinery existed for collecting the information required, and that the schools themselves were for the most part destitute of permanence and stability.

CHAPTER V.

Progress of Education from 1861 to 1866.

During the first five years of its existence, the main business of the Department was the organisation of primary and secondary schools. At the end of that period, at the head-quarters of nearly every district, there was a Government or mission school of a superior class, in which English was taught, and there were upwards of 1,800 vernacular schools, mostly of an elementary character.

In the next five years, from 1861 to 1866, there was no increase in the number of schools for boys, though the number of scholars on the rolls was almost doubled; but a great effort was made for the extension of female education. The number of schools for girls rose from 52, with 1,312 scholars, to 1,029, with 19,561

scholars. This interesting movement will be described below. The same period witnessed the opening of Government Colleges at Lahore and Delhi, and of an aided college at Lahore in connection with the American Presbyterian Mission school. The education of prisoners in jails was also undertaken. Expenditure by Government upon education increased by nearly a lakh and-a-half, and at the end of 1865-66 amounted to ₹5,45,109, not including three lakhs from other sources.

Educational Committee at Lahore.

During the cold weather of 1863-64 an Educational Committee, consisting of some of the chief officers of Government and missionaries interested in education, was convened at Lahore, under the orders of the Lieutenant-Governor for the purpose of discussing such measures as might be necessary to carry out, to its fullest extent, the despatch of 1854. A good deal of the time of the committee was devoted to drawing up schemes of study, and to the details of a plan for establishing a school of industry and design; but the most interesting of their debates in this connection, are those which deal with grants-in-aid and the withdrawal of the Government school from Lahore. The committee recommended that capitation grants should be made to aided schools, irrespective of their income from private sources; that Government scholarships should be tenable in aided schools; and that aided schools should be protected by levying fees with greater strictness in Government schools. Moreover, the Reverend C. Forman, of the American Presbyterian Mission, a gentleman whose educational work will never be forgotten in the Punjáb, declared that his school at Lahore was prepared to receive all the pupils that would come, and proposed that Government should withdraw from the field. The transfer of the Government school at Lahore to the American Mission does not appear to have been recommended by the committee, having been strongly opposed by the Director of Public Instruction, who maintained that there was ample room for the operations of Government as well as for private enterprise; but the resolutions of the committee respecting grants-in-aid, schemes of study, a school of industrial art, and other matters, were approved by the Lieutenant-Governor. Eventually the rules for awarding grants-in-aid proposed by the Punjáb Government were negatived by the Government of India, and in 1865 a code was sanctioned in which the principle of limiting the contributions of Government to the equivalent of the proceeds from private sources was strictly enforced.

These rules, which were adopted from the North-Western Provinces with some alterations, are still the code under which grants-in-aid are given in the Punjáb.

In the first article it is distinctly asserted that "the object of a system of grants-in-aid is to promote private enterprise in education under the inspection of officers appointed by Government, with a view to Government being thus enabled gradually to withdraw, in whole or in part, from the task of direct instruction through Government establishments, in compliance with the hope expressed by the Right Honourable the Secretary of State for India, that private schools, aided by Government, would eventually take the place, universally, of the several class of Government institutions."

Effects of the transfer of vernacular schools to the management of district officers.

The immediate effect of the transfer in 1860 of vernacular schools from the management of the officers of the Department to district officers had been a large reduction in the number of schools, and apparently had led to considerable fluctutations in the attendance. The Director reported next year that the new system was both economical and efficient, but that, although there was a marked improvement wherever the Deputy Commissioners applied themselves to their new duties with all the energy that was required by the circumstances, in some cases where officers were overburdened with other work, or had little taste for, or faith in, schemes for educating the masses, the new system had broken down. It was found, too, that the *tehsildars* were unable to manage the schools without professional assistance, and the deputy inspectors and sub-deputy inspectors were soon restored under the name of school mohurrirs, who were for the most part the same officers on reduced salaries acting under the orders of Deputy Commissioners. Eventually, a compromise was in practice effected between the old and new systems. The control of vernacular schools remained in the hands of the district officers, but the inspectors exercised the

function of professional advisers, and by their recommendations obtained as much influence as was necessary, or as perhaps they had ever enjoyed.

Increased desire for learning English.

Between 1861 and 1866 the number of students learning English increased from 4,439 to 13,181. The notion that knowledge of English would lead to profitable employment had got abroad, and many officers thought that the desire for English, from whatever motive it might spring, ought to be encouraged. Accordingly it was ruled that an elementary English class might be opened in any vernacular school if the people would guarantee a subscription of ₹15 per mensem, and an equivalent grant-in-aid from Government was promised.

Afterwards it appeared that a smattering of English, learnt from an imperfectly qualified teacher, was not of much use, and most of the elementary English schools were discontinued.

Female education.

Perhaps the most interesting fact in the history of education in the Punjáb at this time is the multiplication of female schools. In February 1862, a grand Educational Darbar was held at Lahore, under the presidency of Sir R. Montgomery, the Lieutenant-Governor, who impressed upon the European officers and native gentlemen present the importance which he attached to the education of women, and invited their co-operation. A year later, in his review of the measures taken in consequence, the Lieutenant-Governor declared that a great movement of vast importance to the moral and intellectual welfare of the inhabitants of the Punjáb had been begun, and that the prejudices of centuries were being overcome.

Again, in his remarks upon the report for 1863-64, the Lieutenant-Governor declares that these schools, which had continued to increase, "are chiefly remarkable as a proof of the zeal and readiness with which the people of these provinces can respond to an external impulse involving a radical change in their habits, provided they are assured of its beneficial tendency."

The Director had recommended that an increase of pay should be given to those teachers whose schools were open to inspection, but the Lieutenant-Governor desired that nothing should be done to excite the prejudices which had been set at rest.

For the present the number of schools and scholars continued to increase, and at the end of 1865-66 amounted to about 1,000 schools, with 20,000 on the rolls. Of these two-thirds are classed as aided schools, being more or less under the patronage of native committees, and to some extent maintained by them.

The girls attending school were Hindus and Mussalmáns in nearly equal proportions, though the Government schools contained a large majority of Mussalmán girls, and the aided schools of Hindus.

Sir Donald Macleod, who was now Lieutenant-Governor, thought the continued increase of female schools gratifying, though the tenor of the reports regarding the state and progress of education in those institutions was not so favourable as could be wished, and he desired that district officers should guard, as far as possible, against abuses, which the absence of inspection was likely to encourage: and though he would by no means insist upon inspection, if such inspection were really distasteful to the people, he wished to see some effective guarantee that the large sum expended from the public revenues was applied to the purposes intended.

It appears that schools were opened and scholars enrolled in large numbers without much difficulty, but that for the most part little progress was made after the first step. An explanation is furnished in the following extract from an inspector's report: "In the absence of any regular inspection, it is impossible to speak with confidence as to the state of these schools; and native gentlemen connected with them are singularly ignorant or reserved about the amount and kind of work done in them. It is certain, however, that a large proportion of schools recently taken under the patronage of Government are nothing more than the infant schools which have existed from time immemorial, for the purpose of conveying some little religious instruction. Where *parda* is not strictly observed—particularly in the villages,—girls of four or five years of age are sent to an old *guru* and read texts legibly written for them on a

black-board, or, in the case of Muhammadans, passages from the Korán. The regular course of instruction goes on at intervals for about six months; but women who work out of doors are glad to send their young children at all times to be taken care of."

The case of the girls' schools was similar to that of the boys' schools when first taken in hand by the Department. So long as the teachers of indigenous schools received pay from the State for doing what they had done all along without it, Government control was cordially welcomed; but the moment an attempt was made to improve the *maktab* or *patshala*, all were up in arms. The indigenous system of religious education for girls easily adapted itself to the form which an elementary school for general instruction would naturally take in the beginning; but the people had no desire, and the teachers did not know how, to go further. Training schools were established for the education of women who might replace the *gurus* and *mullás*, but social difficulties prevented their employment after they had become qualified to teach, and in the end few of the schools for girls were satisfactory except those managed by European ladies.

The system of inspection.

At this time (1865-66) there were four inspectors of schools under the Director. Each inspector had a native deputy inspector as his personal assistant. The district schools, which remained under the control of the Department, were visited, as a rule, three times in the year; aided schools and all vernacular schools, once a year. The inspector used to spend the whole of the cold weather in camp, and as far as possible, examine personally all the vernacular schools. The Ambála circle contained 473 vernacular schools; the Lahore circle, 705; the Ráwalpindi circle, 453; the Frontier circle 186. It would, of course, have been impossible to visit all these schools *in situ*, but three or four schools were usually collected wherever the inspector pitched his camp. Only the boys of the higher classes were called in, though often the whole school would be attracted by the interest which they naturally took in the proceedings. There were some advantages in the system; emulation was excited, and the effect of such an examination might be judged from the deterioration of the few schools which from accidental causes failed to appear before the inspector. Had the school *mohurrirs*, who now, with the *tehsildars*, managed the vernacular schools, been more efficient, it might have been better for the inspector to visit selected schools; but the system followed was suitable to the circumstances of the time, and efficient.

During the hot season, the inspectors were not required to be in camp; but they visited their district schools and some of the superior aided schools, devoted some time to the superintendence of the training schools for teachers, and conducted written examinations, or were occupied in the preparation of school-books, studying the languages of the country, and other miscellaneous work. But they had a good deal of leisure, and usually spent some months in the hills.

School Committees.

School committees, composed chiefly of respectable natives, were appointed for nearly every superior school under Government control; but they had no power or responsibility, and in consequence took very little interest in their duties. Most of the persons on these committees had little knowledge of the business of a Government school, and could be of little assistance beyond showing their good-will.

Grants-in-aid.

The following statement will show the distribution of grants-in-aid for 1865-66:—

Amount and distribution of Grants-in-aid, 1865-66.

	Number of institutions.	Cost to Government (in rupees).
Mission College, Lahore	1	447
Private schools, higher class	18	56,319
Do., middle class	52	14,087
Do., lower class	3	318
Do., for girls	699	23,410
	773	94,581

Of the above, 18 private schools of the higher class were chiefly mission schools, and 52 of the middle class chiefly the English departments of vernacular middle schools, which would now be called Government schools. There were three training schools for native mistresses receiving a grant-in-aid of ₹1,200 per annum; but they are included here with schools for girls, as they do not appear to have supplied teachers, except to a very limited extent.

CHAPTER VI.

Origin of the Punjáb University College.

Origin of the Punjáb University College.

The extensive scheme of female education described above, was one result of a general effort for the promotion of the moral and intellectual welfare of the people of the province. Conferences were held to inaugurate social reforms; a school of art and design was projected; and an exhibition of industry was held at Lahore in 1864, with great *eclát* and success.

About the same time and in the same connection, a claim was put forward for the establishment of a separate University in the Punjáb. This movement appears to have originated, or at least to have taken shape, in consequence of a letter which Sir Donald Macleod, soon after his assumption of the office of Lieutenant-Governor of the Punjáb, caused to be addressed to the Director of Public Instruction, in which that officer was urged to devote his earnest attention to the project of creating a standard vernacular literature through the co-operation of those persons amongst the people who had received a superior education in the knowledge of the West, and, while they had mastered English and perhaps other languages, had not neglected the classical study of their own.

Dr. Leitner, who had recently been appointed Principal of the Government College at Lahore, and who, though a stranger in India, had spent many years in Muhammadan countries, threw himself with energy into the discussion which was thus commenced.

His first step was to establish a kind of literary club, consisting of European and native gentlemen, which assumed, and still flourishes under the name of the *Anjuman-i-Punjáb*. The society was prepared to debate upon all matters of social and political interest, but its principal object was declared to be twofold—

1st, the revival of ancient Oriental learning;

2nd, the diffusion of useful knowledge among all classes of the native community through the medium of the vernaculars.

To attain the end in view, the members were divided into a number of committees for the various branches of the work taken in hand by the *Anjuman*, including voluntary examinations in the classics and vernacular languages of the country. A free public library and reading-room was established. During the year 1865, about forty papers were read at the general meetings. Among the subjects chosen for discussion were the following: the laws of health; the authoritative control of moralty; the rise, decline, and revival of learning among the Arabs and Indians; the introduction of machinery and foreign arts into India; the departmental system of education; polygamy; the *pardah*; cotton presses; agriculture; the improvement of the vernaculars. But the chief practical business of the *Anjuman* was the foundation of an Oriental University, as it was then called, for Upper India.

The organisation of this University upon a thoroughly popular basis was prosecuted with unflagging zeal, and early in 1866, an address from the native gentry of Lahore and Amritsar elicited from the Lieutenant-Governor, Sir Donald Macleod, an interesting and valuable expression of opinion in favour of the scheme.

Progress of the scheme for founding a University.

Two years more were spent in discussion, and in the spring of 1868 a general meeting was held at Lahore under the presidency of Sir Donald Macleod, for the purpose of drawing up a scheme for submission to the Government of India.

Resolutions were accordingly passed to the following effect:—

that the University should be exclusively for the Punjáb, and that it should be located at Lahore:

that it should be a teaching as well as an examining body, and that it should take up the teaching of the students from the point at which the Government Colleges leave it off:

that education be conveyed, as far as possible, through the vernacular:

that the highest honours of the University should be reserved for those who, in addition to Arabic or Sanskrit, had a thorough knowledge of English; but that literary merit and learning should be recognised in those who might be unacquainted with English, and in English scholars without proficiency in the Oriental classics.

At a subsequent meeting, it was further resolved that, as the funds at the disposal of the University would not at present suffice to defray the cost of a collegiate department, the Senate should be empowered to expend funds in increasing the resources of the existing Government Colleges, provided that their system was modified so as to harmonise with the principles of the University.

The University College sanctioned by Government.

The proposal to establish a University at Lahore was recommended to the Government of India by the Government of the Punjáb in a letter dated 27th May 1868 (No. 235). This was replied to in a letter from the Secretary to the Government of India, No. 558, dated 19th September 1868, which will be found in the Appendix to the Punjáb University College Calendar, 1874-75, and requires only a brief notice here. The Governor General in Council, it said, believed that the demand for a University in Northern India must ere long be admitted, but he saw many objections to the present scheme. He was willing, however, to sanction a grant-in-aid equivalent to the annual income of ₹21,000 expected from private sources, on condition that, instead of expending the funds in establishing a University or examining body, they should "be expended on the extension and improvement of the existing Lahore Government College on the principles advocated by the Punjáb Government."

The decision of the Government of India caused much disappointment in the Punjáb, and the idea of a University for Northern India was equally unacceptable to the persons who had been engaged in a similar movement in the North-West Provinces. After further correspondence, the Government of India acceded to a compromise which was far from satisfying the promoters of the Punjáb University, but was accepted by them as a step towards the fulfilment of their design. The constitution* of the Punjáb University College, which was now established, is contained in certain documents which can only be summarised here.

The value of the spontaneous efforts of the native and European community of the Punjáb for the establishment of a local institution was fully recognised; but it was feared by the Governor General in Council that the degrees conferred by a Punjáb University would necessarily be of an inferior character, and might therefore operate injuriously on the spread of the higher branches of learning in India. It was understood, however, that the Punjáb Government was willing that the proposed institution should for the present not grant degrees, but certificates only; and would consent to conditions in order to secure sound teaching and trustworthy examinations. These conditions are contained in the statutes. The pecuniary assistance which Government would be prepared to afford had been already explained in letter No. 558, dated 19th September 1868.

The views of the Government of India were cordially accepted by the Secretary of State, and shortly afterwards a notification of the Government of India was published sanctioning the establishment of the Punjáb† University College, and a grant-in-aid of ₹21,000 from the Imperial revenues.

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* See Punjáb University Calendar for 1881-82, pp. 21-28, quoting Government of India letter No. 262, dated 22nd May 1869; Secretary of State's despatch No. 13, dated 5th August 1869; Notification of Government of India No. 472, dated 8th December 1869.

† Then styled the Lahore University College.

The statutes.

The statutes of the Punjáb University College, which were annexed to the Notification, were to the following effect:—

I. The special objects of the Punjáb University College shall be—

(1) to promote the diffusion of European science, as far as possible, through the medium of the vernacular languages of the Punjáb, and the improvement and extension of vernacular literature generally:

(2) to afford encouragement to the enlightened study of Eastern classical languages and literature: and

(3) to associate the learned and influential classes of Government in the promotion and supervision of popular education.

The above are the special objects of the institution; but at the same time every encouragement will be afforded to the study of the English language and literature; and in all subjects which cannot be completely taught in the vernacular, the English language will be regarded as the medium of examination and instruction.

II. The governing body of the institution shall consist of—

(1) a Senate, composed of a president, who shall be the Lieutenant-Governor of the Punjáb, members appointed by the president, representatives of Independent Chiefs, certain officers of Government:

(2) an executive committee or committees, appointed by the votes of members of the Senate.

III. The Senate shall have power—

(1) to confer after examination certificates of proficiency, in conformity with the principles set forth above, provided that the examinations be conducted by persons other than those who have been engaged in teaching the candidates:

(2) to expend the income at its disposal in the establishment of fellowships and scholarships; in rewards for translations from European standard works and original treatises; the establishment of a collegiate department, or grants-in-aid to other colleges; the entertainment of a registrar and other necessary office establishments; and the adoption of other measures for carrying out the purposes of the institution:

(3) to frame regulations for carrying the purposes of the institution into effect, subject to the following instructions:—

(*a*) Examinations shall be conducted and instruction conveyed, as far as possible, in and through the vernacular, provided that the study of English shall form one of the most prominent features of the teaching in all the schools or colleges connected with the institution, and that both teaching and examination which cannot with advantage be carried on in the vernacular, shall be conducted in English.

(*b*) Efforts shall be made to discourage superficial scholarship by examining in subjects rather than in text-books, by means of oral examination, composition, and translation, and, as far as possible, diminishing the number of obligatory subjects.

(*c*) A thorough acquaintance with the vernacular shall be a necessary condition in the award of certificates, fellowships, and other honours.

(*d*) Proficiency in Arabic or Sanskrit or some other Oriental language, combined with English, shall be a necessary condition for obtaining the highest honours of the institution; but provision shall be made for recognising proficiency in literature and science without any such condition, provided such attainments are combined with a fair acquaintance with the more important subjects of European education.

IV.—In addition to being the governing body of the Punjáb University College, the Senate as above constituted shall be, with the educational officers of Government, the consulting body in all matters of instruction, including primary education.*

Inauguration of the Punjáb University College.

On the 11th January 1870, Sir Donald Macleod, as President, opened the Punjáb University College with an address to the Senate, in which he recapitulated the successive steps by which matters had arrived at their present position. He described has own share in the movement, which was due to his conviction that, notwithstanding the length of time our Education Department had been in existence, we had made hardly any appreciable progress, in Upper India at all events, towards the formation of a really superior vernacular literature, and congratulated the native nobles and gentlemen present on the arrival of the day to which many of them had long looked forward anxiously and hopefully. At the conclusion of this address, resolutions were passed by which Dr. Leitner was appointed registrar, and an executive committee was nominated. Frequent meetings were subsequently held. The President selected Mr. Egerton to be Vice-President. The institution was allowed to adopt the title of the "Punjáb University College" instead of that of the "Lahore University College," which had been given in the first instance. Finally, it was decided to apply to Government to place the Lahore Government College under the Senate, the appointments still continuing in the hands of Government; but this proposal, though supported by the Lieutenant-Governor, was never carried out.

During the year 1870, schemes for examinations in arts and Oriental languages were drawn up and publicly notified; the Oriental school, which had been in existence for some time, was expanded into a college; a law school was opened; and the Lahore medical school incorporated with the University College by affiliation. In December, a report of progress was submitted to the Senate by the registrar, which set forth that the undergraduates in arts in the Government College had been doubled through the aid afforded by the University College in the shape of additional scholarships; that sixty students were preparing in the Oriental College for the certificates of proficiency in Oriental languages; and that seventy were attending the classes of the law lecturer.*

CHAPTER VII.

Progress of Education, 1866-68.

General Report for 1866-67.

Nothing of particular interest occurs in the Educational Report for 1866-67. The small number of students attending the colleges, and the consequent high cost of their education, were noticed. There was some decrease in the number of boys studying English. This is attributed by the Director to the movement in favour of an Oriental University, but was also, without doubt, a natural reaction when it was found that a smattering of English had little value in the market.

The chief event of the year was a renewed attempt to collect statistics of indigenous schools, and to aid them by grants of money and books. The result was not very encouraging, but upwards of R2,000 were spent in grants on this account. The numbers attending the various classes of indigenous schools were not considered trustworthy, but will serve to indicate the proportion in which various subjects were studied. The grand totals are as follows:—

Studying	Persian	10,850
„	Urdu	1,266
„	Nagári	3,234
„	Sanskrit	3,960
„	Miscellaneous	41,619

The last head includes those who read religious books by rote, and those who attended the elementary commercial schools.

The average cost of educating each pupil was estimated at R1-5-7 per annum, or allowing for free students, two annas a month.

* The I and IV statutes are here given *in extenso*, the II and III in the condensed form. It is difficult to abbreviate where every clause may give rise to a controversy, but the most important provisions have been preserved.

Education Report 1867-68.

In August 1867, Major Fuller, who had presided over the Department since 1859, lost his life by drowning in a flooded mountain torrent, and was succeeded by the senior inspector of schools, Captain W. R. M. Holroyd, the present Director of Public Instruction. No changes of importance occurred during the year, but Captain Holroyd took occasion to announce various projects of reform, such as the improvement of the pay of teachers in village schools, and a better classification.

The Lieutenant-Governor in his review of the report noticed with satisfaction a considerable increase in the income derived from private sources in aided institutions in accordance with the principles of the despatch.

The state of village school education continued to be very unsatisfactory, and was attributed, among other reasons, to the low salary of the teachers. A considerable portion of the Director's report is occupied with a defence of the Punjáb Colleges against certain strictures in the notes of Messrs. Monteath and Howell. These gentlemen had maintained that the establishment of colleges in the Punjáb was premature, and that the payment of scholarships to induce students to receive from Government the advantages of a costly education was opposed to the theory of education propounded in the despatch of 1854, and to the previous policy of the State. Captain Holroyd maintained that the Punjáb colleges compared favourably in this respect with the colleges of the North-Western Provinces, and that if it had been understood that scholarships would be limited, no one acquainted with the circumstances would have recommended the establishment of the colleges at all.

Eventually the colleges were saved, perhaps from extinction, by the wholesale grant of subsistence allowances from the funds of the Punjáb University College; a concession, too, was made by the Government of India. It had been proposed to give one scholarship among every three matriculated students on the rolls; but when it was shown that two non-stipendiary students could not be induced to prosecute their studies in order that a third might draw a stipend, it was ruled that scholarships should be granted in the proportion of one to every four students who should pass the entrance examination from Punjáb schools, irrespective of the number of those who might join a college afterwards.

It will be necessary to return to this subject, as there is no question but that the orders of Government have been disregarded, though, perhaps, for sufficient reasons.

Education Report for 1868-69.

In 1869 the middle school examination was introduced. The standard did not differ materially from that which has been in force ever since, and need not be described here. The pay of village school teachers was raised to a minimum of ₹10 per mensem; a system which had prevailed for some years of attaching elementary English classes to vernacular schools was condemned after experience. It was found that the teachers were unable to give more than a smattering of an English education, and that in most cases proper supervision was impossible. It was also decided to require an elementary knowledge of the vernacular before allowing a boy to begin the study of English. Under these circumstances, the numbers studying English fell from 13,181 in 1865-66, to 10,528 in 1868-69.

Decrease in the number of schools for girls.

There was also a reduction in the number of female schools. It had been ruled by the Supreme Government that an allowance of ₹10,000 from Imperial funds should cease after the close of 1867-68, and it was reported that the condition of most of the female schools was unsatisfactory. Prejudices, however, had been removed, and the surviving schools were either improved, or, at least, brought under some kind of control.

Increased expenditure by grants-in-aid, and closure of two district schools.

This year there was a substantial increase in the amount of grants-in-aid. The Government school at Siálkot had recently been transferred to the Church of Scotland Mission as an aided school. The school had not been flourishing for some years, but the change had the effect of breaking up the connection, and it appeared that, soon after the transfer, only 13 of the old scholars remained on the rolls. The new school made excellent progress, but the silent withdrawal of so large a number of boys furnished an argument to show that the alleged prejudice against missionary education at that time was genuine in this

district. On the other hand, the majority of the students of the Pesháwar Government school, which was closed about the same time as that at Siálkot, entered the mission school, which already numbered among its scholars the sons of mullás and men of good family. Both at Siálkot and Pesháwar the Government and mission schools had been in competition for some years, and it was agreed that the demand for English education in neither was sufficient to maintain two English schools side by side.

English schools at Jhilam transferred back to departmental management.

The Government school at Jhilam had, a few years before, been made over to the management of the Chaplain of the station, who had formerly been a schoolmaster, and offered his services gratuitously. The school was treated as an aided school, although nothing was contributed from private sources excepting the services of the manager. The arrangement was not in accordance with the grant-in-aid rules; and eventually the school, which had ceased to be popular, was again transferred to the management of the Education Department.

CHAPTER VIII.

Consequences of the New Policy of raising the Salaries of Village School Teachers.

Great reduction of primary schools 1868-70.

It has been stated that when the village schools were finally organised on their present basis in 1859, the pay of village school teachers was fixed in grades of R5, R7, and R10; and, although these grades had not been rigidly observed, they represented the average scale of pay which was actually drawn up to 1868. Hitherto, the unsatisfactory condition of the village schools had been constantly noticed in the reports, and an opinion began to prevail among district officers, as well as in the Education Department, that schools would never be good for any thing as long as a teacher was paid the wages of a cooly. Under these circumstances, it occurred that Captain Holroyd, the new Director, took up in earnest a scheme for bettering the position of teachers of all grades, the most notable provision of which was that no village school teacher, excepting assistants, should draw less than R 10 per mensem. This proposal, which had been for some time under discussion, and had been circulated for the opinion of district officers, was approved by the Lieutenant-Governor and definitely adopted.

It must be remembered that from the first in the Punjáb, the Imperial Budget for education was limited to control, superior instruction, and grants-in-aid, and that the village schools have always been dependent upon the cess and local funds. Captain Holroyd's plans, therefore, included an addition to the educational cess. Otherwise, a large reduction of schools would be necessary. The time was not one at which proposals for increased expenditure were likely to be listened to, and the result was that in 1869 about 300 primary schools were reduced and 10,000 scholars struck off the rolls. This policy was cordially approved by the Lieutenant-Governor, who deemed it better to look to the quality of education rather than to the number of institutions and students, and preferred to trust to time and circumstances rather than to force sensational results by additional taxation.

There were some, however, who thought that this measure was too sweeping to be beneficial, and it is certain that in many cases the same teachers continued to do the same work at an increased cost. Meanwhile, the education of the masses was further off than ever.

CHAPTER IX.

Controversy respecting Instruction in English.

Rival claims of English and the vernacular discussed.

The chief subject of discussion in the Report for 1870-71, is the teaching of English. Between 1866 and 1871, the numbers studying English had fallen from 13,181 to 7,984, and, in the opinion of the Lieutentant-Governor, the number of English schools might be still further reduced with advantage. The decrease, however, was not so much on account of the conversion of English schools into purely vernacular schools, as because the system of deferring the study of English

until a boy joined the upper primary school had become general. In Government district schools, however, where the system had been in force for some time, the number of boys learning English rose from 1,255 to 1,503 in the year 1871, and there was certainly nowhere any decrease in the number of those who were learning English in a profitable manner.

The vernacular as a medium of instruction for English students unpopular.

According to the practice which had hitherto prevailed in the Punjáb, mathematics, geography, and to some extent history, had been studied first through the medium of the vernacular, and then in English. The Punjáb Government, however, desired that the vernacular should be made the medium of instruction to a greater extent than heretofore; and this principle, which was believed to be in accordance with the wish of most of the influential natives in the province, had found expression in the statutes of the Punjáb University College. Captain Holroyd had pointed out that the policy of encouraging vernacular at the expense of English education was not popular; but he believed that it was advantageous, and had trusted to the support of the originators of the Oriental University movement, without which it could not be carried into effect.

A movement was now set on foot by the *Anjumán-i-Punjáb* in favour of the employment of English as the medium of instruction, and the more extensive cultivation of that language in Government schools.

This reaction, if it may be so called, was a warning that any tendency to suppress English education is unwelcome. The matter was carefully considered in a conference of educational officers, and it was unanimously agreed that in the upper department of English schools all subjects should be taught in English, while the vernacular should be retained as the medium of instruction up to the middle school examination.

Expansion and contraction of English education.

Some years before, an exaggerated notion among the people that English education would prove an *El Dorado*, and an exaggerated notion among European officers of the power of the ruling race to change the habits of the people, had led to the establishment of a considerable number of elementary English schools and of English classes in vernacular schools. Afterwards, when it became apparent that competent teachers of English could not be obtained on the salaries which would suffice for vernacular teachers, and also that a knowledge of English, which never advanced beyond the rudiments, was of little or no value, the attempt to plant an English school wherever a salary of ₹30 per mensem could be raised was wisely abandoned. But it is necessary to bear in mind that, although these English schools could not have been maintained by fees alone, the withdrawal of Government support was not popular.

CHAPTER X.

The Punjáb Education Department in 1871.

The Education Department in 1871.

It may be said that in 1871 the operations of the Education Department had, in the main, assumed the form which they exhibit at the present time. In giving some account of the state of education as it existed at the commencement of the decade, we shall find it convenient to follow the report of the Officiating Director for 1871-72. The Department was at that time temporarily in charge of Mr. J. G. Cordery, C. S., whose description of the various institutions which he found at work has a special interest as conveying the opinions of an intelligent outsider who had leisure and opportunity to make himself acquainted with the facts.

The Government Colleges.

There were at this time two Government colleges, each of which at the end of the year numbered 56 on the rolls. For the B. A. degree there had been three candidates from the Lahore College, of whom one passed, and from Delhi five candidates, of whom two passed. For the first examination in arts there were from both colleges 21 candidates, of whom only four passed; but the failure is explained by the fact that 28 students went up for the corresponding proficiency examination of the Punjáb University College, of whom 24 passed. In the same year, the high schools sent up 81 candidates for the Calcutta entrance examination, of whom 33 passed, and for the Punjáb University College entrance 80 candidates, of whom 37 passed.

The embarrassment of a double system of University examinations now began to be felt, and has continued to be a cause of much inconvenience and an impediment to steady progress. The Punjáb Government had endeavoured to obtain for the University College the power of conferring degrees, and the Senate, in expectation of a speedy realization of the promises which had been held out, instituted examinations corresponding to those of the Calcutta University, but upon a different plan. The Calcutta University required a minute knowledge of prescribed text-books, while the Punjáb University College professed to examine in subjects, and tested the candidates by translations instead of paraphrases. It had been proposed that the Punjáb University College should be content to accept the examinations of the Calcutta University until its own received full recognition, but the Senate were unwilling to give way, and thus the students of the Delhi and Lahore Colleges were compelled to go to the Calcutta University for their academical degrees, and to the Punjáb institution for their scholarships. Meantime, the staff and the number of students were insufficient for the division of the classes, nor did the students know their own minds in choosing either course of study.

The double system of University examinations.

The students of the Lahore College received in scholarships ₹7,932 in the year, of which amount about two-thirds were paid from the funds of the University College and one-third from Government. In the Delhi College scholarships amounted to ₹5,376, derived in similar proportions from the same sources. Every student was enabled to receive a scholarship, and the so-called fees were only a deduction from this sum, amounting to ₹2,033, or, on an average, about one-seventh of each stipend. The wisdom of this policy, as was stated above, had been contested. The arguments put forward by Mr. Cordery were as follow: The existence of "a certain number of such colleges is an indispensable link in the educational chain which we have stretched throughout India, and unless this species of compensation were allowed to the students, who would otherwise be earning money for themselves, the cost of these institutions would be out of all proportion to the numbers benefited by them. And if the past history of other countries were appealed to, it would be found that the necessity of such support has been an universal fact at similar periods in the advance of nations when the demand for higher education has rather to be created than satisfied." The value of these arguments need not be discussed here. But the fact should be noted, as the Punjáb colleges have depended always upon a system of scholarships, which is inconsistent with the declared policy of the Government of India.

University scholarships.

It had recently been the plan of Government to abolish the upper departments of schools in which the numbers in the higher classes were insufficient to occupy the time of the teachers, and at this time there were in the Punjáb only five Government schools of the higher class. There were 23 English and 80 vernacular middle schools, and 1,060 schools for boys of the lower class. Among aided schools, where the system had not been adopted, there were 11 of the higher class, 50 of the middle class, and 166 of the lower class. There were 125 Government and 314 aided schools for girls. An apparent increase in the number of schools upon the grant-in-aid system must not be misunderstood. Schools which were virtually Government schools, but were partially maintained from local funds, for the most part of a public nature, were at this time classed as aided schools.

Government Schools and Aided Schools.

It must be observed, too, that at this time all the students in a high school or middle school, even those in the elementary classes, were classed as belonging to the high or middle stage of education, and no comparison can be made between the statistics of this year with those of later years of the period under review, without recasting the figures.

The Government high schools at this time were situated at Lahore, Amritsar, Delhi and Hoshiarpur. Besides the district school at Lahore, there was a high school, originally intended to meet the wishes of influential natives by means of a course of instruction which should prepare students for the University entrance examination entirely in the vernacular. Owing to the reaction against vernacular education which was described above, it became necessary to change the character of the school. It assumed the name of the Anglo-Oriental School, and was designed to furnish a course of

Notice of the principal Government and Aided Schools.

four years' instruction to enable students who had passed the middle school examination in the vernacular to pass the entrance examination in English. The school was very popular at first in its altered form, but, owing to the unhealthiness of the building and other causes, it was never successful. The missionaries had high schools at Lahore, Delhi, and Amritsar, in addition to the Government schools. At Pesháwar, Ráwalpindi, Siálkot, Ambála, and Ludhiána they occupied the ground to the exclusion of Government. The principal aided schools for Europeans were in the hills and at Lahore.

The Lawrence Military Asylum at Sanáwar, though under the inspection of the Department of Public Instruction, has always been considered as a military school, and is excluded from the returns with which we are concerned.

Normal Schools.

There were three Government normal schools for training vernacular teachers, containing 217 students, of whom the majority were Muhammadans. They were situated at Lahore, Delhi and Ráwalpindi. Including stipends, the average cost per annum of each student was about ₹136.

There were seven aided normal schools, of which six were for women, and the seventh an excellent institution for training masters maintained by the Christian Vernacular Education Society at Amritsar. The normal schools for masters for many years supplied the only means of instruction for teachers of vernacular schools in objects of general knowledge. The aided schools for mistresses trained some good teachers, but owing to social difficulties the services of these women could rarely be turned to account.

Jail Schools.

There were schools for the prisoners in 27 jails of the province: 4,424 men were on the rolls as learning, but little progress was made. Instruction in jails had been commenced some years before, and the system is still in force. Usually one hour a day is set apart for the purpose, and all who are under 25 years of age who are not already educated, and whose term of imprisonment is more than six months, are sent to school. Occasionally, when the superintendent of the jail exerts himself to make the school a reality, good work is done. But there is usually a want of earnestness in the business, and little encouragement from the subordinate officials, who find the school an interruption to the manual labour which is, perhaps, after all, the most suitable employment for prisoners.

Attempt to apply the grant-in-aid system to indigenous schools noticed in the Report for 1871-72.

A renewed attempt was made in 1872 by Dr. Leitner, who had charge of the Ráwalpindi inspectorship for a few months, to improve the indigenous schools by grants-in-aid, and the Officiating Director stated his conviction that large numbers of the primary schools might with some exertion on the part of civil officers and local district committees be placed on the grant-in-aid footing without any unfair or unpopular exactions. It was argued, on the other hand, that the system which had been declared unsuited to the case of indigenous schools in the Secretary of State's despatch dated 7th April 1859 had already been tried without success in the North-Western Provinces and Punjáb. The question will be discussed at length in a subsequent chapter of this report. The Lieutenant-Governor was of opinion that, notwithstanding practical difficulties, the policy of encouraging the indigenous schools should never be lost sight of, but, for various reasons, nothing of permanent value was done at this time, nor have subsequent attempts been more successful.

The Punjáb University College in the Report for 1871-72.

Several paragraphs of the report for 1871-72 are devoted to the Punjáb University College. This institution was in no way under the control of the Department, being administered by the Senate. It received a grant-in-aid of ₹21,000 per annum with an equivalent income from endowments, subscriptions, and fees.

The special objects of the University College have already been described, but may conveniently be repeated here. They were, in the language of the statutes—

(1)—To promote the diffusion of European science as far as possible through the medium of the vernacular languages of the Punjáb, and the improvement and extension of vernacular literature generally.

(2)—To afford encouragement to the enlightened study of Eastern classical languages and literature.

(3)—To associate the learned and influential classes of the province with the officers of the Government in the promotion and supervision of popular education.

An enumeration of the principal heads of the budget of the year will help to give a summary view of the manner in which these aims were prosecuted.

A sum of ₹8,400 was allowed to the Lahore and Delhi Government Colleges for scholarships, in addition to Government and other scholarships, amounting to ₹5,500 nearly.

The University College also maintained, at a cost of ₹7,200 for the establishment only, its own distinctly Oriental school, which at this time numbered 68 students. Some of these were pandits and maulvis, and others school boys studying Persian.

Nearly all of them received stipends, and were, besides, able to compete for valuable prizes in Oriental examinations.

The stipends amounted to ₹6,000 and the prizes to ₹1,250.

There were a few fellowships or scholarships held under the condition of producing a certain amount of literary work, a budget allotment of ₹1,000 for rewards to authors and compilers, and ₹1,730 for printing approved books. Activity in this department was, however, checked by the absence of any demand, excepting for the few copies required by the students. Other items in the budget were registrar's office and contingencies ₹7,170, remuneration to examiners ₹2,800, law lecturers and law scholarships ₹2,900.

Examinations were held in October and April. In October 21 men passed the entrance in the vernacular, and in April, 12. The total nnmber of those who passed both in English and the vernacular was 40. No candidates as yet attempted the first arts standard, or, as it was afterwards called, the proficiency examination, and in Mr. Cordery's opinion it would have been impossible at this time with such books as existed.

Examinations were held at the same time in Arabic, Persian and Sanskrit. Those who passed received the diploma of maulvi, munshi, and pandit. The Lahore Medical School had been affiliated, and nominally incorporated with the University College, though independent of the control of the Senate.

In the Officiating Director's opinion, the grant of scholarships to the Lahore and Delhi Colleges was essential to the creation and training of an educated class, without which the aims of the founders could never be fulfilled. The law lectures were highly popular, and had done good work. The Oriental schools, which were maintained at considerable expense, seemed to him to cohere by the stipends allowed to the students, rather than to be animated by any common aim or by common interests.

With the exception of mathematics, no branch of general knowledge was studied, and Mr. Cordery believed that the object of the Oriental College would be far better secured by the devotion of the money to the foundation and endowment of special Oriental departments in the Government Colleges of Delhi and Lahore.

With reference to an important branch of its function, it was noted that the Senate had rendered good service to Government in the discussion of such questions as the payment of aided schools by results and the education of the Mussalman population.

Percentage of schoo attendance to population in 1871-72.

In concluding his report, Mr. Cordery, though satisfied with the progress which had been made in various directions, remarked that the difficulty of reaching the masses might be gathered from the fact that only about $3\frac{1}{2}$ per cent. of the children of a school-going age under the Government of the Punjáb were to be found in the departmental schools.

CHAPTER XI.

Financial Decentralisation, and the Punjáb Local Rates Act.

The change in the financial administration popularly known as the decentralisation scheme, by which the local Governments were entrusted with

the duty of budgeting and controlling expenditure in certain departments hitherto considered imperial, was followed and supplemented by the Punjáb Local Rates Act of 1871.

By this Act, a rate of 6 per cent. in addition to the land revenue was imposed in order to provide for the service of the rural population, a fund similar to the municipal funds in towns, and at the same time to relieve the imperial, or, as it was now called, provincial, exchequer of charges, which might more suitably be met from local sources of income.

The general effect of these measures in the course of the next few years was to raise the educational budget of district officers from two to four lakhs of rupees annually, and thus to increase largely the means for extending primary education, although charges amounting to about one lakh were gradually transferred from provincial services to the district fund.

Owing to changes from year to year in the system of account, it would be impossible to show how each branch of the Education Department was affected, without an elaborate analysis which would be out of place here. The general scheme was admirable; but a large increase of income, as is often the case, led to a disregard of economy. The yearly expenditure from provincial funds for the present was not diminished; but the relief gained by throwing upon the district fund the cost of subordinate inspection, normal schools, buildings, and other charges properly belonging to vernacular and elementary education, was compensated by a large addition to the cost of higher education. A Government College was built at Lahore at a cost of three lakhs. The pay of the superior officers of the Education Department was increased considerably by order of the Supreme Government. Assistant professors were appointed in the colleges. A school of art was established at Lahore. Grants-in-aid were given on a more liberal scale. The salaries of teachers on the district school establishment were improved, and the number of those in the higher grades increased, while most of the inferior teachers were transferred to the list maintained from local school funds.

In 1873, a general local fund was constituted, which was to include the local rate, the educational cess, and other local revenues. After providing for certain services under the immediate control of Government, the balance was distributed among the districts in proportion to their revenue; and from this assignment, the district committees, which had been appointed under the Local Rates Act, had it in their power to add considerably to the amount which had hitherto been devoted to the support of schools under the control of district officers. Under these circumstances, the number of village schools increased in 1873-74 from 1,046 to 1,152, and the average attendance from 72,076 to 78,643; while the number on the rolls was 12,720 in excess of the previous year, and about 20,000 more than in 1869-70, the year in which, as we have seen, the number of village schools was reduced by 300, and of scholars by 10,000.

But notwithstanding the fact of a substantial addition to the results of school education, much less was done than would have been possible if the expenditure of the funds had been directly under the control of Government. For good reasons it was desired that the district committees should exercise some real authority over the assignments which they were called upon to administer, and the Government was prepared to allow some waste of money, provided that progress was made in the art of self-government. It is easier, however, to be lavish than to retrench again after an experiment has failed, and it might have been well if the following warning, which appeared in the Director's Report for 1872-73, had been enforced with some authority:—

"The newly appointed district committees have been entrusted with large powers in the disposal of the funds available for the extension of education among the agricultural classes. It is likely that their influence will be more real than that of hitherto existing educational committees, whose business it has been rather to assist than control. That they have the will and the capacity to effect much good cannot be doubted, but they are as yet without experience, and I must confess that I have been alarmed by their tendency in some instances to spend large sums in adding to the salaries of well paid

teachers and in scholarships rather than in opening new schools. It is true that their attention was directed to these and similar modes of appropriating the balances, but they should bear in mind that the object of Government is rather to impart elementary instruction to the masses than complete education to the few, and that a large revenue is not to be dealt with as if it were a mere windfall."—*Paragraph 12, Punjáb Education Report, 1872-73.*

CHAPTER XII.

Further consequences of the Decentralisation Scheme.

Report for 1874-75 General statistics.

The steady progress which was recorded in the last annual report continued during 1874-75. The number of Government institutions increased from 1,421, with 74,910 scholars, to 1,518 with 84,160 scholars. There was also a small increase in aided schools, and in the last two years the number of students of all kinds had risen from 90,376 to 113,042. An order issued by the Government that no one should obtain an appointment of R25 per mensem, or be promoted above that grade unless he had passed the middle school examination was a great encouragement, and the new source of income in the local rates led to a large increase of expenditure in all the richer districts.

In consequence of changes in the financial system, it is not easy to make a detailed comparison of income and expenditure for successive years, but the aggregate expenditure, which was nearly 10½ lakhs in 1871-72, had now risen to upwards of 14 lakhs, of which two lakhs came from district funds, and the balance from municipalities, fees, and private sources.

Improvement of subordinate inspecting agency.

When the cess schools were transferred from the Department to the control of district officers in 1860, the *tehsildars* had been entrusted with the work of subordinate inspection. It soon appeared that these officers had neither the requisite special knowledge nor sufficient leisure, and the functions of the late deputy inspectors gradually devolved upon a class of officials known as chief school mohurrirs, who were subordinate to the Deputy Commissioners, and were at first employed merely in office work.

Many of the school mohurrirs had been deputy inspectors, but their pay was reduced, and in process of time it seemed necessary to supply their place by officials of higher qualifications and better position. The additional funds accruing from the local rates rendered this reform easy, and in all the more advanced districts the chief school mohurrirs were replaced by district inspectors. Several of the most competent school mohurrirs were promoted to the new grades, but it was understood that, as vacancies occurred, the preference would be given to young men who had enjoyed a college education.

Report for 1875-76.

The number of schools and scholars, and the expenditure upon education, continued to increase, though not so rapidly as in the first year or two after the impulse given by the Local Rates Act. There is an apparent decrease in aided schools, which is explained by the transfer of certain schools under the management of Government officers, though maintained from local funds, to the category of Government schools. As we have already remarked, aided schools in the Punjáb are almost exclusively mission schools, though other schools which were virtually Government schools were formerly borne on the list of aided schools, if maintained from certain local funds supplemented by grants from the provincial treasury.

Eager desire for education at this time.

In his report for 1875-76, the Director was able to speak "of the eagerness for education that has been shown to such a remarkable extent amongst the population of some of the more advanced districts of the Punjáb." The promise of Government to reserve official appointments and promotion to those who had passed the middle school examination, and other causes at this time, led to a general belief among those who were in the habit of attending the schools of the Department that education would pay, and there was in many parts of the country a vitality in the schools which was very encouraging. The desire for education, however, even in the primary schools, has in the Punjáb always been mainly a desire for employment, and it was not in the nature of things that these sanguine expectations should be fulfilled. There was, accordingly, a reaction before long, though, on the whole, progress has been maintained.

Remarks by the Lieutenant-Governor. Three measures of importance noticed.

In his review of the report, His Honor the Lieutenant-Governor mentioned three measures which he trusted would affect very materially the future prospects of education in the Punjáb. These were the creation of a University in the province announced under the orders of the Governor General in Council on the 1st January 1877, the establishment of a central training school for the masters of district schools, and the abolition of the Delhi College, or rather its amalgamation with the Lahore College. The last measure was explained to be a necessary consequence of the creation of the University, in order to strengthen the staff of the Lahore College, without increasing the number of graded officers.

Proposal to reserve certain appointments for graduates not approved.

The Lieutenant-Governor declared himself unable to concur in the recommendation of the Director that encouragement should be given to University education by reserving certain appointments for men who held the degree of B. A. or M. A., or had passed the corresponding examination of the University College. All the Government could fairly do in this direction, he thought, was to provide a preliminary test for entrance into the public service which would exclude men who had not received the usual elements of a liberal education, and a measure to this effect had been in force for some time.

Report for 1876-77.

In the following year (1876-77), there was a decrease in the number of scholars on the rolls from 115,284 to 112,625, which was attributed by the Director to the stricter levy of fees and to a sickly season. The reduction of schools on the aided list was nominally large, but was merely due to the transfer of grants-in-aid to certain schools managed by Government officers from provincial to local funds. The total expenditure, as well as the expenditure from private sources, was somewhat in excess of that of the previous year.

The question of fees, and of a conscience clause.

The Delhi College was not closed until the end of the financial year 1876-77, and there are no other events of importance to be recorded in this place. Some of the Director's general remarks are, however, worth repeating. It had been argued by officers of the Department that the usefulness of the schools was crippled by the strict exaction of fees, and that the principles of education now accepted in England suggested the justice and expedience of a conscience clause of some sort in mission schools. In respect of the levy of fees the Director thought that the example of Europe and America was not applicable in the Punjáb. On the second question, he held that it was evidently a wide departure from English principles, and from religious neutrality, when the entire education of large cities was handed over to religious societies with the power of making religious instruction compulsory.

Report for 1877-78.

In 1877-78 there was a decrease in the number of schools from 2,071 to 2,028, and in the total expenditure upon education, but an increase of scholars on the rolls from 112,625 to 115,409. The decrease in the number of schools was attributed by the Director in part to the policy of Government in throwing the charge for popular education as far as possible upon local funds. Upon which the Lieutenant-Governor observed that it was inexpedient to increase materially the expenditure from public funds, and the development of education was in future to be sought in the growing desire for it which had repeatedly been brought to notice by the Director.

Remarks of the Lieutenant-Governor.

"In mere primary education given to the labouring classes, the Government can look for no assistance in the way of fees, as the cultivators are too poor to give any portion of their income, however small, for the luxury of education. This class the Government must always continue to educate gratuitously in the elementary branches of learning; and in order to obtain funds for this purpose, fees must be more generally demanded from those who seek admission to our higher schools and colleges."

The above remarks are from the Lieutenant-Governor's review of the Report. There is little to record in the way of events at this time, though the satisfactory progress of a school of art at Lahore is a new feature in these reports.

Reactionary opinions discussed.

Discussions on the principles of education and the results of the system were at this time frequent, and are still interesting. Notwithstanding the Director's assurances that of late years a strong desire for education had sprung up among the agricultural population of some districts, the cry began

to be heard that the children of peasants were being ruined, and were unfitted for the shop or the plough, without finding the literary employment which had been their object.

An attempt to decide the question by statistics is recorded in the report for 1877-78. Mr. Coldstream, Deputy Commissioner of Hoshiarpur, stated that he had ascertained the subsequent career of 123 boys who had left eight selected schools during three years after passing through the highest primary class. Of these boys 28 were agriculturists, of whom ten obtained employment and the rest returned to the land. In all 50 obtained Government service, seven engaged in trade on their own account, 66 occupied themselves with their fathers' business, and, no doubt, considered themselves ill-used. Mr. Coldstream was not dissatisfied with the result, which is probably a fair specimen of the outturn of Government vernacular schools generally.

"The influx of intelligence and education," he remarked, "into these pursuits (agriculture, trade, and manufactures) will, doubtless, apply that stimulus to the development of the country which is so much needed."

Female education.

On the subject of female education, the Lieutenant-Governor observed that a certain amount of instruction was given to a considerable number of girls, but that little real progress was reported. The female normal schools were practically no more than middle class girls' schools, and, as such, were perhaps worth preserving. But they were only maintained by Government scholarships, which the students seemed to consider as a provision for life.

"Native society does not approve of the adult daughters of good families studying in an institution like a normal school, or going out into the world as female teachers; consequently, the students are mostly of low caste, and are not sought by respectable people as teachers for their children. No great development of female education is at present possible; and what can be attained will probably be by encouraging native gentlemen to found female schools in the only manner in which they have been found popular, presided over by pandits or mullás in whom the parents have confidence, and who, if they do not give a good education from the English point of view still give some learning and training, which are useful to the women in after life."

CHAPTER XIII.

Interruptions to the Progress of Education.

The report for 1878-79.

In the year 1878-79, there was a decrease of institutions from 2,028 to 1,979, and of scholars from 115,407 to 105,567. Allowance must be made for the omission in this and the following years of jail schools, which in 1877-78 were 29 in number with 2,201 pupils on the rolls; but there is still a reduction of 20 schools and 7,639 scholars, which is thus explained by the Director in the opening paragraph of his report:—

"During the year under report, the progress of education has been checked by the prevalence of great sickness and scarcity throughout the province, combined in some districts with other disturbing causes. In some places, the epidemic fever was so severe that schools were closed for weeks together, and in others the average attendance in large schools was reduced to three or four. Many boys died, and others were compelled by the death of near relatives to leave school. Many went home sick and re-appeared after the lapse of several months in a state hardly fit to prosecute their studies."

Report for 1879-80.

The periodical disorganisation of society by epidemic fever is familiar to those who have lived in Northern India, and to such persons the Director's picture will not appear overdrawn. Unfortunately the autumn of 1879 in the lower districts of the Punjáb was still more disastrous than the preceding one, while the extraordinary demand for labour in the neighbourhood of the frontier owing to the Afghan war and the construction of military railways, was almost equally unfavourable to the steady progress of education. At the same time the brisk demand for the services of clerks and mohurrirs, if it emptied the schools now, could not fail to be an encouragement hereafter. The idle young men who used to haunt the inspector's camp complaining that their education had

been their ruin, now disappeared from the scene, and doubtless found a sphere of usefulness and profit. Even some of the teachers deserted, and scholarship-holders forfeited their stipends, to take contracts, or for temporary employment on treble pay in the post office or commissariat.

If the whole of the province had been subject to similar influences, the falling-off would have been much more considerable than it was in 1879-80, but the effects of the war were not felt much except in the neighbourhood of the imperial road between Jhilum and Peshawar, and the epidemic prevailed chiefly in the districts round about Delhi.

Revised statistical forms introduced under orders of the Government of India.

In the year 1879-80 there is an apparent increase in the number of institutions from 1,979 to 2,094, but this is accounted for by the new classification adopted under the orders of the Government of India in connection with a revised set of statistical forms. Henceforth all schools were to be divided into primary, middle and high schools, according to the stages of education to which the students belonged. In Government schools the system had already been partially introduced, and now in all cases a school which had hitherto been called one high school, with its high, middle and lower departments in the same building, was treated in the returns as three separate schools—a high school, a middle school, a primary school. Middle schools in the same way were divided into two schools, and thus 115 new schools were nominally added to the list.

Another change in connection with the new statistical forms, was in the definition of an aided school. In 1878-79 the number of aided schools was 469 with 25,304 scholars on the rolls, and an aggregate expenditure of R4,55,297.

In the following year, the number of aided schools was 338 only, with 15,446 scholars on the rolls, and the expenditure was R3,35,240. The explanation of this great discrepancy is that by the new rule, branches of district schools and schools in municipalities, supported partly by grants from provincial funds, but managed by Government officers, or by committees on behalf of Government, were transferred from the aided list to that of Government schools. With the exception of girls' schools and a few others, the only *bonâ fide* grant-in-aid schools in the Punjáb have all along been the mission schools.

CHAPTER XIV.

Progress of Education during the decade 1871-1881.

Director's report for 1880-81.

The cessation of the war, and a healthy season were favorable to the progress of education in 1880-81. The number of scholars increased from 100,442 to 104,923, while the expenditure was only nominally increased by the insertion for the first time of the cost of the medical school at Lahore. There was an increase in the amount of fees and in the contribution from municipalities. A favourable reaction had commenced, which continues up to the present time.

Comparison of statistics in 1871 and 1881.

In his introduction to the report for 1880-81 the Director makes a statement of progress during the past ten years. The changes of classification and of statistical forms render an exact comparison difficult, if not impossible, but there appears to have been a sufficient improvement in the standard of attainments, while the increase in numbers fails to keep pace with the increase of expenditure. Indeed, there is little reason for congratulation on the extension of education under the direct influence of the Department, whatever progress may have been made in perfecting the machinery.

The number of students attending the Dehli and Lahore Colleges in 1871, was 102. In 1881, the Dehli College had ceased to exist, and the number of students at Lahore was 94.

The Director calculates that the number of boys attending classes for secondary education rose during the decade from 2,314 to 6,201, and in primary schools from 65,678 to 88,195.

In 1870-71, expenditure from all sources on schools for general education amounted to upwards of ten lakhs of rupees. In 1880-81 it was nearly 13½

lakhs. In the expenditure from provincial funds, which in both cases was about 5½ lakhs, there was a slight decrease. But whereas in 1871-72 the educational cess contributed less than two lakhs, the income from district funds, in which the educational cess had been merged, amounted in 1880-81 to nearly four lakhs. The balance of one and-a-half lakhs is represented by increase in fees, which rose from ₹44,000 to ₹1,10,000, municipal contributions increased from ₹23,000 to ₹97,500, and other minor sources of income.

Tabular Statement and comparison of statistics.

The tabular statement (I) which follows, summarizes in a general way the progress and cost of education in the Punjáb from the date when the Department was first established. On the whole, the figures show a very considerable increase of expenditure without a corresponding addition to the numbers of scholars under instruction. But, on the other hand, the standard of attainments is much higher than it was twenty years ago, when nearly equal numbers were educated—or, at least, were borne on the rolls—for little more than half the present cost.

It would be premature to pass an opinion upon the causes of the feeble and exotic growth of the Education Department in the Punjáb. A certain amount of that kind of education which leads to employment they will accept if it is offered gratuitously or at a trifling cost. Their reading and writing they can get for themselves independently of the Department—at least, those classes which care to do so can; and, though they may attend a Government school to acquire an elementary education, they value it very little.

The changes which have occurred in the system of accounts and in the classification of schools make it extremely difficult to render the comparison of consecutive years exact. In the statement the actual figures shown in the reports have been taken to avoid confusion, but qualifications must be admitted in several places.

Pension charges are, of course, left out. Where there are sudden fluctuations of expenditure, it may generally be assumed that a large sum was debited to buildings, which, strictly speaking, belong to a capital account. The expenditure on buildings, too, is often understated, as the accounts are not kept in the Education Department, but ascertained, as far as possible, from the Public Works Department, or district offices. The accounts of the Punjáb University are sometimes shown in a complete form, and sometimes only the grant-in-aid has been included. The cost of the medical school at Lahore, amounting to upwards of half a lakh of rupees, was exhibited for the first time in the returns for 1880-1881. The services of missionaries engaged in teaching, and sometimes contributions to private schools, are taken at a valuation. In the numbers of schools and scholars similar allowances must be made. In 1865-66, of 102,418 scholars on the rolls, 4,780 were prisoners in jails. Under a different system the number was reduced to 2,201, and it has since been omitted altogether. In the year 1879-80 there is an apparent increase of institutions from 1,979 to 2,094, which is due to the plan adopted in the new statistical forms of showing separate departments of a school as so many separate schools.

Owing to the changes of system in University and school examinations, a comparison of the results between 1871 and 1881 will not be attempted here; but a statement is added (II) from which some idea of the standard of education may be inferred.

I.

Summary Statement of Schools under Government inspection, the number of Scholars, and total

	1856-57.	1857-58.	1858-59.	1859-60	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.
Colleges and Schools.													
Arts Colleges . . .	...	...	...	...	...	...	...	1	2	3	3	3	3
Secondary Schools . . .	3	3	4	7	146	157	95	99	110	165	200	198	150
Primary Schools . . .	562	1,443	2,171	1,853	1,696	1,761	1,830	2,109	1,822	1,761	1,884	1,720	1,651
Schools for Girls . . .	17	17	10	9	40	52	103	204	683	1,029	747	779	722
Special Schools . . .	1	2	3	9	8	8	8	7	8	10	11	13	13
Total .	583	1,465	2,188	1,878	1,890	1,978	2,036	2,420	2,625	2,968	2,845	2,713	2,539
II.													
Number of students in Arts Colleges.	...	...	...	...	...	...	...	7	31	51	41	44	80
Schools for Boys . . .	13,304	19,205	37,994	45,374	43,319	50,763	50,398	76,653	78,392	82,432	81,520	80,027	82,163
Schools for Girls . . .	306	300	122	92	872	1,312	2,224	3,993	13,243	19,561	20,441	15,491	17,458
Special Schools . . .	...	...	95	220	451	405	368	359	345	374	386	415	445
Total .	13,610	19,505	38,211	45,686	44,642	52,480	52,990	81,012	92,011	1,02,418	1,02,388	95,977	1,00,146
III.			R	R	R	R	R	R	R	R	R	R	R
Total expenditure from all sources.	28,864*	...	31,028	3,42,647	4,18,510	5,11,287	7,23,077	6,52,578	7,88,988	8,66,766	9,49,065	9,49,176	9,24,685

* Dr. Leitner's estimate.

Expenditure from all sources from the organisation of the Punjáb Education Department.

1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82	
2	2	2	2	2	2	2	2	2	1	1	1	2*	* Oriental College, Lahore, included.
148	151	169	186	196	195	205	223	234	232	227	225	231	
1,323	1,283	1,253	1,261	1,380	1,459	1,495	1,472	1,424	1,391	1,527†	1,524	1,526	† The increase is apparent only. A middle school with a primary department is henceforth counted as two schools.
597	465	439	325	333	355	352	364	358	345	328	323	317	
14	10	9	9	9	9	11	10	10	10	11	15	15	
2,084	1,911	1,872	1,783	1,920	2,020	2,065	2,071	2,023	1,979	2,094	2,088	2,091	
89	102	112	88	77	88	113	142	116	88	78	94	225	
72,445	72,446	77,867	81,180	93,175	1,02,489	1,03,978	1,01,643	1,04,410	94,976	90,212	94,396	99,939	
13,205	11,819	11,079	8,656	9,426	9,940	10,556	10,184	10,292	9,897	9,557	9,695	9,756	
412	405	459	452	488	525	637	656	591	608	595	738	729	
86,151	84,772	89,517	90,376	1,03,166	1,13,942	1,15,284	1,12,625	1,15,409	1,05,569	1,00,442	1,04,923	1,10,649	
R	R	R	R	R	R	R	R	R	R	R	R	R	
9,98,818	10,18,640	10,47,050	10,59,551	11,41,615	14,07,286	14,51,161	14,57,552	14,44,512	13,69,146	13,41,118	13,92,534	16,29,440	

II.

Return showing the Results of prescribed Examinations in Colleges and Schools under regular inspection in the Punjáb from 1871-72 to 1881-82.

	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
Arts Colleges.											
Master of Arts, Calcutta	2	1	1	1	1	1	1	1	...	...	2
Honors in Arts, Punjáb University College	...	...	...	...	...	2	2	2	2	1	1
Oriental Certificates	...	...	...	...	...	...	...	...	...	...	...
Bachelor of Arts, Calcutta	3	8	2	2	3	5	2	2	2	6	2
High Proficiency, Punjáb University College	...	...	...	3	4	3	...	8	4	4	...
Oriental Certificates	...	...	...	...	...	...	...	...	...	2	...
First Arts, Calcutta	4	10	16	11	8	13	13	11	6	7	8
Proficiency in Arts	24	7	25	8	3	13	27	27	11	11	...
Oriental Certificates	...	...	...	...	...	...	...	...	3	5	...
Schools.											
Entrance Examination, Calcutta University	33	22	25	43	54	62	59	55	46	61	54
Entrance Examination, Punjáb University College	37	37	23	59	74	142	211	204	71	69	40
Oriental Certificates	...	...	...	...	...	...	...	...	52	39	27
Middle School Examination — Boys	262	379	242	242	211	350	679	...*	1,040	165†	899
Middle School Examination — Girls	...	...	...	...	...	...	...	...	...	...	4
Upper Primary School Examination — Boys	...	1,109	1,602	1,650	1,810	1,775	1,940	2,070	3,205	3,685	4,234
Upper Primary School Examination — Girls	...	...	...	...	...	...	...	...	4	34	23
Lower Primary School Examination — Boys	...	3,493	3,364	7,147	7,412	8,000	9,105	7,344	7,173	7,110	7,628
Lower Primary School Examination — Girls	...	...	...	...	...	...	...	...	6	110	107

* In 1878-79 the time of the middle school examination was changed from November to the following April.
† In 1880-81 the middle school course was extended to three years, and only a supplementary examination was held.

PART II.

EDUCATION IN THE PUNJÁB IN 1882.

CHAPTER XV.

General description of the Punjáb.*

Physical geography of the Punjáb.

In its strict etymological sense, the Punjáb, or region of the five rivers, comprises only the tract of country enclosed and watered by the confluent streams of the Sutlej, the Beas, the Ravi, the Chenab, and the Jhilum; but modern territorial arrangements have included under the same designation three other well-demarcated tracts,—namely, the Sind Ságar Doáb, or wedge of land between the Indus and the Punjáb Proper; the narrow strip of country between the Indus and the Sulaiman mountains; and the Cis-Sutlej districts and Delhi territory.

Viewed as a whole, it presents the appearance of a gently sloping plain leading from the snow-clad mountains, which hem it in on the north and east by a slight south-westward declivity towards the barren sandy plateaux of Sind and Rajputana.

The river valleys, being irrigated by inundation, percolation, wells or artificial canals, present a general appearance of successful cultivation; but the high intermediate plain above stretches from stream to stream in a broad and undulating expanse of sterile sand-hills and stunted vegetation, and, as a whole, is of little economical value except for grazing cattle.

Results of the census of 1881.

The census of 1881, which was taken over an area of 143,806 square miles, disclosed a total number of 22,712,120 inhabitants, distributed among 52,870 villages or townships.

Exclusive of Native States, the area of the Punjáb under British administration comprised 107,989 square miles. The total number of inhabitants was 18,850,437. The number of towns containing upwards of 5,000 inhabitants was 238, and of villages 34,086. The number of occupied houses was 2,332,682.

The Native States to which reference has been made are administered by the great feudatory Chiefs of Patiala, Bahawalpur, Kapurthala, Jhind, &c. The extensive mountainous region governed by the Maharaja of Cashmere is not included. The population is most dense in the Bari and Jalandhar Doábs, along the banks of the great rivers, and in the submontane tract. It grows sparser in the Derajat and the hilly north-western districts, while the central plateaux between the great rivers are often almost uninhabited.

Religious division of the people of the Punjáb.

The census of 1881 returned the population in British territory, classified according to religion, as follows :—

Muhammadans	10,525,150
Hindus	7,130,528
Sikhs	1,121,004
Buddhists and Jains	38,690
Christians	33,420
Others	1,645

The Muhammadans are most numerous in the north-west, where nearly the whole of the agricultural population belongs to this creed. The Hindus form the bulk of the population in the Cis-Sutlej divisions and in the hills about Kángra and Simla. The Sikhs are nowhere more than a fraction of the inhabitants; but in the neighbourhood of Lahore, Amritsar, Firozpur, Jalandhar, they amount to about one-quarter. Though numerically weak, the Sikhs are socially and politically of the highest importance, and at the time of the annexation they were the dominant class. Many of the Hindus of the Western Punjáb, without being Sikhs, have, in a great measure, adopted the doctrinal and moral teaching of the Sikh religion.

* The description of the Punjáb is condensed from the *Imperial Gazetteer of India.*

Ethnical Divisions.

Among the Muhammadans the Pathans form the bulk of the population in the north-western hill districts. Of the Rajput Muhammadans, the Bhattis of the central divisions, the Ranghars of Delhi and Hissar and the Janjhuas of Rawálpindi, deserve notice. The Jats, who have embraced the faith of Islam where the Mussalmans predominate and elsewhere, are Hindus or Sikhs, form the backbone of the cultivating community except in the trans-Indus region. The Gujars are chiefly herdsmen on the dry central plateaux. The Ghakkars of Rawálpindi compose the gentry of the hill country in that neighbourhood. A large number of Kashmiri immigrants are found as weavers in the larger towns.

Among the Hindus and Sikhs, Brahmans are usually found. The Banias compose the trading classes in the eastern districts; but beyond the Ravi and in the southern divisions their place is taken by Kattris and Aroras.

Number of persons in the Punjáb under instruction, and of persons able to read and write.

From the census returns of 1881, it appears that 157,623 males and 6,101 females were under instruction in British territory. In the returns of the Education Department for the same year, the grand total of scholars on the rolls of Government and aided schools was 104,923, of whom 9,931 were females.

In 1878-79, the last year for which the returns of indigenous schools were collected, the number of scholars in these schools was reported to be 53,027. In other words, the census returns, as well as those of the Education Department, represent the number of persons under instruction to be somewhat more than a lakh and a half. But there is a considerable discrepancy in the number of females reported as under instruction in the two sets of returns. It is probable that the school registers exaggerate the number of girls said to be attending school, while popular prejudice would often be likely to prevent the people from admitting to the census officials that the women of their families were learning to read and write.

In Native States, 17,126 males and 436 females were returned under instruction. According to the census, 482,129 males and 8,407 females in British territory can read and write. In Native States, 93,815 males and 862 females are returned as able to read and write. Here, again, the prejudice against admitting that women are educated may account for the small numbers shown in the statistics; but the proportion of females able to read and write would in any case be insignificant.

The general result is that in British territory one person in 39 can read and write; in Native States, one in 41; and in the whole Punjáb, about one in 40. But the proportion of persons under instruction in British territory is one to 3·7 of those who can read and write, while in Native States it is one to 5·5.

The proportion of persons under instruction to those who can read and write is very large in either case, and is perhaps due to the fact that so many children go through a course of religious reading which is not intended to be the foundation of a general education. The activity of the Education Department, no doubt, is the chief reason why the proportion of persons under instruction in British territory is comparatively so high; but the fact that this portion of the country contains all the large cities, and affords special opportunities to men of education, must also be taken into account. It is, however, disappointing to find that the work of the Department has so little tendency to add to the numbers of the educated classes.

Comparison of educational statistics in England.

The prospect of placing education within the reach of all children of a school-going age is so remote in the Punjáb that there is little use in comparing the returns of school attendance given in the reports of the Committee of Council on Education in England.

The Registrar General, in his report on the census of 1871, stated that the number of children of the school age (3 and under 13), as defined by the Education Act, was of boys 2,687,631, of girls 2,686,670, aggregating 5,374,301, or nearly one-fourth of the population.

In the same year—the first in which the Elementary Education Act of 1870 came into operation, and before compulsory education had become a system—the number of scholars in average attendance was 1,231,434, or about one-fourth of the number which ought to have been at school in England and Wales, with an estimated population of more than twenty-two millions. In India, omitting infants and girls, we have taken one in fifteen as the proportion of children of a school age to the population. The actual attendance

in the departmental schools of the Punjáb is less than one in a hundred of the male population only.

Comparison of the numbers of Hindus, Sikhs, and Muhammadans able to read and write.

The census returns of 1881 show that in the three great religious tribes of the Punjáb the proportion of edcuated persons is very unequal. Among Hindus in British territory, one in 23 can read and write; among Sikhs, one in 31; and among Musalmáns, one in 108. The two last sections include a majority of the agricultural classes, and, among the Mussalmáns especially, three are comparatively few persons to whom education is a means of livelihood.

In the schools of the Department, there is one Hindu for 108 of the population, one Sikh for 116, and one Muhammadan for 250.

CHAPTER XVI.

Indigenous Schools.

Definition of "indigenous education."

The term 'indigenous' has generally been used in educational reports to denote the system of religious and secular education which has existed from time immemorial, and survives side by side with the expensive and highly-organised Departments of Public Instruction introduced by the English Government. In recent times it has not been unusual for indigenous schools to use the books of the Department, or even to teach a little English without losing their essential characteristics. But we do not include among the indigenous schools those which are mere offshoots of Government schools, although they be maintained by private persons.

The extent of indigenous education.

In a general way, it is not difficult to ascertain the extent and character of indigenous instruction, though, on account of the undefined and fluctuating condition of the schools, it is almost impossiblo to gauge it by statistics. In any estimate of the value of indigenous methods, the distinction between home education and school education must not be lost sight of. The first objection to the indigenous method in the eyes of a European critic is the disregard of any attempt to train the reasoning powers of the scholar, and the limit of the teacher's aim to securing a certain degree of mechanical precision from his pupil, at least in the earlier stages of education. In Europe we have found out a better way, but it is only a few years since an Eton boy used to learn the rudiments of Latin from a grammar written in the same language; and, whatever may be the inferiority of a system which was once universal and still prevails in the unimproved East, it must be admitted that it is quite capable of making scholars. In Europe, now and of late years, we try to teach a boy something worth knowing for its own sake. In an Oriental school, he is drilled in exercises which will hereafter render the acquisition of knowledge easy to him, and for the present little care is taken that he should understand what he reads, or writes, or learns by heart. And this was the method which made the great scholars of Greece and Rome, and of Europe until within our own generation. The advantage is by no means entirely in favour of the modern plan, and it is generally allowed that, however narrow and one-sided may be the education of a man who has been brought up in the old-fashioned way, he is a better scholar and writes a better hand than one who has undergone a more liberal course of training in a Government school.

Difficulty of collecting the statistics of indigenous schools.

The difficulty of obtaining trustworthy statistics of the indigenous schools is noticed in every report, and is attributed to two causes,—the insufficiency of the native agency employed in collecting the statistics, and the precarious and fluctuating charracter of the schools themselves. Before the cess schools were made over to the management of district officers, the registration of indigenous schools was naturally effected through the deputy inspectors with the help of the village school teachers. Afterwards the census was taken by the tehsildars' chaprásis. At a later period, when schools were better organised, and village school teachers more under control, a suitable agency might have been found in the departmental officials, and in some cases they were employed for this purpose with advantage. The objection to making use of their services was the loss of time which they would have to incur in travelling. On the other hand, the ignorance of the chaprásis incapacitated them from checking the returns which the people chose to give, and which were sometimes purposely falsified from fear of a new tax or some other prejudice.

But the business does not seem to have been taken in hand with much

earnestness, because comparatively few of the schools were thought to be of a permanent character.

The Arabic and Sanskrit schools were attended by itinerant students, who begged their bread from place to place, and packed up their books and walked away as soon as the charitable public were tired of seeing the same faces, or they had finished the particular treatise in which their master for the time being was supposed to excel. Then if a competent judge had an indigenous school before him, it would be no easy task to classify it. There might be 20 little boys all reading the Korán by rote, of whom 15 would never get beyond the first few pages, while five would take up Persian as well during the intervals between the two harvests. The sum total of indigenous learning is a respectable amount, but it cannot easily be measured in the growth. As was often remarked in the reports, an educational census of the people would be far more valuable than one of the schools in which some of the educated classes were taught.

Different classes of indigenous schools.

The different classes of indigenous schools are frequently described in the education reports. We shall follow here in the main the account given in Colonel Holroyd's special report upon primary education drawn up for the Government of India in 1881.

Arabic schools.

In 1878-79, the last year for which returns have been furnished, of 53,029 scholars in indigenous schools, nearly 32,000 were said to be learning Arabic. As has been already explained, most of these merely read the Korán without understanding the meaning. Something more is learnt by those who are destined to become parish priests, and there are itinerant students who go where they can beg their living, and sometimes acquire a respectable amount of scholarship.

Persian schools.

About one-seventh of the total number of boys were learning Persian. The Persian schools are generally under Muhammadan teachers, and are attached to mosques ; but sometimes a native gentleman has a tutor for his own sons, and admits the sons of his dependents and neighbours to benefit by the lessons.

The system of instruction pursued in an indigenous Persian school is practically efficient, though not such as would be approved in modern Europe. Little boys read certain Persian books at first by rote, and afterwards with a literal translation. Explanation is not regularly given at any stage, but nevertheless the student who attends the best of these schools for a sufficient time may obtain a considerable knowledge of Persian literature. In caligraphy and accurate scholarship he usually excels those who have gone through the more comprehensive course of instruction followed in Government schools.

The Persian school or *maktab* prepares the scholar for official work.

The Hindu school for traders.

There is another kind of indigenous secular school—the patshála—in which the children of the trading classes learn Indian bazar accounts. In these schools they teach an elaborate multiplication table, in which fractional numbers are included, and also the prices of given quantities of goods. This multiplication table is applied to a kind of *Practice* called *Phailáwat*, which is similar in its method to the mental arithmetic of European schools. The course also includes writing out bills, and sometimes *hundis* and book-keeping, though these last are generally reserved for the apprenticeship of the shop.

It has been said already that the patshála of the Punjáb is, on the whole, much the same thing as the patshála of Bengal, but there is one important difference. The Bengal patshála takes its pupils in the right direction, and the course prescribed by the Government is the sequel of what has gone before.

In the Punjáb, the commercial running hand has little or nothing in common with Nágari or Gurmukhi, which are used in manuscript books, and are equally suitable for printing. The Pándhas have often no literary knowledge except the elements of the system which they teach ; and accordingly, when their schools are taken over by the Government, it is usual to give them new teachers and new subjects of study after completion of the indigenous course.

In the Persian *maktab*, Hindus are found in large numbers, and in the patshála the Pándha is often a Mussalmán whose ancestors may have been Hindu teachers. Official business is conducted through the medium of Persian or Urdu (which in its literary form is a variety of Persian), but commercial business retains the Indian system, and Mussalmán traders naturally follow the customs of the country.

Making allowances for the difference of language and subjects, the indigenous Sanskrit schools very much resemble the Arabic schools. The old pandit takes the place of the old maulvi, and the *chela* the place of the *tálib-ilm*; most of the elder scholars in a Sanskrit school are studying for the priestly office, and several of them beg their bread from place to place where the kind of instruction they seek is to be had. Sanskrit schools.

As Urdu is read in the *maktab*, so Hindi is read in the Sanskrit school. It appears that the returns take no account of *Gurmukhi*, although among the Sikhs, and others who follow the Sikh religion, boys and girls in great numbers read the *Granth*, and learn to read and write *Gurmukhi* on writing-boards. Nágari and Gurmukhi schools.

Although no statistics of indigenous schools could be obtained of later date than 1878-79, Colonel Holroyd, in 1881, caused to be prepared for his report a statement of the indigenous schools in Lahore and Delhi.

At Delhi there is a Korán school in every mosque, four of which deserve notice. In two of these, boys and young men study all the branches of an Arabic and Persian education according to indigenous methods, together with a little Urdu and arithmetic in imitation of Government schools. The other two schools are for adult students of Arabic. Indigenous schools at Delhi.

At Lahore there are seven indigenous schools, containing 245 scholars, in which English is studied. They meet the wants of those parents who cannot afford to pay the fees in the Government school, and do not wish to join the mission school. Indigenous schools at Lahore.

There are 63 mosque schools, of which 39 are for reading the Korán only, and the rest for Persian and Urdu. There are four schools with 192 pupils for teaching bazar accounts, four schools in which Gurmukhi only is taught, 20 schools for Sanskrit and instruction in the Hindu religion, and three or four schools for Hindu medicine, astrology and fortune-telling.

Many of the Persian schools and a large proportion of those in which bazar accounts are taught have been absorbed in the Government system. The teacher of the Persian school generally became the head teacher of a Goverment school, but the patsháls were usually affiliated to some Government school, and the pupils, after completing the mercantile course of instruction, would either leave altogether, or join the classes in which Urdu and Persian are taught. All, or nearly all, the best indigenous schools, excepting those of a purely religious character, have become Government schools, because the teachers prefer the security of Government service to dependence upon the good-will of their neighbours.

The mode in which teachers of indigenous schools are paid was described in our account of the organisation of the Department. In religious schools no fees are charged, though the teacher lives upon charitable offerings, which answer the same purpose. In country schools the usual fee is two annas a month, besides presents in kind; but in such towns as Delhi a substantial fee is often paid in proportion to the parents' means. Fees and other sources of income in indigenous schools.

The possibility of improving indigenous education by inspection and grants-in-aid is a question which will call for careful investigation by the Commission. The first attempts to establish a system of education for the masses, both in the North-Western Provinces and in the Punjáb, were made upon the indigenous schools; and these attempts after a time were abandoned in favour of employing teachers as public servants. Whether the experiment deserved a longer trial may be now worth further consideration, but the system which was finally adopted is approved in the Court of Director's Education letter No. 23, dated 27th May 1856. Plans for improving indigenous schools by grants-in-aid.

We quote from paragraph 39:—"The plan of Mr. Thomason included both the supervision and the improvement of the indigenous vernacular schools. These schools have not hitherto shown signs of much improvement under this arrangement, and are in course of supersession in the natural order of things, owing to the preference shown by the Native community for the *halkabandi* schools."

The letter quoted was addressed to the Government of the North-Western Provinces, but it was, no doubt, a sufficient authority for the Punjáb Government, which, in the infancy of the Department, closely followed the example of the North-Western Provinces.

Again, from 1865 to 1869, the Government of the Punjáb attempted to supplement the village school system by aiding any indigenous schools which

might accept aid on easy conditions, and the experiment excited a good deal of interest, although it may have been attempted on too small a scale, and without any special establishment.

But the results were not encouraging. The indigenous teachers would not work for the Government, unless they were promised the full advantages of belonging to the establishment. Had there been no Government schools in their neighbourhood, they might have been content with a grant-in-aid, but they negotiated with the inspectors on the principle of a fair day's wages for a fair day's work. Similar attempts have subsequently been made on a smaller scale, but generally with the result that the aided school remains unimproved, or that the teacher is discontented until he becomes a Government servant.

CHAPTER XVII.

Primary Instruction recognised by the Department.

Definition of a primary school.

The primary schools of the Department afford a course of instruction extending over five years, and terminating with an examination called the upper primary examination. In some other provinces, the elementary classes in a middle or high school are included under secondary education, on the ground that they are preparatory to a course of instruction of the higher sort, and differ in character from those schools which are intended for the working classes, just as the lower forms in an English public school cannot be classified with the Board schools and other schools under the Education Department.

But in the Punjáb, since the introduction of a uniform classification by order of the Government of India in 1879, the principle of dividing schools so as to correspond to the stages of education has been definitely adopted, and the lower departments of middle and high schools are treated as separate primary schools. The majority of primary schools are purely vernacular schools in the villages and smaller towns. These usually have the five classes of a primary school complete; the lowest class is the first, and the highest the fifth, each class comprising one year's study. But in the towns there are branch schools attached to English schools, in which instruction is given in the vernacular only up to the lower primary examination. This examination is held upon the completion of the course of study prescribed for the third class. Such branches are treated as English schools in the returns, because they are regarded, not as separate schools, but as the lower divisions of English primary schools. At least such has been the classification hitherto, though it is not without inconvenience.

Definition of Government and aided schools.

Schools are classified as Government schools, aided schools, and unaided schools. Government schools are schools under the direct management of Government, or of officers or committees on behalf of Government, wherein the staff of teachers is appointed and dismissed by Government, or by such officers or committees.

All schools not coming under this definition are classed as aided or unaided, according as they do or do not receive grants from Government. But several schools, now classed as Government schools, are partly supported by an allowance from provincial services drawn under the rules for grants-in-aid. No account is taken in the statistical returns of schools not under regular inspection. In the Punjáb there are no unaided schools which submit to regular inspection, and hardly any, excepting the indigenous schools—which might be included in this class.

Statistics of primary schools.

Female education will be dealt with in a separate chapter.

In the returns for 1881-82, there are 1,520 primary schools for boys, *viz.*, 198 English and 1,322 vernacular Government schools, the former including the vernacular feeders of secondary schools, in which English is taught; 83 English and 33 vernacular aided schools, which, with a few exceptions, are under the management of Christian missions; and six schools for Europeans and Eurasians. The grand total of scholars on the rolls on the 31st March 1882 was—

In English schools	23,019
„ Vernacular schools	70,641

Of these, 7,697 in English schools for Natives were studying English, 8,761 a classical language, and all the rest a vernacular language.

In vernacular schools 19,672 were studying a classical language, and all a vernacular language. The "classical language" is in nearly every case Persian, though in a very few schools, such as the Anglo-Arabic and Anglo-Sanskrit schools at Delhi, Arabic and Sanskrit are studied as well. English is taught only in the upper division of primary schools, and although the elements of Persian are taught in the lower primary school, the boys returned as studying a classical language are those of the upper primary school, who read the *Gulistan* and *Bostán*. The vernacular language is generally Urdu, which can hardly be acquired without some knowledge of Persian. Hindi, in the Deva Nágari character, is the medium of instruction in a few primary schools in the districts of Hoshiarpur and Kangra, and in the neighbourhood of Delhi; while in the Eastern Punjáb especially, the lowest class often contains a division of boys studying bazar accounts according to the indigenous method. The vernacular adopted and encouraged by Government is Urdu. The persons who make use of Government and mission schools for the most part require instruction in Urdu, because it is the *lingua franca* of official business and general correspondence; and consequently other systems at present hold a very subordinate place in the scheme of studies of these schools. Subjects of study.

The following is an abstract of the scheme of studies in Government schools. Aided schools follow a similar course, though they generally use other text-books, both English and vernacular:— The scheme of studies in primary schools.

FIRST CLASS.

Urdu Reading.—Urdu-ka-Qáida, an Urdu primer
Writing letters and figures.

SECOND CLASS.

Urdu Reading.—First and Second Urdu Readers, containing graphic descriptions of every-day life and of familiar trees, animals, &c.; copies; the multiplication table, and four simple rules of arithmetic.

THIRD CLASS.

Urdu Reading.—The Third and Fourth Urdu Readers, containing more advanced lessons in natural history. Copies and dictation. The First and Second Persian Readers, containing a graduated series of reading lessons without grammar, arithmetic to compound division (money), and the maps of the Punjáb and India.

So far, the course of study is the same both in English and vernacular schools. For Hindi schools and for the mahájani, or commercial classes attached to Urdu or Hindi primary schools, special schemes have been introduced tentatively but are not in general use. It is now proposed to transcribe the Urdu books of the series into Nágari.

After the completion of the three year's course the scholars are required to pass the lower primary school examination. This consists of reading at sight with facility a moderately easy book in a vernacular language, writing to dictation from the same, and the four rules of arithmetic, simple and compound.

After passing this examination, a boy is promoted into the upper primary school, which contains two classes, the fourth and the fifth. The course of study is as follows:—

FOURTH CLASS.

The English Primer in English schools, and in vernacular schools, elements of mensuration.

Urdu Reading.—Stories from Indian history.

Persian.—Selections from the *Gulistan*.

Grammar and translation.

Arithmetic—To the end of vulgar fractions.

Geography:—Outline of the geography of the world, Asia, and revision of India and the Punjáb.

FIFTH CLASS.

English First Reader, or for vernacular schools only, mensuration. Urdu and Persian Selections.

Grammar—Parsing and translation.

Arithmetic.—Including practice, rule-of three, square measure, interest.

Geography.—Names of the countries of the world, with their capitals and chief natural features, and revision of previous lessons.

This completes the course of instruction in a primary school.

Upper primary school examination standard.

Candidates for the upper primary school examination are required to read with facility and explain a passage in the vernacular from a work of ordinary difficulty or newspaper; to read and explain any of the class-books studied during the preceding year, and answer questions in grammar; to write from dictation; to work sums in the rules of arithmetic prescribed for primary schools, and generally, to have a knowledge of the subjects, as well as of the text-books in the scheme.

Under the orders of the Government of India, text-book committees have from time to time reviewed the school-books prescribed for the schools under the control of the Department; and most of the books in use have been compiled under the direction of these committees, while others are in course of preparation.

Our present Manuals of Geography leave much to be desired. History, in primary schools, is taught only in the form of stories. The Readers contain lessons on the animal, vegetable, and mineral kingdoms, on air and water, on natural phenomena, the laws of health, historical and descriptive sketches. Every opportunity is taken to inculcate right principles and natural religion, though direct teaching of this kind has not been attempted.

School-houses, libraries and apparatus.

School libraries for primary schools can hardly be said to exist, and the apparatus is of the simplest kind. In villages the school-house usually consists of a long building with a verandah, and a chamber at one end for the school-master's residence, or for keeping maps and books belonging to the schools. The boys sit on the floor, on matting or carpet ranged along either wall, in their classes. The teachers also sit on the ground, though usually on cushions. Each boy, besides his books which he purchases for himself, has a board on which he writes with a reed pen, and an English slate. A black board is found in all the better schools, and a table and chair for the use of inspecting officers. In English schools the boys generally sit on benches, even in the lower primary department. This is partly a matter of custom, but desks and benches are thought to be as necessary for writing English as a seat on the ground for Persian.

Village school-houses.

The first village school-houses were usually built of the same material as the mud and thatch houses of the peasants, and cost about ₹100 each. In recent times it has been the fashion to build more expensively, and a primary school is often a masonry building costing ₹. 1,000 or more. If the school is large, instead of an oblong, the building assumes the form of a quadrangle with long rooms and verandahs on three sides, and two small rooms divided by an entrance on the fourth.

For district and mission schools there is no particular plan, but the building usually contains one large room and several class rooms. The younger boys often have to sit in verandahs; but whenever the accommodation becomes insufficient, provision is made as far as possible from local funds. On the whole, school-houses are suitable, and though some of them are badly constructed they are usually somewhat expensive for the class of persons who use them.

In a country where doors and windows are habitually kept open, ventilation is of less importance, but inconvenience from rain, cold and heat, is felt more or less almost everywhere.

The circumstances differ so much that it is impossible to give any general description. It is perhaps sufficient to say that the attention of officers is naturally directed to the question of school accommodation incessantly, and that the tendency is to spend more than would be thought necessary in a shop or factory conducted for private gain. School furniture, on the other hand, is too often clumsy or deficient in simplicity. In English schools the dual desks and some other of the modes of seating boys now used in England have been tried, but for the purposes of vernacular instruction nothing can be compared to a seat on the bare ground.

Registrations of attendance.

The school registers all show the number of boys on the rolls, their castes, trades, and parentage, their daily attendance, or, in case of absence, the reason, the average monthly attendance, and the payment of fees. Sometimes, under the orders of the inspector or some other officer, further particulars are given. It is the business of all inspecting officers to examine the registers of attendance, and to ensure as far as possible that the entries are genuine. In the case of superior schools, the registers are perhaps as trustworthy as could be desired. In village schools there is much laxity.

Teachers, from indolence, will write up their registers once in three or four days, or if they are themselves absent without leave, or if the scholars are all at work in the harvest, they will make up a fictitious statement of attendance rather than risk the displeasure of their superiors. Still the registers, on the whole, give a fair representation of the attendance of village schools. A blank form of the register in use in vernacular schools is given below :—

| Serial No. | | |

there are four grades, with salaries of R10, 12, 15, and 20. For assistant teachers there are three grades, with salaries of R6, 8, and 10. For men of ability there is a prospect of promotion to vernacular middle schools on salaries of R20, 25, 30, and 40. The assistants in middle schools receive R8, 10, 12, and 15. The teachers of vernacular schools are paid from local funds, and are not entitled to pensions. Successful teachers of vernacular schools are sometimes selected for employment as Oriental teachers in district schools, when they are eligible for still higher salaries, and become entitled to pensions.

The Oriental teachers in Government English primary schools receive on an average higher salaries than teachers in village schools. They are for the most part paid from local funds and fees, though some are borne on the regular establishment. Originally the great majority of vernacular teachers were men who had kept indigenous schools. Their salaries at first were only Rs. 5 per month, which they probably supplemented by private contributions of various kinds. These men have gradually given place to young men educated in the schools of the Department.

Training schools for teachers of primary schools.

There are three Government training schools for vernacular teachers situated at Delhi, Lahore, and Rawálpindi. The students are almost all stipendiaries from the districts. As a general rule, they are required to pass the middle school examination in the vernacular before they enter: but in some districts it is not possible to insist upon this condition. Students who have passed the middle school examination receive a year's training before being examined for a certificate of competence to teach a primary school. They are drilled in the subjects taught in middle and primary schools, and are instructed in the business of teaching. A practising school is attached to the training school at Delhi, but the uncouth dialect of peasant teachers is not appreciated by town boys, and this important part of a system of training has not hitherto been turned to much account.

There is also an aided training school maintained by the Christian Vernacular Education Society at Amritsar, which is intended to prepare teachers for employment in mission schools and elsewhere. Provision is made in the Government training schools for 170 stipendiary students, and the number on the rolls of the aided training school is 31. In future, when these students are all sufficiently instructed before joining to require only one year's training, the annual outturn should not be less than 150, which would be sufficient to supply the vacancies which occur in all existing schools. At present the number of teachers in Government primary schools, English and vernacular, is about 2,500. In Government vernacular schools there were in 1881, according to Colonel Holroyd's report, 1,284 head teachers, of whom 459 held certificates. Of these certificates, 168 qualify the holders to teach in middle schools and 281 for primary schools. The number of assistant teachers was 757, of whom 120 held certificates—56 of the middle school class, and 64 of the primary school class. Among untrained teachers and assistants, 77 had passed the Punjáb University entrance examination, and 305 the middle school examination. A few others have passed the special examinations of the Punjáb University College in Oriental languages, or have studied in Government vernacular high schools. In aided schools, the number of trained teachers is small. One reason for this is that the Christian Vernacular Education Society's training school is not directly connected with the mission schools of other societies, and that the managers prefer to employ teachers who are not strangers, and who living in their own homes, are content to work for less pay than men who have been trained.

Omitting the aided schools, nearly 1,000 teachers, or two-fifths of the whole number, hold certificates of a normal school, or have passed some equivalent public examination.

Expenditure upon primary schools.

The tabular statement below shows the details of expenditure upon primary schools for boys. The cost of inspection, furniture, buildings, &c., is not taken into account here. It will be observed that vernacular primary schools are for the most part classed as Government institutions maintained from local rates and cesses. The expenditure upon the primary departments of English schools is comparatively high, although only one-third of the boys are learning English. Aided vernacular primary schools are more expensive than Government schools, but they belong to a special class, and cannot be compared with the others. They consist of a few schools for low-caste children, maintained by the Baptist Mission in Delhi and its neighbourhood.

The percentage of expenditure upon primary education is low compared with that of some other provinces.

Statement showing the expenditure upon Primary Schools for Boys, 1881-82.

	GOVERNMENT INSTITUTIONS.							AIDED INSTITUTIONS.							TOTAL EXPENDITURE.					AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL IN							
																				GOVERNMENT INSTITUTIONS.				AIDED INSTITUTIONS.			
	Provincial revenues.	Local rates or cesses.	Municipal grants.	Fees.	Endowments.	Other sources.	TOTAL.	Provincial revenues.	Local rates or cesse.	Municipal grants.	Fees.	Endowments.	Other sources.	TOTAL.	Provincial revenues.	Other sources controlled by Government officers.	Other sources not controlled by Government officers.	GRAND TOTAL.	Percentage on total expenditure.	Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to Municipalities.
	R	R	R	R	R	R	R	R	R	R	R	R	R	R	R	R	R	R		R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.
Primary Schools.																											
English	32,075	6,755	36,420	31,007	2,271	2,986	1,11,514	24,358	11	1,970	18,597	382	20,705	61,023	56,433	81,420	34,684	1,72,537	10·59	7 13 6	2 4 1	0 7 7	2 9 0	7 9 0	3 0 3	...	0 3 10
Vernacular	773	2,32,801	24,058	15,202	...	930	2,73,764	960	...	600	...	360	3,149	5,069	1,733	2,73,591	3,509	2,78,833	17·11	4 2 2	0 0 2	3 8 3	0 5 9	6 1 5	1 2 6	...	0 11 6

Fees in primary schools.

The amount of fees collected in Government English primary schools during 1881-82 was ₹31,007, or rather more than a fourth of the whole expenditure. In Government vernacular schools it was only ₹15,202, or between 5 and 6 per cent. of the cost.

In district schools the boys are divided into six grades, according to the estimated income of their parents. The lowest grade is for incomes below ₹25 per mensem; the highest grade for incomes above ₹200 per mensem. No strict enquiry is made into the means of parents, and as a matter of fact most boys pay the lowest rates. The minimum fee in the two lowest classes of the lower primary school is two annas, and the maximum fee in the same classes twelve annas. No boy who learns English pays less than six annas. The maximum fee in the high school is ₹5. No exemptions are allowed by the rules, but municipal committees sometimes provide a small sum for paying the fees of poor boys.

In vernacular schools the rate varies in different localities. The sons of agriculturists, who contribute to the one per cent. cess, are exempt from fees in those schools which are maintained from the cess. The rate for others was formerly one anna a month in primary schools, and two annas in middle schools. Of late years, in the Ambála circle, and partially in the Lahore circle, an additional anna for each promotion from class to class has been imposed, and the aggregate amount of collections considerably increased. Opinions differ as to the success of this attempt to make the people pay for their own education. Many boys are kept away, and it is said that the teachers have to make up deficiencies out of their own pockets.

How fees are credited.

The fees in schools or departments of schools maintained from provincial funds are credited to Government in the public treasuries. In the statement of expenditure published with the Annual Report of the Education Department, the amount of fees is shown under the head of "Expenditure from fees," and an equivalent deduction is made from the disbursements from provincial services. A sufficient increase in the amount of fees collected in any school is generally considered a reason for sanctioning an increase in the budget of expenditure; but in the public accounts fees are treated solely as income.

In the primary departments of district schools, which are in nearly every case supported from local funds, together with a grant from provincial services, the fees are included in a school fund, from which the expenses of the department are paid.

In vernacular schools under Deputy Commissioners, the fees form a credit in addition to allotments from district and municipal funds. The fees are usually paid into the local treasuries by the teachers, who are responsible for the collection; but sometimes the teacher merely reports the amount collected, which is then deducted from his salary.

Scholarships in primary schools.

District committees and municipalities are authorised to award scholarships to boys who have passed the upper primary examination and continue their studies in a vernacular middle school or in an English school. As a rule, scholarships are not held in primary schools, although in exceptional cases small stipends are given to the orphans of deserving public servants and others who have a claim of some sort upon public charity.

Boys who have passed the upper primary examination in vernacular, and receive scholarships tenable in district schools, remain in the upper primary division until they have acquired sufficient English to join the middle schools.

In 1881-82 the total amount of scholarships in Government schools was ₹49,256, chiefly from local funds, and ₹7,375 in aided schools.

The statement does not show what proportion of these scholarships was drawn by boys in primary schools, but the amount is small. From Lieutenant-Colonel Holroyd's report in 1880-81, it appears that in vernacular primary schools ₹642 were received from district funds and ₹166 from municipalities.

In English primary schools, ₹2,526 were spent on scholarships from district funds, and ₹266 from municipalities; but these scholarships were held chiefly by boys who had completed the upper primary school course in the vernacular, and joined a district school to learn English.

Prizes.

A sum of ₹10,000 is allowed annually from provincial services for prizes, the greater part of which is awarded in the form of books by inspectors

of schools, in the course of their tour, to boys in vernacular schools. They also award prizes in district schools on a scale prescribed by the Director.

The distribution of prize-books is an English custom, and, in the absence of a vernacular literature, it is difficult to reproduce it successfully in India. Atlases, dictionaries, and books useful for study are valued by the boys, but they cannot read English books for pleasure, and have little notion of reading anything except in the way of work.

Formerly, Deputy Commissioners were in the habit of holding educational durbars. The custom was popular, but the expense was considerable, and the advantage doubtful.

General remarks upon primary education.

It is often said (and the opinion has been recorded in evidence before the Commission) that there is at present no primary education at all in the Punjáb. That is to say, the primary schools are not attended by the masses in order to obtain an education suitable for peasants and artizans, but by those who have some hope of getting their living by the pen. In fact, the boys who attend the schools of the Department belong to a kind of educated class such as existed in Europe in the middle ages; while the masses neither have nor desire instruction of a literary kind. The lower departments of middle and high schools, though classified as separate primary schools, are also preparatory schools for secondary instruction. The studies of the upper primary schools, too, are above the standard of education among persons who do not belong to the professional classes.

In the lower primary school there must be many who attend for the sake of a little general education without any thought of leaving their father's business; but on the whole the scheme of education is suited to the wants of a limited class, and would not be likely in any case to satisfy the people at large.

The educational cess.

The cess of one per cent on the land revenue has always been considered the proper fund for the maintenance of primary schools in villages. Since 1870 this cess has been merged in the district fund, and no separate account is kept of the expenditure, though it is understood that at least an equivalent sum should be expended upon village schools. The Accountant-General has supplied the following statement of the income from the cess for four years:—

	R
1878-79	2,28,427
1879-80	2,30,786
1880-81	2,34,309
1881-82	2,37,580

Schools in municipalities are partly maintained from municipal funds, but the district fund is considered fairly chargeable in proportion as these schools are attended by the agricultural class.

The expenditure from the district fund upon primary vernacular schools in 1881-82 was R2,32,801, not including the cost of inspection and other charges, which have always been reckoned as properly debitable to the cess—(*See* Court of Directors' Education letter No. 26, dated 8th May 1856). These schools are designed especially for children of the agricultural class, but they are attended equally by Bráhmans, Banyas and Khatris, who have a greater aptitude for learning, and are generally found at the head of the classes. Many of them are sons of the capitalists who have got possession of the land and claim a right to free education as payers of the cess. In an agricultural country it is not easy to maintain that any industry is unconnected with the land; but the primary intention of Government in taking the cess was undoubtedly to provide schooling for the peasants who till the soil, rather than the bankers and artizans who minister to their necessities. The practical difficulty in making these classes pay a fair share of the cost of education given in village schools has been the impossibility of collecting more than a very inadequate sum in school-fees, and the very serious objections which lie against any house-tax or poll-tax. In many districts, too, it has been found almost impossible to spend the whole of the funds available for education to any good purpose, owing to the absence of any desire for education. Next to the meanest castes, which cannot mix socially with the more respectable sort, none are less willing to sacrifice their time upon education than the agricultural class.

Methods proposed for extending primary education in the Punjáb.

Various methods have recently been proposed for extending primary education to the masses in the Punjáb. According to one plan, it it assumed that the

present system is good so far as it goes, but that it should be supplemented by a house-tax on the non-agricultural classes. It is not suggested that attendance should be compulsory at present. Compulsory attendance for all would imply an enormous multiplication of existing agencies which it is impossible to contemplate seriously; but the number of schools might perhaps be doubled, and in a few selected districts they would probably be filled with scholars.

Many witnesses advocate the aiding of indigenous schools as the only way of bringing education to the masses. In the Punjáb, the number of indigenous schools is not large, and attempts to aid them have hitherto not proved successful. It may be doubted whether the example of Bengal can be taken as a precedent: but the Education Department would gladly welcome any practical scheme which may be recommended by those who think that the matter has never before been taken up in earnest, and the Director of Public Instruction has already given his opinion in favour of a system of payment by results.

Demand for religious teaching.

One advantage of aiding indigenous schools, instead of maintaining Government schools, is found in the opportunity thus afforded of meeting the natural wish of the people to have their children instructed in religion. It has been pointed out in evidence that, until lately, in Europe education was entirely in the hands of ecclesiastics, that the conditions are similar in India, and that a system of education divorced from religion can never have much hold upon the good-will of the people. There is much truth in this, but, on the other hand, the British Government cannot well interfere in matters of religion, and it may be wiser to sacrifice a point rather than to attempt to use a weapon which may burst in the hand. The attitude of religious neutrality, which is maintained by the English in India, is as prudent as it is acceptable to the people.

Lastly, we come to the burning question of the hour,—the question of the dialect which should be used in primary schools.

The question between Urdu, Hindi, and Gurmukhi as media of instruction.

It has been decided by high authority that Urdu, written in the Persian character, shall be the officially-recognised vernacular of the Punjáb, and it is useless to consider here any change in a policy which has repeatedly been affirmed. For the Education Commission the only question is, whether the Hindi and Punjábi forms of colloquial speech should be recognised and encouraged in schools. In schools for girls, Nágari and Gurmukhi are nearly always studied by Hindus and Sikhs. In schools for boys, there is very rarely any demand for either Nágari or Gurmukhi; the demand is for Urdu and Persian,—that is to say, an education which qualifies for employment.

If a really popular education for the masses is possible, it would seem that instruction should be given in Nágari between the Sutlej and the Jumna, in Gurmukhi in Central Punjáb, and in Pushtu and Bilúchi on the North-West Frontier.

If any desire for such education exists, or can be created, it may be encouraged by grants-in-aid; but the prejudices of the people have hitherto been against learning the language which they speak.

Note.—In connection with this subject, the following extract from the Court of Directors' letter No. 43, dated 18th April 1855, to the Government of India, is worth quoting:—

"*Para.* 8.—With regard to the language to the employed in the proposed periodical and in the Government schools of the Punjáb, it appears to us that Mr. Macleod's opinion that there is no reason to perpetuate the Punjábí or even to check its decadence, at the expense of the superior Hindustani, by means of an educational system, is well worthy of your attention, not only with reference to the Punjáb, but also to other provinces of which the vernacular language is rude, and wholly or almost exclusively confined to colloquial use, as we believe to be the case in Sind and elsewhere.

"It would confer a great benefit upon the people of India generally, if, gradually and without any steps calculated to offend local feelings or prejudices, but solely through the medium of the measures now in operation or contemplated for the improvement of education, Urdu-Hindustani could be made familiar, in the first instance, to the educated classes, and, through them, as would certainly follow, to the great body of the people, to the eventual supersession of inferior local dialects."

CHAPTER XVIII.

Secondary Instruction.

Middle and high schools are included under secondary education.

The secondary schools of the Punjáb Education Department consist of middle and high schools, classified according to the stage of education. A scholar who has passed the upper primary school examination in English or vernacular may join an English or vernacular middle school in the first

or lowest class. Special arrangements are made for the few boys who, having passed through a primary or middle vernacular school, desire to commence the study of English. They usually join the fourth primary class of a district school, or the corresponding class in an aided school, the lowest in which English is taught, and, being excused attendance when their class-fellows are working at the vernacular, make such progress in English that in a year or two they are able to take their proper place in the middle school. Such boys are usually older and more intelligent than the boys in the class which they join in order to learn English, and the practical difficulty of getting them through the early stages of instruction in English is not so great as might be supposed. The great majority of scholars, however, who join a midde school continue their studies either in English or vernacular, as the case may be.

Number of high schools and scholars attending them.

The high schools for males comprise—

10 Government English schools.
11 Aided English schools.
1 Government vernacular school.
1. Aided vernacular school.

The district schools at Lahore, Amritsar, and Delhi have a stronger staff of teachers than elsewhere. There are also mission schools which teach up to the entrance examination in these cities.

The vernacular high school is one recently opened at Jálandhar, which has no middle or primary department in connection with it. It is intended for the benefit of boys who have passed the middle school examination in the vernacular, and receive scholarships to enable them to continue their studies for the vernacular examination of the Punjáb University College. There are also vernacular classes in the high schools at Delhi and Ludhiána, but these being in connection with English schools, are not distinguished in the returns.

The aided vernacular school is the school department of the Oriental College at Lahore. This is not, strictly speaking, an aided school, although the Punjáb University College receives a grant of ₹21,000 per annum, which is thrown into the general fund.

In the 21 English high schools for Natives, there were 453 students, of whom 335 were in Government schools and 118 in aided schools. The high vernacular school contained 32 scholars. The Oriental school of the Punjáb University College had 100 on the rolls.

Number of middle schools and of scholars attending them.

The middle schools consist of—

53 Government English schools.
125 Government vernacular schools.
22 Aided English schools.

There are besides two middle English schools for girls, of which one is for Europeans and the other for Natives. The Government English schools are the English schools at head-quarters of districts, and some others, chiefly those maintained by municipalities.

The Government vernacular schools are the superior vernacular schools under the management of Deputy Commissioners or district committees and municipalities.

The aided schools are mission schools and the Anglo-Sanskrit school at Delhi, which is maintained by a private committee of native gentlemen.

In English middle schools for natives, there were 2,671 scholars, of whom 1,903 were in Government schools and 768 in aided schools. The 125 Government vernacular schools contain 2,704 scholars. There are no aided vernacular middle schools. With a few exceptions, all learn a classical language, that is to say, Persian; but in some schools Arabic and Sanskrit are studied as optional subjects.

Scheme of studies in secondary schools.

The following is an abstract of the scheme of studies for secondary schools :—

MIDDLE SCHOOLS.

First Class.

For English Schools only.

English reading lessons, translation, transliteration.

For Vernacular Schools only.

Euclid, Book I; Todhunter's Mensuration translated into Urdu, Chapters I and II.
Urdu letter-writing.

For English and Vernacular Schools.

Urdu Dictation.
Persian Selections. Arithmetic. Geography, Europe.
History of India.

Optional Subjects.

Arabic, Sanskrit, or Elementary Physics.

SECOND CLASS.

For English Schools only.

English reading lessons; Morris's English Grammar; Translation, &c.

For Vernacular Schools only.

Euclid, Books I and II, with deductions.
Algebra, to the end of fractions.
Mensuration.

For English and Vernacular Schools.

Persian Selections.
Arithmetic; revision of the whole.
Geography, Africa, America and revision.
History of India.
Urdu Dictation and Essays.

Optional Subjects.

Arabic, Sanskrit, Primer on Physics.

THIRD CLASS.

For English Schools only.

Lethbridge's Selections, the easier portions.
Poetical Selections, Morris's Grammar, &c.

For Vernacular Schools only.

Euclid, first four books, with deductions.
Algebra, to end of simple equations.

For English and Vernacular Schools.

Urdu Dictation and Essays.

For English and Vernacular Schools.

Persian Selections. Ferishta.
Anwár-i-Suhaili. Abul Fazl, Dewán-i-Sadi, Dewán-i-Nishát.
Todhunter's Mensuration; Cuningham's Sanitary Primer; Blochman's First Geography. Lethbridge's Easy Introduction to the History of India is studied in the original in English schools; a similar course in the vernacular is prescribed for vernacular schools.

Optional Subjects.

Arabic Selections, Grammar, Translation.
Sanskrit: Hitopadesa first half; Grammar; Translation.
Natural Science; revision of Primer on Physics, the English edition in English schools.

HIGH SCHOOL [*English*].

FOURTH CLASS.

English Reading, Lethbridge's Selections.
Morell's Grammar and Analysis.
Translation.

Persian: Books prescribed or recommended for Entrance Examination, and revision of books previously read.
Arithmetic: revision.
Mensuration: revision.
Algebra: Todhunter's Algebra for Indian Students, Chapters I to XVIII.
Euclid: Books I and II, with deductions.
Geography: Anderson's.
History: as preseribed by the University.
Drawing: free-hand, plans, maps, &c.

Optional Subjects.

Arabic: Reading, Grammar, Translation.
Sanskrit: Reading, Grammar, Translation.
Elementary Science: Chemistry Primer.

FIFTH CLASS.

English Reading: Lethbridge.
Persian Reading: revision.
Translations, &c.
Arithmetic: revision.
Mensuration: revision.
Algebra: Todhunter's Algebra, continued.
Euclid: Books III and IV, with deductions.
Geography: revision of general Geography, selected Chapters of Blanford's Physical Geography.
History: as prescribed by the University.
Drawing.

Optional Subjects.

Arabic: Entrance Course.
Sanskrit: Entrance Course.
Natural Science: revision of Physics and Chemistry Prime

SCHEME OF STUDIES FOR VERNACULAR HIGH SCHOOLS.

FOURTH CLASS.

Persian: Books prescribed for the Munshi Examination, Punjáb University College.
History: Collier's History of England.
Urdu: translation.
History of India: Lethbridge.
Geography: General, and translation of Blanford's Physical Geography.
Arabic or Sanskrit: the standard is the same as that prescribed for the First Arts Examination of English students.
Mathematics and Science: subjects prescribed for the Entrance Examination of the Punjáb University College.

FIFTH CLASS.

Preparation for the Munshi Alm (Persian) and Entrance Examination of the Punjáb University College.

The Middle School Examination.

After the completion of the middle school course, a general examination is held on the first Monday in April and following days, called the middle school examination. This examination is the test for admission to a high school. It is conducted by means of written papers and *vivâ voce* reading.

Candidates from English schools have to translate from English into Urdu, and from Urdu into English. There is also a paper on Grammar, and marks are given for caligraphy.

Candidates from vernacular schools are examined in four books of Euclid, and Algebra as far as simple equations.

All the candidates are examined in Persian, Urdu, Arithmetic, Mensuration, Geography, History, Sanitary Primer.

There are also optional subjects,—Arabic, Sanskrit, and the Physics Primer,—of which one may be taken up.

The examination is conducted through the medium of Urdu, the recognised vernacular of the Punjáb.

Scholarships to a limited extent are awarded in order of merit to students of English and vernacular Government schools, and are tenable in English or vernacular high schools. In future, such scholarships will be open to students in aided schools.

Results of the middle school examination.

The number of candidates for the midde school examination held in April 1881, was 1,199, of whom 886 (or 87·3 per cent.) passed. This examination, though given in General Form 4, having occurred in 1881-82, properly belongs to the official year ending March 31st, 1881. In April 1882 there were 1,511 candidates, of whom 708 belonged to English schools, 693 to vernacular schools, and 109 were private students. The private students had perhaps all attended a Government or aided school some time previously. Of the candidates, 490 in English schools passed, 528 in vernacular schools, and 48 private students. The proportion of passed candidates was about 70 per cent.

Results of matriculation examination.

The matriculation examinations, of which statistics are given in General Form 4, are those of the Punjáb University College in English and vernacular, and the Calcutta University. Nine Government schools sent up 142 candidates, of whom 75 passed, and 11 aided institutions 54 candidates, of whom 27 passed. There were also candidates from normal schools which do not prepare specially for these examinations, candidates from schools in Native States, and private students.

The percentage of passes was 57 in Government schools, and 48·8 in aided schools for natives.

School liabraries and apparatus.

The Delhi high school enjoys the advantage of a good library of standard English classical and Oriental works, which was created for the use of the college. This library is now open to the aided college recently established by the Cambridge Mission.

The libraries of district schools consist of books of reference and others which have been supplied at various times under the Director's sanction. A portion of the books are such as have been purchased for the encouragement of authors, and are not specially chosen because of their fitness for a place in a school library. In 1877 the commiteee appointed to examine text-books was also instructed to draw up a list of books which ought to be placed in every district school library. The list then prepared consists of English books, chiefly works of reference, and includes also the text-books used in schools. Oriental literature was not considered and is very poorly represented.

School-books and dictionaries are used by the boys and teachers. There is very little general reading. Few boys in a district school can read at sight standard English works, but easy story books are sometimes popular. Occasionally a teacher has a taste for reading and uses the school library to good purpose. The libraries have accumulated in a desultory manner, and, though fairly supplied with books of reference, contain much that is unsuitable. The annual budget provision for adding books to college and school libraries is ₹4,400. High schools have been supplied with the apparatus necessary for teaching physics and chemistry according to the science primers. There is a budget allowance of ₹2,500 for furniture in schools directly under the control of the Department. Some improved furniture has been introduced of late years, but much of the old furniture is clumsy and unsuitable.

School-buildings.

There is no standard plan for secondary school buildings. An English school usually contains one large room and several class-rooms. The vernacular middle school often consists of oblong rooms forming a quadrangle. In vernacular middle schools the boys and teachers sit on the ground as in primary schools. The apparatus is usually limited to maps and a black board.

Arrangements for training teachers.

In the Chapter on primary education, an account was given of the normal schools which, before the establishment of a training college, prepared teachers for both middle and vernacular schools.

The Central Training College at Lahore, which has not yet completed the second year of its existence, is designed to train teachers for English

schools, and for secondary vernacular schools. The following description of the college is taken from the first annual report of the principal.

The vernacular class was in full working order from January 1881. The number of students varied from 31 to 34. Of these four were teachers, and the rest, with one exception, were men who had passed the examination qualifying for charge of a primary school after studying in the second year class of a normal school.

The English class should be composed of young men who have passed the B.A. or F.A. examinations of the Calcutta University, or the corresponding examinations of the Punjáb University College, and of promising young teachers of the district school establishment. During the first year there were five men in the English class who had passed the B.A. or high proficiency examination; four who had failed in these examinations; one who had passed and four who had failed in the F.A. or proficiency examination. The number of teachers sent in for training was 14, of whom six had passed the F.A. or proficiency examination, and seven the entrance only.

The varied composition of the classes, especially the English class, would have made it impossible to have carried out a general scheme of studies. Instruction was confined to the principles of teaching and elementary science, so that men of very different attainments were able to follow the same course of lectures. Still, the imperfect knowledge of mathematics possessed by some of the students stood in the way of their acquiring correct notions upon such a subject as astronomy. The principles of teaching were studied from Currie's valuable Manuals supplemented by the principal's lectures, and science was taught from the science primers with frequent reference to more advanced text-books. The experiments were first performed by the teacher and afterwards by the students.

The teaching of English to native students occupied a large share of attention, especially translation and the connected subjects of adaptation, paraphrase and composition. Every opportunity was taken to impress upon the students the importance of the teacher's office, and to maintain a high moral tone.

The chief defect in the first session of the training college was the want of a practising school, which, it is hoped, may soon be supplied. On the whole, the principal was much gratified by the progress made in face of the difficulties attending a new undertaking.

The C. V. E. Society's normal school at Amritsar.

The aided normal school of the Christian Vernacular Education Society at Amritsar does not train teachers specially for secondary schools, but the description of it given by the officiating principal may find a place here. The system pursued is similar to that of training colleges in Great Britain, where the principal and vice-principal have been trained. The number on the books is 34 at present and averages 30, of whom 20 read English. Half of the English students are prepared up to the middle school standard before admission, and the remainder are less advanced.

The highest class has some candidates for the entrance examination of the Punjáb University College, but such men generally obtain employment before passing. The men, who are qualified to teach English usually receive ₹20 per mensem at the beginning, and are employed in training scholars for the middle school examination, and also in primary schools. Their pay rises to about ₹50 per mensem. Some are receiving more, as regimental schoolmasters or head teachers of mission schools.

Vernacular teachers receive from ₹12 to ₹15 per mensem at first, according to their abilities and the circumstances of the different circles or missions requiring their services. About 170 teachers have been trained for employment since the work commenced, being an average of nine yearly.

The practising school, which has an attendance of about 65 daily, is organised upon the plan of a Government primary school. Two men are sent to the practising school weekly, and their work is reported on by the head master of that department, and watched and guided by the principal and his assistant. Scholars from the model school are also brought in for criticism lessons, and the school acts usefully as a feeder of the normal school.

The examination for admission to the normal school, which takes place half-yearly, is in arithmetic to decimal fractions, algebra to simple equa-

tions, Indian history and geography, Gulistán, Bostán, Urdu grammar, reading and writing.

Scholars who have passed the middle school examination are also admitted on proof of good character without further examination. The stipend, while the men are under training, is ₹5 per mensem. Certificates are granted by the principal two years after the men have left the institution on their producing proof of industry and ability as teachers.

It is now proposed that this school should be examined together with the Government normal schools.

Teachers employed in secondary schools.

There are on the establishment of district schools, paid from provincial funds, 97 English masters, on salaries ranging from ₹30 to ₹400 per month. The aggregate of these salaries is ₹8,170 per month. There are 71 vernacular and other Oriental teachers, whose salaries range from ₹20 to ₹80 per month, and amount in the aggregate to ₹2,495 per month.

There are, besides 32 teachers of drawing, mathematics, &c., whose salaries amount to ₹1,667 per month.

Many of the teachers have passed the lower University examinations; four have the degree of B.A., and three the equivalent certificate of the Punjáb University College. Twelve teachers have received a year's training in the Central Training College. Several of the Oriental teachers hold normal school certificates. Most of the teachers of vernacular middle schools have passed through a normal school. The salaries of head teachers range from ₹20 to ₹40 per month. Assistants receive from ₹ 8 to ₹ 15 per month. The number of trained teachers was given in the last chapter.

Cost of secondary schools.

The following statement from General Form No. 3 shows the cost of secondary education in Government and aided schools. It will be observed that the cost of educating a scholar in an aided school is less in a high school, and more in a middle school, than in the corresponding departments of Government schools. But the cost to Government in both cases is less in aided schools.

From a comparison of recent reports, it would seem that in the North-Western Provinces, 46·21 per cent of the educational income was expended on primary schools, and 17·63 per cent on secondary schools. The same figures for the Central Provinces were 53·41 and 16·75; schools for Europeans being included in both cases.

In the Punjáb the percentage of expenditure directly upon instruction is small in comparison of other charges of various kinds. In primary schools it amounted to 36·07 per cent of the expenditure of all kinds, and in secondary schools to 19·62 per cent.

Expenditure on Educational Establishments in Secondary Schools for the official year 1881-82.

[Schools for Europeans are omitted from this statement.]

	GOVERNMENT INSTITUTIONS.								AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.						TOTAL EXPENDITURE.			GRAND TOTAL.	Percentage on Total Expenditure.	AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL IN							
																												GOVERNMENT INSTITUTIONS.				AIDED INSTITUTIONS.			
	Provincial Revenues.	Local Rates or Cesses.	Municipal Grants.	Fees.	Subscriptions.	Endowments.	Other sources.*	Total.	Provincial Revenues.	Local Rates or Cesses.	Municipal Grants.	Fees.	Subscriptions.	Endowments.	Other sources.	Total.	Endowments.	Subscriptions.	Fees.	Municipal Grants.	Other Sources.*	Total.	Provincial Revenues.	Other sources controlled by Government Officers.	Other sources not controlled by Government Officers.			Total Cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.	Total Cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.
	2a	2b	2c	2d	2e	2f	2g	2	3a	3b	3c	3d	3e	3f	3g	3	4a	4b	4c	4d	4e	4	5a	5b	5c	5	6	7a	7b	7c	7d	8a	8b	8c	8d
Schools for Boys.	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹ a. p.	₹ a. p.	₹ a. p.	₹ a. p.	₹ a. p.	₹ a. p.	₹ a. p.	₹ a. p.
High Schools — English	50,946	289	395	4,656	...	...	...	56,286	6,163	8	1,049	677	23	51	5,997	13,968	...	...	...	...	...	...	57,109	6,397	6,748	70,254	4·31	162 3 3	146 3 1	0 13 3	1 2 2	98 5 10	43 6 5	...	7 6 2
High Schools — Vernacular	3,057	...	...	319	...	...	...	3,376	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3,057	319	...	3,376	·21	116 6 7	105 6 7	...	...	...	...	...	...
Middle Schools — English	78,984	4,941	10,423	13,675	...	2,807	1,240	1,12,070	21,522	6	2,381	4,333	1,675	136	22,549	52,602	...	...	...	...	...	...	1,00,506	35,473	28,693	1,64,672	10·11	54 6 5	38 5 5	2 6 4	5 0 11	60 6 8	27 2 9	0 0 1	3 0 1
Middle Schools — Vernacular	584	33,576	15,848	3,822	...	...	32	53,862	...	...	...	...	...	...	...	...	...	...	...	...	...	...	584	53,278	...	53,862	3·30	18 14 10	0 3 3	11 12 9	5 9 1	...	...	...	...

Fees in middle and high schools.

The principle of fixing the rates of fees in Government schools was explained in the last chapter.

The rates are higher in Government than in aided schools; in a Government high school about one-fourteenth of the total expenditure is contributed by school fees; in an aided high school, one-twentieth; in a Government English middle school one-eighth of the expenditure; in a Government vernacular middle school one-twelfth; in an aided English middle school one-twelfth. A considerable proportion, however, of the fees in Government middle schools are merely deductions from scholarships.

Scholarships in secondary schools.

The expenditure upon scholarships in the Punjáb is extremely high. The returns do not show the proportion in which scholarships are divided between primary and secondary schools, but nearly the whole may be said to be appropriated to secondary education. The expenditure in scholarships, exclusive of the amount expended in colleges and technical schools, was ₹56,631, or 3·47 per cent. of the total expenditure under all heads. Of this sum, ₹14,743 from provincial funds were awarded by the Director on the results of the middle school examination. But ₹30,412 from district funds and ₹5,329 from municipal funds, though partly awarded by merit, are rather of the nature of subsistence allowances. The committees are inclined to carry liberality to excess in this direction.

The education of the sons of Native Chiefs.

Formerly, special arrangements were made for the education of the sons of Native gentlemen of high position in the Government college and district school at Lahore; but for several years no separate classes nave been kept up for them.

In 1866 at the instance of the Deputy Commissioner of *Ambála*, the wards of Government under his charge were called in to head-quarters, where they rented houses in the city, and went daily for instruction to an English gentleman who was appointed their tutor. Soon afterwards houses were built for them in connection with their tutor's residence in the civil lines, and the institution was thrown open to the sons of all Native gentlemen in the province. The number, however, has never been large. At present there are on the rolls only eight boys, of whom one is in the middle school, three in the upper primary, and four in the lower school. The superintendent is their English tutor, and he is assisted by a Native teacher.

The prejudice which the families of the wards have against their being sent to a public school has always kept the numbers low, and long periods of absence at home have interfered with the progress of study.

The boys have generally turned out well; but their attainments have been decidedly below the average of boys who are educated in the schools open to all classes.

It is the endeavour of the superintendent to give the wards opportunities of mixing with English gentlemen, and to train them up in a manner befitting their rank in life.

If the prejudices of the relations of boys of good family can be overcome, it is proposed to enlarge the school, and to keep the scholars under one roof and under better supervision than can be exercised over the detached bungalows in which they live at present with their own followers and servants.

No special arrangements made for the education of Muhammadans.

No special arrangements have been made for the education of Muhammadans in the Punjáb.

In 1872 a careful enquiry was made by Government into their circumstances in respect of education and employment in the public service. It appeared that although comparatively few knew English, they attended the vernacular schools freely, and that they had more than a fair share of appointments open to officials acquainted with the vernacular only.

In 1882 of a grand total of 109,476 scholars on the rolls of schools connected with the department, 41,844 were Muhammadans, the proportion being highest in primary vernacular schools for boys and girls.

There is probably a real prejudice among some classes of Muhammadans against learning English or anything apart from the traditional learning, and they are also placed at a disadvantage, owing to the late age at which many of them begin their secular studies; but the chief reason of their absence from the school-rolls seems to be that the great majority of them belong to the agricultural and other classes in which education is not much valued.

CHAPTER XIX.

Collegiate Instruction.

In 1864 Government colleges were established at Lahore and Delhi, and from 1865 to 1868 there was an aided college at Lahore, maintained by the American Mission. The Delhi College was closed in 1877, in order that the staff of the Lahore College might be strengthened without increased expenditure. An Oriental College for vernacular students has grown up in connection with the Punjáb University College, and is maintained from the funds of that institution. The following account of the Government colleges has been furnished by Mr. J. Sime, at present Officiating Principal of the Lahore College, and formerly Principal of Delhi College.

There were on the rolls of the Lahore College, on the 31st of March last, 103 names, distributed over the classes as below :—

Honors Class		4
IV	„	8
III	„	12
II	„	47
I	„	32
	TOTAL	103

The Delhi College. The Delhi College was established under purely Native auspices in 1792; it was made over with an endowment of ₹1,70,000 to the Government of the North-Western Provinces in 1855; in 1864 after the disturbing influence of the Mutiny, it was reopened by the Punjáb Government, but without its endowment; and in March 1877, it was abolished. The cause of its abolition was this. On the re-constitution of the Punjáb Colleges in 1864, the Government of India sanctioned a principal and a professor for each, with the promise of another professor when the full complement of the classes should be formed. In 1869 an application was made for the fulfilment of the promise. The Government of India replied* that a grant-in-aid of ₹21,000 per annum had recently been made to the Punjáb University College, one of the avowed objects of which is to make pecuniary grants to other colleges, and that the additional professors applied for would now be provided for by that institution. The University College ignored this obligation; and as it had become necessary, for thorough efficiency, to have a stronger staff than could, in the circumstances, be got for each, it was resolved to amalgamate the two.

Previous to its abolition, the Delhi College had passed 61 out of 97 candidates in the F. A. examination, 18 out of 45 in the B.A., and four out of six in the M.A. In the year of abolition, it passed five out of eight in the First Arts examination, and four out of eight in the B.A. It had also begun to send up candidates to the Punjáb University College examinations.

Present condition of the Lahore College. The students attending the Lahore College on the 31st of March last were—

Eurasian	1
Native Christians	2
Hindus	84
Muhammadans	13
Sikhs	3
TOTAL	103

Of the parents or guardians, 39 are Government employés; 15 are in private employment; 21 are shopkeepers or merchants; 11 are zemindars; seven are bankers; four pensioners; two priests; one a Christian clergyman, and two without employment. As to income three at present earn nothing; nine receive between ₹10 and 20 per mensem; 48 between ₹20 and 50; 19 between ₹50 and 100; 16 between ₹100 and 300; and six more than ₹300 per mensem. The parents or heads of the family of 20 students are entitled to a seat in durbár, and of nine or ten others to a chair in the presence of Government officers.

During the year previous to the 31st of March last, ten went up to the F. A. examination of the Calcutta University and eight passed; whilst four appeared in the B.A. examination, and two passed.

* No. 254, dated 21st May 1869, to Secretary to Government, Punjáb.

In the Punjáb University College examinations last held previous to the 31st of March, but not within the year referred to, 20 went up for proficiency, 12 for high proficiency, and one for honors, with 12, four and one passes, respectively: 36 students read law along with their arts course.

The following statement will show the different languages taught as second languages, and the number of students learning each:—

	1st Class.	2nd Class.	3rd Class.	4th Class.	Honors Class.	Total.
Sanskrit	9	13	4	2	1	29
Arabic	4	6	3	1	...	14
Persian	23*	34*	5	5	...	67

* Those taking Arabic also take Persian.

In the last Calcutta F. A. examination, not including the Punjáb candidates, of 908 taking up Oriental second languages, 798 took Sanskrit, 17 Arabic, and 93 Persian; and in the B.A. examination, of 182 in the A course, 177 took Sanskrit, Arabic, one and four Persian.

Of the return of passes in a preceding paragraph, both B.A's. took up the A. or literary course; whilst 2 of the high proficiency men took up science. Of those now preparing for the Punjáb examinations, six are to appear in science for high proficiency, and one for honors; whilst four have taken a literary course for the former, and two for the latter.

The College Library.

The Lahore college library has about 1,400 volumes. All the branches of literature are fairly well represented; although, from the formality now required to procure books, very few new volumes have been added for some time, and no branch can be said to be well up to date. Besides works in English, there is a fairly complete set of the European classics, and another, less complete but handy, of the European modern languages. The Oriental is a poor section on the whole; and there is a case of miscellaneous rubbish, acquired at different times second-hand, which is practically useless.

The library is little used by the students, and, probably, not at all beyond the limits of the class readings. This is perhaps, chiefly owing to the difficulty of access. It is not owing to the entire absence of a taste for reading; for this is growing up even in the schools, and was strong in the Delhi College before its abolition.

The Laboratory.

There is as yet no specially prepared laboratory in the Lahore College; but the construction of one has been sanctioned, adjoining the science lecture-room. At present, practising tables are provided for the students, with other necessary adjuncts artificially supplied; and this affords a means to them of actual working although not on so large a scale as is thought desirable.

Of apparatus for physics and chemistry, there is enough for all that is required for the B.A., and nearly enough for what is required for the honors course. There is a very complete cabinet of specimens in geology. Besides these, there is a series of specimens of common objects, and a large collection of pictorial illustrations in science and art.

Expenditure upon the Lahore Government College.

The following is a statement of the income and expenditure for the year reported on, not including scholarships:—

	R.
Income—	
Fees	2,099
Provincial Services	45,803
Total	47,902
Expenditure—	
Staff and Establishment	47,902

If scholarships be included, then, as will be seen below, the totals will rise to R 60,557.

The staff, on the 31st of March last, stood thus:—

	R	R
Principal	1,000—	1,250
Professor of Mathematics	500—	750
Professor of Metaphysics and History	500—	750
Professor of Natural Science	500	
Assistant Professor	350	
Ditto ditto	350	
Maulvi	150	
Pandit	60	

As a rule, a fee of R 2 per mensem is levied from every student, although the order is that fees from R 2 to 5 should be taken according to the income of the parent or guardian. It has also come to be in the Lahore College that the fees for the summer vacation months are remitted. At present six students are exempted from the payment of any fees, and one other pays one rupee per mensem only. Otherwise R2 are taken.

The amount drawn in scholarships during the year was R12,655 from the following sources:—

	R
Government Scholarships	6,816
Punjáb University Scholarships	4,980
Hissar Municipality Scholarships	24
Dalip Fund Scholarships	490
Gubbins' Fund Scholarships	210
Duff Scholarships	135
TOTAL	12,655

As many as 76 of the students were scholarship-holders; only 27 non-stipendiary.

Employments obtained by graduates.

Between 1871 and 1882, 24 students graduated from the Lahore College. Between 1871 and the abolition of the Delhi College, 13 graduated from that institution. Besides these, one other, who had received his education partly in either institution and wholly in both, graduated privately, giving altogether 38 graduates to be accounted for under this paragraph. Of these, 21 have joined the public service, and 17 are in private employment. Of the latter, five have joined the legal, but none the medical or engineering professions.

It is to be observed that, for medical or engineering instruction in the Punjáb, nothing like the attainments of graduates is required. Of those in the Government service, several are Extra Assistant Commissioners and munsiffs; several are engineers; several are in the Education Department, and several clerks. Of the 12 not accounted for in private employment, two are in Native States, one is attached to the native press, one is a teacher, four are students in the training college, two are preparing for the M.A., and two are dead. Besides these graduates, 15 passed the high proficiency examination of the Punjáb University College.

Extent to which the colleges have supplied the community with useful servants.

It is not in the number of graduates produced that collegiate instruction is affecting the country, but in the larger numbers that pass out every year from all the classes taken together. From the lower classes, the railways, forests, telegraph, public and private offices, the Educational Department, &c., are recruited; and it is from these classes that students mostly diverge towards law and medicine. From the higher classes, besides law and education, nearly all appointments of importance are filled; and the new Native civil service will open out a career of even greater usefulness for the best men. It cannot be said that collegiate education has yet much affected the enlightenment of the villages; but it has given an undoubted stimulus to public instruction there; and there can be no doubt but that, even if it has not always been an unalloyed blessing, it is largely benefiting the community. For good men

there is yet no lack of employment in the Punjáb; though high deserts are not unfrequently subordinated to the opposite.

The Oriental College.

The Oriental College at Lahore is maintained by the Senate of the Punjáb University College, and is one of the most important parts of that institution. It is treated in the forms as "an unaided institution under regular inspection," *unaided*, because the grant-in-aid of R 21,000 per annum is not appropriated to particular departments of the University College, and *under regular inspection*, because it is controlled by the Senate, though not inspected by officers of the Education Department on behalf of Government.*

In the report of the college, it is stated that the expenditure is defrayed from private subscriptions R16,000, interest on endowments R15,000, and fees R72, giving a grand total of R31,072, taking the Punjáb University College budget estimate for 1882 as a basis. The expenditure was thus distributed:—

	R
Salaries of college and school staff, contingencies and rent	17,034
Endowed fellowships (half cost chargeable to Oriental College)	2,544
Oriental scholarships, special and general	9,924
Engineering scholarships	420
Natural science fellow	1,000
Purchase of books	150
TOTAL	31,072

The actual expenditure during the official year was somewhat less, *viz.*, R28,534.

The Punjáb University College has never submitted returns to the Education Department, and the accounts and system of classification can only be shown in the General Forms attached to this report after more or less arbitrary corrections. The expenditure of the Oriental College has been included with that of the Punjáb University College in General Form 3. From General Form 2, it appears that there are 122 students on the rolls of the college, of whom 81 were studying a classical language and 41 a vernacular language. There were 43 Hindus, 81 Muhammadans, and eight Sikhs. The report of the Oriental College gives the total number of students as 222, of whom 100 are shown in our returns as belonging to the school department. The students were divided into the following sections:—

Sanskrit Section	55
Gurmukhi do.	17
Arabic do.	82
Persian do.	56
Yunani Medicine Section	8
Engineering	4
	222

But, independently of these sections, there are classes for law, Hindu medicine, Hindi, Pashtu, and for instructing mohurrirs in office work. The average expenditure upon each student in the college department is said in the report to be R 206 per annum, not including R 61 for scholarships. In the school department it is about R 68 for instruction, and apparently R 24 for scholarships.

Studies pursued in the Oriental College.

The Oriental College is open for six hours a day, half of which time is devoted to Oriental studies, and the other half to Western sciences, through the medium of the vernaculars, *viz.*, Urdu and Hindi up to the high proficiency or degree standards, and Punjábí up to the entrance standard.

A controversy is in progress with respect to the sufficiency of the translations which have been made of European works for the purposes of a course of University instruction. No opinion can be given here upon a dispute which has not yet been referred to any competent tribunal for adjudication. The report of the Oriental College gives a list of works in Hindi and Urdu, which should suffice for class instruction up to the degree standard, supposing that the translations adequately reproduce the original. The published translations embrace the following subjects:—arithmetic, algebra, Euclid, trigonometry,

* The Commission however decided that the Oriental College, together with its school department, should be classified as an aided institution.

elements of statics, history ancient and modern, geography. psychology, political economy, chemistry, physics, descriptive astronomy, hydrostatics, dynamics, logic, deductive and inductive, &c.

Results of examinations in the Oriental College.

The proficiency examination of the Punjáb University College corresponds to the first arts examination of the Indian Universities, and the high proficiency examination to the examination for degree.

The following table shows the number of students of the Oriental College who passed the University examinations for ten years :—

Years.	Arts.				Sanscrit.			Arabic.			Persian.			Punjábi.			Professional.						Total of passed students.	
	Entrance.	Proficiency.	High Proficiency.	Honors.	Lower.	Middle.	Higher.	Lower.	Middle.	Higher.	Lower.	Middle.	Higher.	Lower.	Middle.	Higher.	Medicine, Yunáni.	Medicine, Hindi.	Engineering, First.	Engineering, Final.	Law, Hindu.	Law, Muhammadan.		
1871-72	21	...	...	...	7	...	...	1	...	...	4	4	...	...	..	...	...	...	...	...	...	...	37	
1872-73	5	...	...	...	13	10	...	9	7	...	8	2	...	...	...	...	...	...	...	...	...	...	54	
1873-74	7	6	...	...	5	3	1	9	8	2	15	14	...	...	...	...	..	...	...	...	...	...	70	
1874-75	3	...	...	...	2	4	2	4	5	5	13	4	4	...	...	...	...	...	...	...	...	...	46	
1875-76	1	...	...	...	3	...	1	4	...	1	17	4	4	...	...	...	...	...	...	...	...	...	35	
1876-77	6	1	...	...	1	3	1	5	4	..	5	12	...	...	...	...	...	...	...	...	...	...	38	
1878 (for two years)	24	2	...	...	3	5	2	7	5	2	19	8	2	10	...	...	...	...	...	...	...	...	89	
1879	9	9	...	...	2	1	2	3	1	2	6	10	9	3	...	...	...	...	...	...	...	...	57	
1880 November 1880 to June 1881 (eighteen months)	13	3	2	1	2	1	1	2	1	3	4	11	7	...	4	...	1	...	...	...	...	....	56	122
1881	2	...	...	...	4	...	...	8	...	...	5	...	...	6	...	...	16	5	6	1	4	9	66	
None of the higher examinations in Arts and Oriental languages were held in 1881.																								
Total	91	21	2	1	42	27	10	52	31	15	96	69		19	4	...	17	5	6	1	4	9	548	

The following statement shows the distribution of scholars according to creed, and the languages studied by them in detail :—

Statement showing the numbers on the Rolls and Subjects studied in the Oriental College and High School in 1882.

	No. of Institutions.	No. on Rolls on 31st March 1882.			Average number on the Rolls during the year.	Average daily attendance.	Classification according to race or creed of the scholars on the Rolls on 31st March 1882.						Number of Scholars on 31st March reading									
		Reading for Degree.	Reading for First Arts, Literature or corresponding examination.	Total.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Sikhs.	Others.	English.	Urdu.	Hindi-Nágri.	Hindi (Lande, Mahájani, &c.).	Persian.	Arabic.	Sanskrit.	Latin.	Panjabi-Surmukhi.	Pashtu.
Oriental College	1	44	78	122	116	111	...	...	43	71	8	...	...	...	...	...	25	37	19	...	10	...
Do. High School	...	...	...	100	80	71	...	1	42	52	5	...	...	22	28	12	22	23	28	...	5	10

The studients of the Oriental College are induced to attend by the scholarships which nearly all of them receive. In this respect they are on much the same footing as the students of the Government college. In neither case is there a spontaneous demand for the kind of education offered, nor could the

students afford to maintain themselves while under instruction, even if the prospects of employment after completion of the course were brighter than they are in fact. But the study of English is found to be a more profitable investment than the study of the Oriental classics and of European science in the vernacular. The law lectures, the munshi class for instructing young men in the routine of office-work, and the classes for Hindu and Muhammadan medicine are, however, all directly connected with professional work. Others of the students cannot always expect to turn their education in the Oriental College to practical account. In the report of the college for 1882 the question is treated as follows:—

"A few words as to the prospects of the students of the Oriental College will not be inappropriate in this report. The services of the passed munshis, who will generally be men of greater learning than those now employed in Government service, are likely to be utilized in the judicial and revenue departments and in various other posts as vernacular clerks. Many of the maulvis who have also passed the munshi examinations may similarly be able to find employment. Such maulvis as have not taken up Persian, and the pandits and *bhais* who cannot, at present, look forward to any Government appointment, will necessarily follow their old avocations pertaining to the sacerdotal class. They will, however, be more enlightened priests or indigenous teachers, on account of having acquired a knowledge of Western sciences through the medium of their own vernacular, than those who have not received any such education. They will, therefore, be a leaven of civilization among their countrymen. Government might, however, utilize their services very advantageously in the Department of Public Instruction, as on account of their superior learning and position in society, they will command more respect from, and have greater influence for good among the Native community than the class from which the teachers of vernacular schools are at present drawn."

Examinations of the Punjáb University College.

The annexed statement shews the number of candidates who passed the examinations of the Punjáb University College from 1871 to 1881. There is no condition of residence or affiliation of schools and colleges to enable candidates to qualify for these examinations. The great majority do not belong to the Oriental College.

Statement showing the number of Candidates that have passed the various Examinations of the Punjáb University College from the beginning of 1871 to the end of 1881.

Examinations.	Number of Candidates passed during											Total number passed in each Examination since 1871.
	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	
Entrance	41	40	23	59	75	151	Not held.	211	129	109	68	906
Proficiency in Arts	25	8	26	8	3	13		27	17	17	Not held.	144
High Proficiency in Arts	...	...	..	3	4	3		8	4	6	...	28
Honors in Arts	...	...	...	...	...	...	2	2	2	1	1	8
Maulvi (Lower Arabic)	1	21	10	6	7	5	None of these examinations took place this year.	16	5	4	9	84
,, Alim (Middle Arabic)	...	7	8	5	2	5		6	2	3	*	38
,, Fazil (Higher Arabic)	...	...	2	5	2	...		4	2	3	*	18
Pragya (Lower Sanskrit)	7	18	10	5	8	7		11	6	12	9	93
Visharad (Middle Sanskrit)	...	11	4	13	...	6		6	2	3	*	45
Shástri (Higher Sanskrit)	...	...	1	4	2	2		2	3	1	*	15
Munshi (Lower Persian)	5	20	27	24	33	28		70	63	63	49	382
,, Alim (Middle Persian)	4	3	17	7	7	13		11	33	33	*	130
,, Fazil (Higher Persian)	...	...	...	7	6	3		4	11	11	*	42
Examination in Vernacular office work connected with Civil, Criminal, and Revenue matters	...	...	...	...	...	...		...	29	29	24	82
Arithmetic Test	...	...	...	...	...	...		...	6	10	18	34
Lower Punjábí or Budhimán examination	...	...	...	...	...	...		22	5	...	7	34
Middle Punjábí or Widmán ,,	...	...	...	...	...	...		...	...	4	*	4
Higher Punjabí or Gyaní ,,	...	...	...	...	...	...		...	...	...	...	...
Examination in Pashtu Language and Literature	...	...	...	...	...	...		...	...	...	...	...
Additional Examination for Maulvis, Pandits, and Munshis	...	...	...	...	...	...		...	...	...	8	8
First Examination in Law	...	...	...	2	4	...	19	28	81	25	48	207
Final Examination in Law	...	...	...	4	...	...		4	9	28	35	80
Prudvivak, or First Examination in Hindu Law	...	...	...	...	...	...	Not held.	...	...	...	4	4
Examination of Mufti ' Alim and the functions of Qazí ' Alim	...	...	...	...	...	...		...	...	...	10	10
,, ,, Mufti Fazil ,, ,, Qazí Fazil	...	...	...	...	...	...		...	...	...	1	1
First Examination in Medicine	7	11	5	6	4	11	10	6	5	5	7	77
Final ,, ,,	4	3	9	13	5	4	4	11	11	5	4	73
Vaidya Examination in the Vaidak System of Medicine	...	...	...	...	2	...	...	...	...	...	5	7
Bhishak Examination in the ,, ,, ,,	...	...	...	...	...	...	...	...	...	...	...	...
Hakim Examination in the Yunani System of Medicine	...	...	...	...	3	...	...	...	...	...	16	19
Examination for the Special Certificates of Zubdat-ul-Hukama	...	...	...	...	...	...	...	...	2	...	1	3
First Examination in Civil Engineering	...	...	...	...	3	3	...	2	...	...	6	14
Final ,, ,, ,,	...	...	...	...	...	...	...	...	...	...	1	1
Total number of Candidates passed during each year	94	142	142	171	170	254	35	451	427	374	331	2,591

* No Higher Orienta Examinations were held during 1881.

Revival of the Delhi College.

The abolition of the Delhi College in 1877 was a disappointment to the people of Delhi, and an attempt was made locally to raise subscriptions for an endowment fund, in order that it might be carried on as an aided college. Somewhat more than ₹60,000 was promised, but the Lieutenant-Governor considered this sum quite insufficient, and was, moreover, unwilling to recognise annual subscriptions as a stable source of income. Under these circumstances, the Cambridge Mission, stationed at Delhi, which has a staff well qualified to conduct a college, and was preparing to form a college class for students connected with the mission, offered to establish an aided college for the benefit of the public at large.

Their offer was accepted by Government, and a grant-in-aid of ₹5,400, together with a special grant for scientific apparatus of ₹2,000, was sanctioned for the current year. A few matriculated students have already joined, and a commencement has been made.

CHAPTER XX.

Female Education.

Extent of education among women in India.

According to the census returns of 1881 for that portion of the Punjáb which is British territory, the number of females under instruction was 6,101, and of those who could read and write 8,407 only. Those who could not read and write were 8,625,827. In other words, about one woman in a thousand is educated. There is reason, however, to believe that the truth is under-stated here, owing to a prejudice, natural enough in a simple-minded ignorant people, that to admit that their female relatives can read and write is the same thing as to take away their character. The returns of the Education Department give 9,925 girls in Government and aided schools, and although the number may be exaggerated, it is not likely to be so far wrong as the figures recorded in the census.

The position of women with reference te education is well known. Among the families of the more enlightened and prosperous Natives, it is not uncommon for the women to be educated, though the numbers of such persons would not exceed a few hundreds. In Muhammadan families little girls very generally learn to read the Korán by rote, and sometimes easy books of instruction in morality and religious observances. Similar instruction is given to girls among the Hindus, and especially among the Sikhs. The custom appears to be more general in the Western Punjáb, where the influence of the Muhammadans is greater than east of the Sutlej. There is a Muhammadan prejudice against teaching girls to write, which is not found among Hindus and Sikhs. The latter usually use writing-boards, on which the reading lesson is written either by the teacher or the scholar. But though the religious school for girls forms a nucleus, which may be, and is occasionally, developed into a school for instruction of a general kind, there is an almost total absence of any motive which might induce parents to send their girls to a school organised under European influence. Hence the complaints which are heard from partizans of rival schools, that their opponents give *pice* to the girls to induce them to attend.

Without *pice* in some shape few girls would attend these schools at all, excepting those whose parents have been imbued with Western ideas, or habitually come in contact with Europeans.

It has already been stated in a previous chapter that in the year 1863, when Sir Robert Montgomery was Lieutenant-Governor of the Punjáb, a great effort was made for the extension of female education. In 1865, the number of schools was not less than 1,000 and of pupils 20,000 according to the returns. So far as these figures may be trusted, they represent almost entirely the elementary religious instruction which is perhaps given to an equal extent at the present day. That the funds expended may have given an impulse to this kind of instruction is likely enough, but it was afterwards admitted that in the majority of these schools, if they had any other than a nominal existence, no secular instruction was given. From 1865 till 1872, there was a steady decrease in the number of girls' schools and of the pupils in attendance, at first owing

to the withwrawal of a Government grant of ₹10,000, and afterwards by the continual elimination of unsatisfactory schools. For the last ten years the numbers have been nearly stationary, and in certain classes of schools hopeful progress has been reported. The best schools are probably those which are managed by European missionary ladies, but these are necessarily few in number. Many are maintained rather from unwillingness to abandon a cause which seems to have been entrusted to our charge than because they afford any encouragement.

Extent of female education recognised by the Department.

The returns show one high school for European girls with four scholars; two middle schools, of which one is for Europeans with 13 scholars; and 317 primary schools with 9,739 scholars. There are 145 Government vernacular primary schools for girls. Of the aided schools, one middle school and three primary schools in which English is taught, and 82 vernacular primary schools, are managed by missionaries. The number of girls' schools under missionaries has increased from 36 in 1871 to 56 in 1876 and to 86 in 1882. Aided girls' schools under Native management, on the contrary, have decreased from 187 in 1871 to 122 in 1876, and 77 in 1882; but the decrease since 1876 is partly due to the transfer of schools under district and municipal committees to the list of Government schools.

The condition of girl's schools under the management of Government or of Native gentlemen cannot be considered satisfactory. Without the constant personal supervision of European ladies, or of Native ladies who have become Europeanised, it seems impossible to get much beyond the standard of an indigenous school, in which very young girls receive some elementary religious instruction. The best Government schools are said to be those in the city and suburbs of Jálandhar, which are managed by Mrs. Mitter, and enjoy the same advantages as mission schools.

Girls' schools under the patronage of Baba Khem Singh. C.I.E.,

In the districts of Ráwalpindi and Jhilam there are 36 vernacular primary schools for girls under the patronage of Bába Khem Singh, C.I.E. These schools are open to inspection, but are not under the control of Government. The number was formerly much larger. In 1871 there were 108 schools, and the grant-in-aid then paid from imperial funds amounted to ₹3,702. In 1882 the grant from district and municipal funds was ₹1,742. Except as purely religious schools of the indigenous type, few of these schools have ever been efficient, and it has been necessary to reduce the number from time to time. They are a relic of the movement in favour of female education which originated twenty years ago. At that time Bába Khem Singh, C.I.E., who is one of the chiefs of the Sikh religion, and has a large following of disciples among certain classes of Hindus, was encouraged by Sir Robert Montgomery, then Lieutenant-Governor, to use his influence to establish these schools for girls. So far there was little or no difficulty. The grants were eagerly accepted, but the easy conditions required by the officers of Government have never been fulfilled in a satisfactory manner.

Mixed Schools.

Young boys are occasionally seen in girls' schools, and girls in schools for boys, especially in indigenous schools; but the practice is unpopular in the Punjáb, and was condemned almost unanimously by witnesses before the Education Commission.

Zanána instruction.

Zanána instruction is carried on almost entirely by the Missionary Societies. According to one of the witnesses before the Commission, "more than 30 European ladies are engaged in carrying on female education in the Punjáb, either by superintending boarding and day schools, or by zanána teaching. Secular as well as religous instruction is given by these ladies and their assistants in hundreds of houses to Native gentlemen's wives and daughters, who, being *parda-nishin*, cannot attend schools."

The S. P. G. Mission receives a grant-in-aid from Government for zanána teaching in Delhi and some of the neighbouring towns. Amritsar and Ludhiána are also centres for this kind of instruction.

In Ludhiána, there are eight ladies belonging to American and English Missions engaged in the work of female education, assisted by 17 female Christian teachers and 8 Muhammadans and Sikhs, also females, with one exception. The number of schools is nine only, and 130 families are visited. Zanána intruction is necessarily expensive, like all private tuition. It does not appear that the pupils take much trouble to improve themselves in the intervals

between the visits of their teachers; but the missionaries generally prefer this form of education to the schools for little girls, which are in some respects unsuited to the habits of the people. The zanána ladies are gladly welcomed in most of the houses which they visit.

Results of Departmental examinations in schools for girls.

The middle school examination held in September 1881 was passed by four European girls, but no Native girls have yet attempted it. Only five schools for Native girls had scholars prepared for the upper primary examination in 1881-82. There were eight candidates, of whom seven passed. For the lower primary school examination 163 girls were examined, of whom 44 passed. It must be remembered that many of these schools are not open to the inspection of Departmental officers; but the standard in arithmetic, which is the same as in schools for boys, is probably too high for girls. The teachers are often competent to teach only reading and writing, but the early age at which most of the girls leave school will always keep the standard low.

Arrangements for training teachers for girls' schools.

There are three normal schools for training teachers for girls' schools, two managed by committees of Native gentlemen at Lahore and Amritsar, and a third under the S. P. G. mission at Delhi. In each case an English lady superintends the work. None of these answer the purpose for which they were intended. At Delhi, the women are either too old or too young, and in both cases rarely have any intention of taking up the work of teaching in earnest. It is proposed by the mission to convert the normal school, which has hitherto consisted of two branches (one for Muhammadans and the other for Hindus), into a single normal school for Christian women. At Lahore and Amritsar the same difficulty is experienced in getting the women who have been trained to accept employment, and it is found that they stay on from year to year as pensioners, or, if appointed to teacherships, excuse themselves on some pretence. In the neighbourhood of their own homes they will sometimes take service, but it is difficult for a woman to live independently in a strange place. The plan of employing a man and his wife to teach boys and girls separately has sometimes answered, but it is not easy to make a system of it.

Hence, excepting in the schools of the missionaries, which are comparatively few in number, and are constantly under the eye of European ladies, the teachers in female schools are still generally males, who, according to the custom of the country, are allowed to give religious instruction to girls.

In the Lahore Circle, with its training schools for schoolmistresses at Lahore and Amritsar, in 100 Government schools for girls there are 86 male teachers to 26 women.

The number of females under training is 138, of whom four are Native Christians, 42 Hindus, 59 Muhammadans, and 33 Sikhs. The supply of female teachers would therefore be ample if the normal schools were doing their proper work. Viewed simply as schools of a superior kind, they are said to be satisfactory with respect to the progress and attainments of the scholars.

The scheme of studies.

The scheme of studies for girls, prescribed by Government, is the same as that for boys; but only the easier portions of the subjects are attempted. Schools for girls are usually attended exclusively either by Mussalmáns or Hindus, and the Hindus learn Nágri or Gurmukhi. The medium of instruction in boys' schools is nearly always Urdu, and hence there is a want of suitable text-books in Nágri, and especially in Gurmukhi. The text-book committee is engaged in supplying this defect.

For the normal schools there is a special course. The standard of the highest class is equivalent to that of the upper primary school examination, but the reading-books are rather more advanced than those which are used in the primary schools.

Needlework is very generally taught in mission schools according to English methods, and in the others, the work which is commonly done in Native families.

Cost of schools for girls.

The total expenditure upon schools for girls from all sources was ₹87,731. This included ₹3,406 for the Alexandra School at Amritsar, which is an English middle school for Native girls, ₹14,361 for English primary schools for Native girls, and ₹69,964 for primary vernacular schools. The cost to provincial revenues was ₹19,545, and ₹20,658 to other services controlled by Government Officers. The balance from private sources was ₹47,528, including the estimated value of services performed gratuitously. The great

majority of the girls who belong to primary vernacular schools pay no fees. The total sum from this source was only ₹23. But Native girls in four English schools paid ₹2,908 in fees, which must include charges for boarding.

CHAPTER XXI.

The Supply and Distribution of Text-books.

A book depôt for the sale of school-books and a lithographic press for printing vernacular text-books were established in connection with the Director's office when the Department was first organised. At first the text-books which had been in use in the North-Western Provinces were commonly adopted, but a Punjáb series was gradually introduced. Up to 1873, school-books were chosen and compiled under the orders of the Director with the assistance of his subordinates. A committee was then appointed by the Punjáb Government to report upon the text-books adopted by the Department; and in accordance with their recommendations, the preparation of a new set of English Readers was referred for the consideration of the Government of India, and certain improvements in the vernacular series were ordered to be carried out at once. In 1877 a standing committee was created to deal with English text-books only, and to recommend a selection of books for school and college libraries; and in 1881 this committee was re-constituted with power to deal with school-books of all kinds. The present committee consists of 16 members, only a few of whom are educational officers. One-half were nominated by the Government, and the other half by the Senate of the Punjáb University College. They are divided into numerous sub-committees for different branches of the subject.

The Director of Public Instruction is *ex-officio* president of the committee.

The first meeting was held on the 21st April 1882, and meetings of sub-committees were held subsequently in April and May. The sub-committee on moral instruction resolved that in the lower primary school morality should be taught by means of stories, parables and proverbs; that a separate chapter on morality should be included in each Reader; that instruction in moral subjects should be conveyed through the medium of prose and of poetry; that in the upper division of primary schools lessons should be prepared on moral subjects treating more directly of particular virtues and vices; that in this division also there should be a special chapter on morality in each Reader; and that the subject should be taught through the medium both of prose and of poetry. The Right Revd. Dr. French undertook the compilation of two works on ethics, the more elementary for high schools, the more advanced for University education; and Mr. Baden-Powell, the Revd Dr. Forman and other members of the committee offered to assist the Director in the compilation of moral lessons on the principles set forth above.

A meeting of the sub-committee for vernacular (Urdu) Readers approved generally of those already published, and of the plan of those which remained. Moral lessons and poetry were to be added. The scheme of these Readers is described by Colonel Holroyd.

The First Urdu Reader treats of familiar scenes. It contains 29 illustrations.

The Second Urdu Reader treats of animals, plants, morning and evening, and the seasons. An illustrated edition of this Reader has been exhausted.

The Third Urdu Reader comprises lessons on animals, plants, and the sun, and stories from Indian history.

The Fourth Urdu Reader is written on the same general plan as the third.

The four following Readers, which have not yet been published, will contain natural history, and chapters from the history of India in a more advanced form.

The sub-committees for selecting Hindi and Punájbi school-books recommended the translation of the Urdu series, and appointed certain existing text-books to be used during the preparation of the others.

The English text-books, which have been published under the authority of the text-book committee, consist of a Primer and three Readers. A fourth Reader has been compiled, but has not yet been printed or adopted by the committee.

The English Primer, which contains more than a hundred pages closely printed, is arranged upon the plan of introducing a number of words of similar sound in each lesson or series of lessons, and comparing differences of spelling and pronunciation, with frequent recapitulation and exercises in tenses and idioms.

The Primary English Reader, which is appointed for the fifth class of primary schools, contains a number of entertaining and instructive stories dealing with subjects familiar to Native boys.

The First Reader for middle schools consists of lives of Alexander and Akbar, stories of animals, and a chapter on arts and industries.

The Second Reader for middle schools contain chapters on natural history, Eastern history and Eastern travels, Indian scenes, and miscellaneous stories. A few pieces of poetry are interspersed.

The Fourth Reader, which has not yet been published, will contain descriptive pieces on various subjects, lessons on conduct, outlines of the elements of political economy and poetry. The authors laid under contribution belong chiefly to the present century.

The sub-committees are also engaged in the consideration of improved text-books of geography and physical science.

The book depôt,

The working capital of the book depôt consists of the accumulated profits. In 1864 it was ordered that the expense of establishments, which had hitherto been defrayed by Government, should be met by adding a percentage to the price of the books; and in 1870 it was determined that the book depôt should be made self-supporting. At that time the debt due to Government for advances was ₹46,730; but the whole of this sum has been cleared off, and the receipts from sales now exceed the expenditure.

The statements below show (1) the value of English and vernacular books brought on to stock and issued during the year 1881-82, and (2) the balance sheet for the same year.

Statement showing the value of English and Vernacular Books brought on to stock and issued during the year.

Books.	In stock at the close of 1880-81.	Brought on stock during the year.	Total.	Issued during the year.	Balance at the close of the year
	₹ A. P.	₹ A. P.	₹ A. P.	₹ A. P.	₹ A. P.
English .	76,139 3 6	29,620 3 6	1,05,759 7 0	24,786 10 10	80,972 12 2
Vernacular .	35,476 3 0	52,739 10 2	88,215 13 2	54,422 4 9	33,793 8 5
TOTAL .	1,11,615 6 6	82,359 13 8	1,93,975 4 2	79,208 15 7	1,14,766 4 7

The sum of ₹82,359-13-8 under the head "Books brought on to stock" is made up as follows:—

	₹ A. P.
Value of books received from England through Messrs. Baker & Co	12,046 7 10
English books purchased in India and England . .	4,539 6 11
Official books received from the Secretariat . . .	1,583 12 0
English books received back	111 4 0
Do. do. purchased on credit	3,449 11 0
Vernacular books delivered by the Educational Press .	28,941 8 0
Do. do. purchased in India	6,520 3 6
Do do. do. on credit	917 8 9
Do. do. received back	258 5 0
Enhancement made to the prices of English books and discount allowed by publishers	7,889 9 9
Enhancement made to the prices of Vernacular books and discount allowed by booksellers	16,102 0 11
TOTAL .	82,359 13 8

The following is the detail of books issued :—

	R	A.	P.
Sold to Deputy Commissioners	19,507	7	0
Supplied to college and school libraries	8,848	10	9
Do. for prizes	4,873	9	3
Do. for Director's office library	148	3	6
Do. to inspectors of schools for libraries and prizes	2,429	0	9
Sold to the head masters of district and normal schools	15,800	6	2
Do. to the superintendents of regimental schools	925	12	4
Cash and miscellaneous sales	26,999	5	7
Sold to the superintendents of jails	140	10	3
Carried to profit and loss account	4	14	0
Supplied on the public service	31	0	0
TOTAL	79,208	15	7

Financial Statement of the Government Central Book Depôt and the Educational Press for the year 1881-82.

Assets at the beginning of the year :—				₹	A.	P.	₹	A.	P.	*Paid into Treasury.*	₹	A.	P.	₹	A.	P.	₹	A.	P.
Cash				179	4	2				Sale-proceeds of books paid into the Bank of Bengal	46,467	9	3						
Stock				1,11,615	6	6				Amount received on account of postage of books sold, paid into Treasury	245	13	1						
Outstandings				10,318	9	6				Amount received on account of ₹ registration fee of copyright of books under Act XXV of 1867 paid into the Bank of Bengal, Lahore	46								
Tools and plant, &c.				18,916	4	8				Ditto ditto Delhi	46								
							1,41,029	8	10		92	0	0						
Amount drawn from the Treasury.										Proceeds of the Educational Press	157	11	9						
Pay of Curator and establishment including Translators				12,362	13	4								46,963	2	1			
Contingencies of the Book Depôt				985	3	8				*Adjusted by transfer entry.*									
Purchase of books				21,410	11	0				Sale of books	51	4	9						
Pay of Educational Press establishment				12,172	1	7				Proceeds of the Educational Press	3,351	0	0						
Press contingencies				10,614	12	6								3,402	4	9			
				57,545	10	1											50,365	6	10
Deduct—	₹	A.	P.							Advance for books				...			2,156	10	8
Value of library books supplied to Government colleges and schools, the price of which has been adjusted by the Accountant General in the mode indicated in Punjáb Government No. 1802, dated 30th May 1879	7,605	11	3							Debts paid				...			2,326	14	11
										Miscellaneous.									
Value of prize books supplied to colleges and schools	3,897	2	4							Estimated value of paper expended in printing the *Urdu Gazette*				2,100	0	0			
				11,502	13	7				Cost of registration of books				1,200	0	0			
							46,042	12	6	Approximate cost of translating the *Punjáb Gazette*				2,100	0	0			
Official books brought on to stock.										Value of books carried to profit and loss				4	14	0			
Received from the Civil Secretariat							1,583	12	0	Books supplied on public service				31	0	0			
Printing paper received from the Superintendent of Stationery							12,578	8	0	By balance—							5,435	14	0
Debts							4,367	3	9	Cash				473	8	2			
Profits of the Depôt on the year's transactions							8,342	7	4	Stock				1,14,766	4	7			
										Outstandings				17,040	12	8			
							2,13,944	4	5	Tools and plant				21,378	12	7	1,53,659	6	0
																	2,13,944	4	5

Books are issued to district inspectors, schoolmasters and merchants upon their indents. They are allowed a commission of 20 per cent. on sales, and the same commission is given whenever books are sold in large qaantities, as for school prizes. In village schools books are usually purchased from the district inspectors when they come round on tour. But they make their own arrangements for supplying the schools and pay the expense of carriage out of the commission. Text-books how distributed.

Books imported by the depôt from England are supplied by a London firm on terms which enable them to be sold at Lahore for cash at the English selling prices. The retail price is 10 per cent. higher, but as the rupee is taken as worth two shillings, the price at the depôt is still something below the retail price in England. The approximate cost of vernacular books supplied by the Educational Press is 600 octavo pages per rupee. They are sold at the rate of 400 pages per rupee, subject to discount at 20 per cent.

The book depôt has a monopoly of all books published by the Education Department, and supplies most of those which are used in Government schools. It also supplies aided schools to some extent, and finds a considerable sale for its Urdu maps and books in the southern provinces of India. Monopoly of books published by the Department.

The Punjáb Bible and Religious Book Society and the American Mission Press at Ludhiána also have an important share in the supply of text-books. The former society has a depôt at Lahore, with respect to which the Revd. R. Clark, the Secretary, writes as follows :— Private enterprise for the supply of school-books.

"The school-books which we circulate are almost entirely those of the Christian Vernacular Education Society. The Urdu school-books are published by the Christian Vernacular Education Society through the Revd. E. M. Wherry of Ludhiána, who is Secretary for the Society for the Punjáb. English school-books of the Christian Vernacular Education Society we receive from Madras; Hindi ones from Allahabad. Punjábi school-books we publish at Ludhiána. All new editions of Urdu and Punjábi are purchased by our Lahore Religious Book Society, and are sold by us. All English and Hindi books we send for as they are required.

"From our last report I find that our sales of the Christian Vernacular Education Society books in 1881 were as follows:—

Statement of books of the Christian Vernacular Education Society, sold at the Lahore Depôt of the Punjáb Religious Book Society.

	Books.	Tracts.	Total.
	R	R	R
English	10,716	1,116	11,832
Persian-Urdu	1,077	3,491	4,568
Hindi	1,064	990	2,054
Roman-Urdu	369	...	369
TOTAL	13,226	5,597	18,823

The above refer only to the sale of the Christian Vernacular Education Society, a great proportion of which are school-books. Our total sale of vernacular books (exclusive of English books from England) was 49,150 copies. The Christian Vernacular Education Society's tracts are small books, whether school-books or those on general subjects.

"Some of the head masters of Government schools have introduced the Christian Vernacular Education Society's Manual of Grammar in their schools, as it is considered a better book than the grammar commonly used. I am informed that the Christian Vernacular Education Society's series is considered by many persons to be a better one than the Government series in many respects."

The Ludhiána Mission Press has always been honourably distinguished by

the excellence of its printing, both typographic and lithographic. The managers make a point of never tolerating inferior work for the sake of cheapness, and they are careful that elementary school-books should be printed in a large clear character. As was stated above, the Ludhiána Press has ceased to be an agency for the sale of books, but they print for various societies, and occasionally for Government when required to do so, especially in the Gurmukhi character.

CHAPTER XXII.

Provisions for Physical and Moral Training.

Instruction in Morality.

It has already been explained that apart from the religious instruction which is given in aided schools, there is no direct teaching of morality, although care has been taken that the English and vernacular Readers should be imbued with a high moral tone. It will be sufficient to repeat here that the text-book committee and the Senate of the Punjáb University College have accepted the principle of ethical teaching without a religious basis, and that the assistance of those who are best qualified has been promised for the preparation of a series of moral lessons.

Physical training.

Wrestling, hockey, and other indigenous games have always been popular in the Punjáb, and have naturally found their way into the schools. English masters in schools of the higher sort have introduced cricket and English games. It is only of late years that gymnastics have been practised, and that by no means universally.

In the Ludhiána district, about three years ago, the Deputy Commissioner established a gymnastic class, which was formed by selecting one boy from each vernacular school. At the end of three months such of these boys as were qualified to act as instructors were sent back to their schools with an allowance of R2 a month to act as teachers of gymnastics. Every village school in the Ludhiána district has now its simple gymnasium, and every middle school a more complete apparatus. The Ludhiána system has been carried out in most secondary schools in the Ambála Circle with considerable success, the teachers of gymnastics being usually young men who have been trained at Ludhiána. In other parts of the province gymnastic training has not yet become a regular system, though many middle schools have been supplied with apparatus, and a few with qualified instructors. Gymnastics cannot be said to be popular, though boys who become proficient naturally take a pride in their skill. More attention might with advantage be bestowed upon native methods.

The following reports have been received from the inspectors of schools:—

Ambála Circle.—Native games are very generally played in all schools. sometimes under the supervision of the teachers. In the Ludhiána district there is a gymnasium and an instructor for every school. In other districts gymnastic apparatus have been supplied to most of the middle schools. In Gurgaon, Rohtak, and Ambála there are paid instructors.

Lahore Circle.—No systematic and general effort has yet been made in the direction of physical training. In a few of the district schools gymnastic exercises are practised. Cricket has been introduced with great success in many districts, and the district inspectors have been directed to encourage simple games everywhere.

Rawalpindi Circle.—In most of the English schools some gymnastic apparatus has been provided, but no regular instruction is given except at Jhilam, where a professional gymnast is employed to teach the boys of the district school. In the vernacular schools there is no apparatus, excepting, in some cases, Indian clubs.

Multan Circle.—The physical training of the boys has not been neglected. In the district schools, with one exception, apparatus has been supplied, and at Multan an instructor is employed. Cricket is very generally played, and in the Muzaffargarh district most of the schools have been provided with apparatus by the Deputy Commissioner.

CHAPTER XXIII.

Grants-in-aid.

The Punjáb grant-in-aid rules, which were sanctioned by the Government of India, are contained in the following Articles:—

Revised Grant-in-aid Regulations for the Punjáb, as sanctioned by the Government of India.

Article I.—The object of a system of grants-in-aid is to promote private enterprise in education, under the inspection of officers appointed by Government, with a view to Government being thus enabled gradually to withdraw in whole or in part from the task of direct instruction through Government establishments, in compliance with the hope expressed by the Right Hon'ble the Secretary of State for India, " that private schools, aided by Government, would eventually take the place, universally, of the several classes of Government institutions."

II.—The means consist in aiding voluntary local exertion, under certain conditions, to establish and maintain schools.

III.—Those conditions, generally stated, are—

(1) that the school is under competent management;
(2) that the instructive staff is adequate—there being ordinarily a teacher for every thirty boys in average attendance;
(3) that the funds on which the local expenditure is based are stable;
(4) that the extended operations to be brought into play by Government assistance are justified by the wants of the locality (due regard being had to the relative requirements of the institutions seeking aid, and to the funds available to meet them), and by the school accommodation provided.

IV.—Managers of schools desirous of receiving State assistance are, therefore, required to submit with their application for a monthly grant (the amount being noted) a statement, through the Director of Public Instruction, which shall inform the local Government—

(1) of the name or names of the person or persons responsible for the management of the school, and for the disbursement of all funds expended on the same; it being stated whether such person or persons are resident or non-resident, and how long he or they are willing to be responsible:
(2) of the following particulars:—
  (*a*) the resources (in detail) at the disposal of the above, to augment which resources a monthly grant is asked for. The resources as above may include the amount of school-fees collected;
  (*b*) the number, names, qualifications, and salaries of the teachers employed or to be employed, and a statement of the total expenditure incurred or to be incurred in the maintenance of the school on its proposed footing;
  (*c*) the average attendance registered or anticipated;
  (*d*) the extent in cubic feet of the internal school accommodation provided, with short notice of site and locality;
  (*e*) the scholastic regulations (as to attendance, fees, fines, &c.) in force, or to be in force;
  (*f*) the books studied or to be studied—(detailed list).

V.—The grant asked for must not exceed the monthly income or half the expenditure, as noted under clauses (*a*) and (*b*) respectively, of section 2 of Article IV. This amount is a maximum, and only such portion of it should be given as may be deemed proper, with reference to the circumstances of the case, the funds available, and the general requirements of the province.

VI.—The grants, after allotment, will be payable month by month, from the month succeeding each allotment. New grants will not be allotted till it is known that budget provision is available, and it is distinctly to be understood that the expenditure on grants-in-aid for the year will be strictly confined within the budget grants, and that no institution, which cannot be provided for within that grant, will receive any assistance until the close of the current financial year.

N. B.—It is necessary that applications for new grants be registered in the Director's office, before the preparation of the budget estimates in October.

VII.—No grants will be made to schools which are not open to examination by the Government Inspectors, in which, with the exception of female,

normal, and purely vernacular schools, some fee is not taken from at least three-fourths of the scholars.

VIII.—The inspectors are to taken no notice whatever, in the case of schools for children of other than Christian parents, of the religious doctrines which may be taught, but are to confine themselves to the verification of the conditions on which the grants are made, to collect information, to report the results, and to suggest improvements in the general arrangements of the school.

IX.—Grants-in-aid will be withdrawn or reduced, if, in the opinion of the local Government, the institution does not continue to deserve any or so much assistance from the public revenues.

X.—The grant may be either withheld or reduced for causes arising out of the state of the school, to wit:—

(*a*) If the school is found to be held in an unhealthy or otherwise undesirable locality, after due notice from the inspector.

(*b*) If the teachars have not been regularly paid, or are manifestly incapable or otherwise unfitted for their posts.

(*c*) If the attendance has been exceptionally irregular, or if the register be not kept with sufficient accuracy to warrant confidence in the returns.

(*d*) If from any cause the progress of the school is so unsatisfactory as to make it evident that it does not fulfil the educational objects for which the grant was given.

XI.—In every aided school are to be kept, besides the register of attendance, the following books:—

(*a*) An account-book, in which all receipts and disbursements of the school shall be regularly entered and balanced from month to month.

(*b*) A book in which the names of all scholars admitted, with date of admission, and age at the time of admission, are entered. The father's or guardian's name is to be added in each case. The same book will serve for the registry of withdrawals or dismissals.

(*c*) A log book, in which the Managers or head teachers may enter occurrences of an unusual character affecting the interests of the school. No entry once made can be removed or altered, except by a subsequent entry of corrections; and all entries are to be dated and attested.

XII.—These books will be open to the inspector at his annual visit, and he will enter in the appropriate place such remarks as he may have to make on the state of the school, forwarding copies of the same to the office of the Director of Public Instruction before the end of the official year.

XIII.—In case of the excellence of the school being established to the satisfaction of the Director of Public Instruction, by success at such periodical examination as he may from time to time determine, a special grant may be given, not exceeding one month's average expenditure of the school, subject to the general limitation to the effect that the total aid given by the Government in any year shall not exceed half of the total expenditure on the school for that period. Such special grants will count as an adjunct to the grant for the ensuing year, and must be laid out by the managers in reward to the most deserving teachers and scholars in such manner as they may prefer, unless the particular mode of its distribution is prescribed by the Director of Public Instruction, and agreed to by the managers of the school. Besides making special awards to the teachers from extra grants, the Director may, with the consent of the Managers, bestow certificates of merit on them.

XIV.—In purely vernacular schools which are unable to comply with all the conditions imposed by the preceding Articles, but which are found to impart adequate elementary instruction, special grants may be awarded from time to time, on the recommendation of the inspector of schools; but the sum of such special grants to any one purely vernacular school shall not exceed during the official year one-half the average annual cost of a Government vernacular school of a similar size and standard.

XV.—*Female Education.*—Girls' schools will receive encouragement on the principles laid down in Articles III and V so long as the Government is satisfied that the management of the same is in unexceptionably trustworthy hands.

N. B.—The inspections of these schools by Government officers will not, as a rule, be enforced.

XVI.—Grants for Buildings and other special purposes.—Aid of this sort will not be granted to private schools, unless the local Government is satisfied that the conditions for ordinary grants-in-aid, laid down in Article III are fulfilled.

XVII.—Grants made for building, enlarging, improving, or fitting up schools, must not exceed the total amount contributed from private sources for the same purposes, and the full amount will not be given as a matter of course.

Such contributions may be made in the form of—

(*a*) Individual subscriptions.

(*b*) Allotments from benevolent societies.

(*c*) Materials (at the market rates).

(*d*) Sites given without valuable consideration.

(*e*) Cartage.

XVIII.—The sites, plans, estimates, &c., must be satisfactory to the local Governments.

XIX.—The extension of the area of existing school-rooms to receive more scholars is treated *pro tanto*, as a new case under Article XVI *et seq.* above.

XX.—In the event of any building, towards the erection, purchase, enlargement, or repair of which a grant may have been made by the Government, being subsequently devoted to any other than educational purposes, the Government shall have the option of purchasing the building at a valuation to be determined by arbitrators, credit being given for the amount of the grant which may have been made by the Government.

XXI.—To school libraries, and libraries intended for the use of the Native community, grants will be made to such extent as may seem fitting in each case, and subject to the condition that at least an equal sum shall be contributed towards the object from private sources.

The conditions are intended to secure that the amount of aid given by Government shall at least be equalled by contributions from private sources, and that the schoolsaided are efficient and stable.

The rules are sufficiently liberal, but they fail to encourage private enterprise, because the budget provision rarely admits of increased expenditure under this head, and therefore new applications for grants are commonly refused on the ground that no funds are available.

The Director has stated in his evidence that there are constant applications for fresh grants from the provincial revenue; but their comparative urgency has to be considered, and few of the applicants can be satisfied.

Another limitation to the amount of grants-in-aid from provincial services is the decision of the Punjáb Government to withdraw them gradually from schools which can fairly be thrown upon local funds—(see Lieutenant-Colonel Holroyd's evidence before the Commission, Answer 35).

With the exception of schools for Europeans and Eurasians, and a very few under Native management, grants-in-aid, in the strict sense of the term, are drawn only by the missionary societies.

Contributions from municipalities to the primary departments of district schools, and a few others, are supplemented by grants from provincial revenues, but these schools being under the manangement of Government officers are not classed as aided schools, though the grants are drawn under the rules.

Article XIV, aid to indigenous schools.

From 1865 to 1869, grants-in-aid to the extent of R5,000 per annum were allowed from provincial revenues for the encouragement of indigenous schools. In 1869, there was a correspondence between the Government of India and the Government of the Punjáb respecting the grants awarded under this Article, and the Government of India decided eventually that "grants-in-aid from imperial funds are not admissible to purely vernacular primary

schools; but special grants may be paid for limited periods when the circumstances are so exceptional as to justify a departure from the rule."—(Government of India letter No. 593, dated 25th October 1869). This ruling was founded upon the decision of the Secretary of State's Despatch of 1859, paragraph 49, &c., that the vernacular education of the masses should be a charge to local rates, but for reasons which have already been explained, no general system of aiding indigenous schools from local funds was adopted.

Financial statistics of aided schools.

In his letter to the Secretary to Government, No. 266, dated 18th February 1882, the Director states that the assignment in the current year's budget for grants-in-aid amounted to ₹1,92,800. For the year 1882-83, the following estimate was made:—

Budget Estimate for Grants-in-aid, 1882-83.

	₹	₹
Government Institutions—		
1. Primary schools attached to district schools	18,797	
2. Boys' schools (English) under Deputy Commissioners	9,132	
3. Female schools under Deputy Commissioners	2,804	
4. Schools under Cantonment Magistrates	2,568	
5. Regimental schools	564	
		33,865
Aided institutions under Native management—		
1. Boys' schools (English and vernacular under missions)	47,304	
2. Schools for Native girls	18,143	
		65,447
3. Christian boys' boarding school	480	
4. Christian girls' boarding school	2,400	
		2,880
5. Mission schools in cantonments	2,640	
		2,640
6. Normal school for masters at Amritsar	3,000	
		3,000
7. Normal schools for mistresses	14,048	
8. Anglo-Sanskrit school, Delhi	1,602	
		15,650
European schools for boys and girls	49,500	
Punjáb University College	21,000	
Grants under Articles XIII and XIV	1,900	
Miscellaneous:—Hill schools, Endowment Fund	559	
Building and increased grants-in-aid	10,000	
Scholarships	235	
		83,194
GRAND TOTAL	...	2,06,676

The total expenditure upon aided institutions in 1881-82 was ₹4,01,926, out of which provincial revenues contributed ₹1,59,949, and local funds under the control of Government ₹21,839. The amount expended on aided schools for Natives was ₹3,06,866, of which sum Government contributed more than one-third.

The monthly grants-in-aid to private schools for Natives amounted to ₹83,263 in 1871, ₹83,054 in 1876, and ₹85,592 in 1882. A more elastic budget is certainly required to give due encouragement to the efforts of the missionaries to extend their operations.

Native gentlemen have not yet shown any general desire to establish schools on the grant-in-aid principle.

Payment by results.

The system of payment by results has never been adopted in the Punjáb. A scheme was proposed by the Director of Public Instruction in 1872, and was referred by the Lieutenant-Governor for opinion to the Senate of the Punjáb University College.

The system was not acceptable to the missionaries, who thought that too much would depend upon an inspector's examination, and that their finances

might be thrown into confusion by the uncertainty of the amount of the grant to be earned. These views were supported by a vote of the Senate, and the matter has since remained in abeyance.

Aid to indigenous schools.

Under Article XIV of the grant-in-aid rules, purely vernacular schools, which cannot comply with all the conditions required in the case of schools managed by committees, may recive grants not exceeding half the average cost of a Government school of a similar size and standard. This rule is specially intended for the benefit of indigenous schools, and it is now proposed to offer capitation grants to these schools upon the results of examination. Formerly the inspector used to award a lump sum, taking into account the general efficiency of the school. The only way in which the system could be applied in existing village schools, would be to give the teachers a minimum fixed salary, and to allow them to earn something more in proportion to the efficiency of their schools.

CHAPTER XXIV.

Inspection and Control.

Officers of the Department employed in inspection.

Under the Director of Public Instruction there are four inspectors of circles and three assistant inspectors. It is their duty to manage and inspect the district schools which are under the direct control of the Department to inspect and assist in the management of the schools, chiefly vernacular, which are maintained from district and municipal funds, and to inspect schools under private management, which receive grants-in-aid. There are 20 district inspectors and 10 chief school mohurrirs, whose duty it is to manage and inspect the schools which are subordinate to the Deputy Commissioners as presidents of district and municipal committees.

Excepting Simla and Kohat, where the schools are very few, each district has a district inspector or chief school mohurrir, the latter an officer of inferior rank to a district inspector, who performs the same duties in small and poor districts. In Kohat an assistant master of the district school acts as school mohurrir. The inspectors, assistant inspectors, district inspectors, and chief school mohurrirs are graded as follows:—

	₹		₹
One Inspector, 2nd grade	1,000	rising to	1,200
Two Inspectors, 3rd „	750	„	1,000
One Inspector, 4th „	500	„	750
One Assistant Inspector			300
One „ „			260
One „ „			240
Two District Inspectors			180
Two „ „			160
Four „ „			140
Five „ „			120
Eight „ „			100
Two Chief School Mohurrirs			80
Four „ „ „			60
Three „ „ „			50

The district inspectors and chief school mohurrirs may be considered officers of the Department, although they are subordinate to the Deputy Commissioners.

Inspections by district officers.

All schools maintained from district and municipal funds are under the management of the Deputy Commissioners, who act on behalf of the district and municipal committees. It is usual for the Deputy Commissioners and other district officers to visit and examine their schools so far as they have leisure, but a complete and systematic inspection by them is not attempted. The tahsildars should also make a practice of visiting all the schools within their jurisdiction, but they are often remiss in this duty.

Area and number of schools assigned to each inspector.

The four circles in charge of inspectors of schools consist of—

The Ambála Circle, containing the civil divisions of Ambala, Delhi, and Hissar;

The Lahore Circle, containing the divisions of Lahore, Amritsar, and Jalandhar;

The Rawalpindi Circle, containing the divisions of Rawalpindi and Peshawar;

The Multan Circle, containing the divisions of Multan and the Derajat.

Statement showing the extent of each Circle of Inspection from the Census Returns of 1881.

	Area in square miles.	Number of villages.	Number of towns.	Population.
Ambála Circle	17,928	7,759	65	4,948,094
Lahore „	26,912	13,385	91	7,342,407
Rawalpindi „	25,173	6,794	40	3,701,797
Multan „	37,976	6,148	42	2,849,966
TOTAL .	107,989	34,086	238	18,842,264

Statement of the number of Schools and Scholars under Circle Inspectors during the year 1881-82.

CIRCLE OF INSPECTION.	SECONDARY HIGH AND MIDDLE SCHOOLS				PRIMARY SCHOOLS				TOTAL NUMBER	
	FOR BOYS.		FOR GIRLS.		FOR BOYS.		FOR GIRLS.			
	Number of Schools.	Number of Scholars.	Number of Schools.	Number of Scholars.	Number of Schools.	Number of Scholars.	Number of Schools.	Number of Scholars.	Of Schools.	Of Scholars.
Ambála . . .	76	1,591	2	9	419	23,154	47	1,733	544	26,487
Lahore	91	2,981	1	8	658	38,751	206	5,760	956	47,500
Ráwalpindi . . .	30	697	...	...	230	18,169	46	1,688	306	20,554
Multán . . .	31	751	...	...	219	13,845	18	558	268	15,154
TOTAL .	228	6,020	3	17	1,526	93,919	317	9,739	2,074	109,695

Duration and extent of the tours of inspecting officers.

The following statements show the duration and extent of the tours of inspecting officers of all classes for a period of three years. The inspections are not recorded, but the number of days on which the inspectors travelled, together with the days on which they halted, would be somewhat in excess of the number of days on which they held inspections away from head-quarters.

It will be observed that there are considerable differences in the number of days during which the inspectors were occupied away from their head-quarters. The mileage depends in a great measure upon the extent to which the railway is used.

Inspection was most actively carried on in the Ambála Circle; but the failure of the inspector's health in 1881, and the changes consequent upon his relief, have interfered with the amount of inspection done in three of the circles during 1881-82. Similarly, the illness and death of the inspector of the Lahore Circle in 1880-81 accounts for the small amount of work shown in that year.

The two assistant inspectors of the Lahore Circle travelled less than the assistant inspector of the Ambála Circle, but halted on a greater number of days. A halt would generally imply that more than one day was occupied in the examination of a large school, or that primary schools were assembled for examination at some centre. This practice has been followed to a greater extent in the Lahore and Multán Circles than in the Ambála and Rawalpindi Circles.

The average number of days on which inspectors and assistant inspectors were away from head-quarters on the public service was on an average 180 days, or about half the year.

District inspectors and chief school mohurrirs travelled or halted on 6,089 days, the number of schools under their charge being upwards of 1,400 under 31 officers. Thus their duty of visiting each school once in a quarter seems to have been adequately performed. Besides 1,403 vernacular schools shown in the statement, there are a few English schools in charge of district inspectors, which are not distinguished in the returns.

Statement showing the average duration and extent of the annual tour of Inspectors and Assistant Inspectors for three years, 1879—82.

	Inspectors.			Assistant Inspectors.		
	Number of days occupied in travelling.	Number of miles travelled.	Number of halts.	Number of days occupied in travelling.	Number of miles travelled.	Number of halts.
Ambála Circle.						
1879-80	154	4,967	79	145	3,461	45
1880-81	154	5,497	65	138	3,259	39
1881-82	106	3,950	57	148	4,703	66
Total	414	14,414	201	431	11,423	150
Lahore Circle.						
1879-80	123	2,242	118	214	4,027	146
1880-81	74	1,552	61	218	4,450	213
1881-82	99	2,699	65	138	3,445	146
Total	296	6,493	244	570	11,922	505
Rawalpindi Circle.						
1879-80	138	2,197	62	...	...	...
1880-81	127	2,235	63	...	...	...
1881-82	86	2,525	72	...	...	...
Total	351	6,957	197	...	...	...
Multán Circle.						
1879-80	73	1,904	47	...	...	...
1880-81	117	3,615	74	...	...	...
1881-82	73	2,360	50	...	...	...
Total	263	7,879	171	...	...	...
GRAND TOTAL	1,324	35,743	813	1,001	23,345	655
Average for one year	441⅓	11,914⅓	271	333⅔	7,781⅔	218⅓

Statement showing the average duration and extent of the tours of District Inspectors and Chief School Mohurrirs, the number of Schools under the charge of each, and the average number on the rolls, 1879—82.

No.	Districts.	Average number of days occupied in travelling during each year.	Average number of miles travelled during each year.	Number of halts during each year.	Number of vernacular schools in charge of each officer in 1881.	Average number of scholars on the rolls in 1881.
1	Delhi	175	994	8	47	1,920
2	Gurgáon	124	1,800	...	66	2,441
3	Kurnál	153	205	7	35	1,371
4	Hissar	103	149	43	21	645
5	Rohtak	170	2,031	23	39	1,697
6	Sirsa	103	1,521	35	16	399
7	Ambála	183	1,961	29	78	3,709
8	Ludhiána	162	1,103	11	68	2,702
9	Jálandhar	145	998	34	98	4,619
10	Hoshiárpur	186	1,928	18	86	4,066
11	Kángra	177	2,036	23	38	1,950
12	Gurdáspur	191	1,631	36	68	3,115
13	Amritsar	157	2,206	15	90	3,626
14	Siálkot	199	1,398	34	70	3,504
15	Lahore	157	2,011	17	45	2,150
16	Gujránwala	175	1,915	14	60	2,929
17	Ferozepur	160	1,581	15	49	1,786
18	Rawalpindi	150	1,650	43	55	3,302
19	Jhilam	260	1,603	102	35	2,580
20	Gujarát	155	1,205	125	44	3,063
21	Shahpur	187	1,673	32	34	1,624
22	Peshawar	197	1,760	54	35	1,291
23	Hazára	200	1,509	69	19	808
24	Kohát (by an inspecting teacher)	17	439	4	2	105
25	Multán	198	1,591	47	48	2,191
26	Jhang	174	1,540	43	28	1,227
27	Montgomery	71	1,159	25	25	1,267
28	Muzaffargarh	120	1,361	183	28	1,362
29	Dera-Ismail-Khan	91	1,429	86	24	1,417
30	Dera-Gázi-Khan	182	1,396	53	30	1,318
31	Bannú	118	1,503	21	22	914
32	Simla	...	...	...	...	...
	Total	4,840	45,286	1,249	1,403	65,098

The Ambála Circle contains much waste land in the Hissár Division. It has several good vernacular middle schools, but the village schools have always been poorly attended.

In the Rawalpindi and Multán Circles there are extensive tracts of country in which the villages are far apart, and the people careless about education. This is especially the case in the frontier districts. As a rule, schools flourish in towns and in villages where there is irrigation. Where they depend upon the rain for their crops, and have large herds of cattle, there is a lower standard of civilisation, and comparatively few who can spare their children to attend school.

The practice of assembling village schools for inspection.

The inspectors' tours usually commence in October, and are completed at the end of March. As it would be impossible to visit every school in its own village, two or three schools are often called in to the inspector's camp. Formerly, before the appointment of assistant inspectors, and when there was a larger number of village schools of an elementary character, the practice of assembling schools for inspection was much more generally followed. It was thought better that they should appear before the European inspector and be examined in a superficial manner, than that they should be left entirely to the subordinate inspection which was at that time hardly trustworthy. At present the inspector visits two or three schools in the day, or he calls them to his camp rather than omit them altogether. The teacher and boys like to appear before the inspector if they are doing well, and the custom is found to be beneficial in various ways, though it is not of itself sufficient. The schools are also inspected in a thorough manner by the district inspector, or chief school mohurrir, once in every quarter. The work of the inspectors and assistant inspectors is necessarily less in detail, though perhaps more has been attempted by way of holding complete examinations than can be performed satisfactorily.

Sometimes, however, the district inspector is required to hold the examinations for promotion, and the inspector merely checks these results.

System of inspection.

During the cold weather, the inspectors and assistant inspectors are chiefly occupied in examining the vernacular middle and primary schools, which are under the management of the Deputy Commissioner; but they also inspect aided schools under private management, which are visited once in the year, and the district schools of the Department. The district schools are inspected three times in the year, if possible: once during the hot season, and twice at other times. A specimen of the form of examination for vernacular schools, used in the Ambála circle, is annexed; but the practice of giving marks in several subjects to individual scholars cannot be carried out when the numbers are large.

*District*_____ *Tahsíl*_____ *School*_____

1	2	3	4	5	6	7	8			9	10	11	12
Total No. on rolls.	Average attendance last month.	Class.	No. on rolls.	No. at examination.	No. on rolls last inspection.	Difference between columns 1 and 6.	Fees.			Staff.	Pay.	Sanad and qualifications.	Remarks.
							R	A.	P.				
Ag.*													
N. Ag.†													
Hin.													
Mus.													

Class.	Names of boys.	Subject of Examination.							Total.	Result.	Prizes.	Remarks.
		Urdu.	Persian.	Dictation.	Arithmetic.	Geography.	Mensuration.	Euclid.				

ABSTRACT.

Class.	Candidates.	Passed.	Failed in							Total.
			Urdu.	Persian.	Dictation.	Arithmetic.	Geography.	Mensuration.	Euclid.	

* Agriculturists. † Non-agriculturists.

There is no code of rules for the guidance of inspecting officers; but instructions have been issued from time to time, and, provided that these are observed, a good deal is left to their discretion in the method of conducting examinations.

Employment of inspectors at head-quarters.

The middle school examination is held in the first week of April. The inspectors and assistant inspectors are engaged in superintending and looking over the papers until nearly the end of the month. Then the annual report is written. About the middle of May the normal school examinations are held. In June the inspector probably resides in the hills, and has leisure for any literary work which may be required of him. In the rains he makes a tour of the district schools, and devotes some time to his office and to the normal school. In September schools for Europeans in the hills are inspected.

In the Lahore and Ambála Circles, there is generally full work for an inspector throughout the year, but he has considerable liberty of disposing of his own time during the hot-weather months.

The cost of inspection and control.

The cost of direction in 1881-82 was R42,452, or 2·6 per cent. of the total expenditure from all sources. This sum includes the Director's salary and the cost of his office establishment. The whole is paid from provincial revenues. The cost of inspection was R1,27,186, or 7·8 of the expenditure. Of this sum, R56,087 were contributed by local rates or cesses. Formerly, the cost of subordinate inspection was charged to provincial funds, but of late years the principle has been adopted of providing the whole expenditure upon vernacular education from local sources. The proportion of expenditure upon direction and inspection, aggregating 10·4 per cent., is high compared with that of Bengal, but is less than in the North-Western Provinces and Central Provinces. In the Punjáb the charge for direction is high, because the system is one of centralisation. All the more important returns are sent direct to the Central Office. The charge for inspection is comparatively low, because these officers have very small office establishments. The accounts of the district schools are kept by the Director, and those of the vernacular schools by Deputy Commissioners.

Powers and functions of district and municipal committees.

Schools maintained from district and municipal funds are to some extent under the control of these bodies. Practically, the officers of Government are the executive on behalf of these committees, but the committees are consulted, and exercise more or less authority according to circumstances.

The budgets are voted by the committees, and their powers are limited only by the amount of funds at their disposal, and the obligation not to close schools without the sanction of Government. Municipal committees raise their own revenue under certain restrictions; but district committees have no power of increasing the assignments made over to them from Government from the local rates.

It is now proposed (Punjáb Government Resolution No. 2419, dated 7th September 1882) to transfer the maintenance of district schools and various grants-in-aid to local bodies, and to give the members of committees much larger powers of management than they have hitherte exercised.

The paescity of members of committee who are familiar with the system of a Government school, will be a difficulty in most places; but the committees will have advice, and the appointment of teachers or supply of school furniture will not entail any greater responsibility than other matters of business which will be entrusted to them in a broad scheme of local self-government.

CHAPTER XXV.

Summary and recommendations.

In the present chapter it is proposed to consider the condition of education in the Punjáb, with reference to the evidence of witnesses and the resolution of the Government of India, by which the Education Commission was constituted.

Brief review of the history of the Department.

The Punjáb Education Department was formed in 1856. The officers of the Department then appointed were a Director of Public Instruction, two European inspectors of schools, ten native deputy inspectors, and sixty

sub-deputy inspectors. The scheme of education comprised a Government English school at the head-quarters of each district, where the ground was not already occupied by a mission school, one superior vernacular school in each tahsil, four training schools for teachers, and a central college at Lahore. These were to be maintained from imperial funds. Provision was also made for aiding, out of the general revenue, the village schools which were mainly dependent upon the one per cent. cess, for grants-in-aid to private institutions, and for contingent charges.

But the first efforts of the Department were not very successful, and failed to obtain the support of the civil officers. In 1860 it was determined to place all vernacular schools under the management of district officers, and at the same time the assignment from imperial funds was so reduced that nearly the whole cost of these schools fell upon the cess and local funds, whereby a considerable check was given to the extension of primary education. For, though the principle of defraying local charges from local revenues is sound, so far as it is practicable, the imposition of an educational tax upon other classes than those which pay the agricultural cess has not hitherto commended itself to the authorities.

The system of administration and finance adopted in 1860 has continued in force since without material modification, and will be applied more extensively under the proposed arrangements for the development of local self-government.

Owing to the failure of schemes for levying a school-rate from the non-agricultural classes, and the impossibility of obtaining an adequate sum in the shape of school-fees, the educational cess of one per cent. on the land revenue has to some extent been diverted from its proper object. Some misapprehension appears to exist on this point.

During the first few years of the existence of the Department there were considerable savings owing to unavoidable delays in establishing schools on the scale contemplated; these savings were freely drawn upon to make good the insufficiency of the imperial budget. In paragraph 2 of his Report for 1864-65, the Director gave a list of items, amounting to an annual charge of R. 73,299, on account of subordinate inspection, schools in towns and stipends to teachers under training, which charges he said were in other provinces borne by imperial revenues, but in the Punjáb were paid from accumulated balances of the cess. It will be observed that a portion of this expenditure is strictly for the benefit of the agricultural class, but in consequence of the Director's representations the whole was transferred to the imperial budget. From this time the rule of applying the cess to the maintenance of schools in villages and towns in which there are no municipal funds has constantly been observed, excepting that other schools and other objects have been considered eligible for a share of the agricultural rate in proportion as scholars of the agricultural class are interested, and occasionlly deficiencies in the local budgets have been irregularly supplied from the same source.

It is true, however, that village schools are largely attended by children of the classes which contribute nothing directly to the cess, and in this sense there has been a departure from the original plan.

Indigenous schools.

Both in the North-Western Provinces and in the Punjáb, the first attempts to improve elementary instruction were directed to the aiding of indigenous schools, and in both cases this plan was soon abandoned in favour of taking over such schools or establishing new ones under Government control.

From time to time ever since the attention of educational officers and of Government has been occupied with the same subject; but hitherto in the Punjáb no way of improving an indigenous school without destroying its independence have been discovered. It is said that parents cease to support these schools when they find that Government is willing to come forward, and that the teachers are dissatisfied with anything less than the pay and independent position of a Government servant.

Doubtless there are special difficulties in introducing such a system as that which prevails in Bengal, where the ground is already occupied by expensive and highly-organised Government schools. Nevertheless, the opinion of many witnesses before the Education Commission was in favour of renewed efforts for the improvement of indigenous shools, as they do not think that the system

has ever had a fair trial. It is doubtful whether the purely religious schools, which form the majority, can be interfered with to any advantage. The indigenous Persian school is the germ from which the present Government vernacular school has been developed, and is easily dealt with. The Hindi pathshala, in which the children of shop-keepers learn to read and write and cypher, is not unlike the mass of primary schools in Bengal which have been taken in hand by the Department. In the Punjáb about half the more substantial of these schools have been attached to Government schools in towns, without losing their individuality. The idea is to use them as feeders. After completing the ordinary course in Mahajani, the boys who have already been learning a little Urdu are drafted into the classes of the lower primary school for which they may be fit. In some cases, it is found that a good proportion stay on and receive a regular education. More often they leave school altogether immediately, or not long after they have left the Panda's class. This is the case especially with the poorer sort of Banyas, who have no desire for any sort of education excepting that which is neccessary to them in their daily business. Those who remain at school for general instruction, for the most part belong to families in easy circumstances. The commercial script used by Banyas is a form of the Dev Nágari character; but it does not so resemble it as to make it easy for a person who has learnt the one to acquire the other. It is unsuited for printed books, but it is used by the Banyas in their ordinary correspondence. Thus it is useful for some of the purposes of a general education, but is not introductory to such an education in any complete form. To improve a pathshala in the Punjáb, it is necessary to provide an additional teacher, and to give instruction through the medium of a different character, Urdu, Nágari, or Gurmukhi.

Primary instruction recognised by the Department.

From the first Urdu was chosen as the recognised vernacular of the Punjáb, and the Persian indigenous school was deemed the best foundation for a system of primary instruction. The Persian school met the want of those who sought an education qualifying them for employment in the public service, and the complaint is now frequently heard that the vernacular schools of the Department do nothing more. At any rate, they can hardly be said to reach the masses, and are useful chiefly to the official class and others who have dealings with officials. Any great extension of primary education upon these lines seems to be impossible. There is no sufficient motive to induce the people to send their children to school. There is not much desire for education at all, except for so much literary instruction as fits a man for the occupation of his life; but in certain districts, especially in the neighbourhood of Dehli and Ambála, schools of an elementary character, in which instruction is given through the medium of the Nágari character, are acceptable to the people. They have, however, generally been discouraged by the Education Department and by Government, as tending to cut the people off from the kind of literary knowledge which is most likely to be useful to them, and depriving them of the opportunity of carrying on their school education to a higher point.

Criticisms upon the subjects taught in primary schools.

Several witnesses think that the primary school standard is too high for village schools. They think that Persian, which is in demand with the Munshi class, should be only a special subject, and that more time should be devoted to really useful knowledge. It is desired that instruction should be given in agriculture and trades, that the conditions of loans, mortgages, &c., should be explained, and that village school teachers should make themselves generally useful as registrars of births and deaths, postmasters and physicians. A few of the witnesses recommend that primary schools should be placed upon an industrial basis; but the majority, aware of the practical difficulties of such an undertaking, are content to recommend that the lessons which are given in school should comprise theoretical instruction in the various occupations by which the masses get their living. It is not supposed that a boy will at once put these lessons into practice, but that he will be led to think out improved methods, and gradually, when he comes of age, will apply himself to his hereditary calling with fuller knowledge and greater intelligence than his ancestors.

The absence of direct moral and religious teaching.

Another defect which has been noticed in the present system is the absence of moral and religious instruction. The system of religious neutrality, which must be observed in Government schools, enables children who belong to hostile creeds to meet peaceably and profitably in one school-room, but certain positive

advantages are sacrificed. Where class schools are possible, there can be no objection to teaching the doctrines which all accept, and which naturally have a place in a complete system of education for persons brought up in that religion. Morality, as distinguished from moral philosophy, may be said to be the unwritten law of society, and it is doubtful whether it can be taught by precept. However, there is a general desire that lessons in conduct should be given in a direct form, and the preparation of text-books in accordance with this view has already been taken in hand.

Character and social position of teachers.

It has been observed that the old-fashioned teachers of indigenous schools have gradually been supplanted by young men of the Munshi class, and that the new men fail to command the influence which was exercised by their predecessors. The men of the old type were satisfied with a small income from their schools, but they could not stand the hard work and loss of liberty of the new system. The schoolmaster was often priest or physician as well as schoolmaster, and unless he could leave his school when he pleased to attend to his other occupations, the salary of a village schoolmaster was insufficient to compensate him for his trouble: or, if he was sent to the normal school for training, he failed to make so much progress as a young man fresh from school, and thus his place was taken by one who could perform efficiently the duty required of him, but who failed to command the respect shewn to an hereditary teacher. A successful system of aiding indigenous schools would restore to the mulla and pandit the place which they have lost in popular education, but they are unsuited to the high pressure of a Government school under strict control.

Financial provision for primary education.

It is probable that any scheme for the extension and improvement of primary education in the Punjáb, which may be recommended by the Commission, will include arrangements for defraying the cost of educating non-agricultural scholars without drawing upon the agricultural cess. In many districts it has been found impossible to induce the agricultural classes to value education sufficiently to fill the schools which might be maintained from the tax paid on this account, but elsewhere additional funds are urgently required. Various suggestions have been made. A house-tax, and taxes on births and marriages, have been proposed. The maximum amount of school-fees has perhaps been reached or exceeded; but opinions differ. Some competent witnesses are in favour of free schools for the poor, while others think that the school-fees might be doubled. It is certain that in vernacular schools even moderate fees, if strictly levied, keep many boys away, while the value of school-fees as a source of income has hitherto been inappreciable except in schools where English is taught, and in the branch schools attached to district schools in large towns.

Secondary education.

The English and vernacular secondary schools of the province appear to meet adequately the wants of the classes which need education to earn their living. The course of study, especially in the English schools, leads up to the University entrance examination; but this examination is by many regarded as a final examination, and no general complaint is made that the scheme of study is unsuitable for those who do not go beyond it.

The people of the province would be very unwilling to see the number of English middle and high schools reduced, and there is a constant desire to raise primary vernacular schools to the secondary grade. This desire is to some extent kept in check by the restrictions of the Department, but, besides the legitimate demand for a more complete education than that which is given in a primary school, there is a tendency in the same direction owing to the liberality of the local committees in giving scholarships, and the efforts of the teachers to get promotion for themselves. In some districts a smaller number of vernacular middle schools might suffice for the education of an equal number of students with greater economy; but in estimating the requirements of the province in this matter, it must not be forgotten that, under existing circumstances, the village schools are dependent upon the middle schools for the supply of teachers.

Excepting the missionary societies, there are few private persons able to relieve Government of the burden of supporting secondary schools. The vernacular schools are, however, already nominally under the direction of district and municipal committees, and in future such committees will also

have charge of district schools, and will be expected to take a real part in the management.

For some time to come it is likely that the services of Native gentlemen will be given in their capacity of members of public bodies rather than as private persons, and that the funds for the maintenance of education, though raised locally, will be of a public nature.

The Lahore Government College.

When the Punjáb University College was first established, it was proposed, with the approval of the Lieutenant-Governor, to place the Lahore Government College under the Senate. Had the University College been able to maintain the Lahore College from its own funds, the arrangement would probably have been carried out; but the funds at the disposal of the Senate were quite insufficient, and, excepting scholarships, no assistance has been given from this source. While the professors are appointed and paid by Government, they are Government servants; but as regards the scheme of studies, the Lahore College is already incorporated with the Punjáb University College, and, except with a view to financial relief, there would be no object in making a more complete transfer. A missionary society might be found able and willing to take over the college as an aided institution, but such an arrangement would not satisfy Native public opinion, especially since the establishment of a college at Delhi by the Cambridge Mission. Either the Lahore College should be maintained as a Government institution, or it should be made over to the Senate upon conditions which for the present do not seem likely to be fulfilled.

Female education.

Some good schools for girls have sprung up under the management of ladies familiar with the European idea of education; but Native gentlemen do not usually care for, or understand, female education, though they may be induced by a laudable desire to assist in measures for the public good to give such support as they may be able. The direct supervision of European ladies must always be limited, though something may be done, especially in towns and their neighbourhood, by employing such ladies to inspect. When a much larger proportion than at present of Native society has assimilated Western ideas, as in the neighbourhood of the Presidency-towns, female education will flourish spontaneously. In the absence of this condition there has been much waste of public money, especially on training schools for mistresses which have failed to fulfill their object.

The supply and distribution of text-books.

It has been shewn that the Department, with the assistance of text-book committees, has been actively engaged in the preparation of school-books. Witnesses are not agreed as to the success of these efforts, and it was inevitable that there should be some unfavourable criticism. One complaint is that prizes have not been proposed for the production of required text-books. Formerly this was done, but it was found to be better economy to select competent persons for the work than to induce some half-dozen to undertake the labour of authorship with the certainty that only one can be successful in the competition. The chief difficulty in the production of books is perhaps due to the rarity of literary talent, and for this reason attempts to include the preparation of text-books among the duties of departmental officers have generally been disappointing.

The monopoly of the Government book depôt has been objected to by some witnesses. It may be that the Punjáb has outgrown the need of an establishment for printing and publishing its own books; but unless some trustworthy private agency can be found to take over the business, it would not be safe to go into the open market. Before copyright in its own books was strictly enforced by the Department, the village schools were largely supplied with cheap but badly-printed reproductions of the books published by the Educational Press, and it would be necessary to have some guarantee for the quality of the typography.

Grants-in-aid.

It is generally admitted that grants-in-aid, which may amount to one-half of the expenditure, and which actually average one-third of it, are sufficient if they are freely given; but managers of aided schools complain that there has been a want of liberality in refusing new grants, on the ground that no funds are available in the budget, and in excluding aided schools from their share of Government scholarships and prizes. In other words, the Punjáb grant-in-aid rules are not in fault, but they should be interpreted so as to give encouragement to private enterprise.

For primary education generally, some competent authority is in favour of giving the teachers fixed minimum salaries with something more in proportion to the number of their scholars who pass the inspectors' examinations. The missionaries are opposed to the introduction of the system of payment by results pure and simple in their own schools, but it is recommended as the best way of aiding the indigenous schools.

Inspection and control.

The possible methods of inspecting schools afford a wide field for discussion. The present system is defective in two ways. Highly-paid European inspectors are employed in work which would be better done by their Native subordinates, while, on the other hand, the circles are too large for them to exercise an effective control over all parts. It has been proposed by witnesses that the functions of the inspectors should be transferred to boards and voluntary agencies under the direction of the Senate of the University College; but in whatever degree it may be possible to employ unofficial services, there seems to be no precedent for dispensing with responsible and systematic control exercised by Government through its own inspectors.

To increase the efficiency of inspection two plans are suggested. An inspector of schools might be appointed for each civil division, as in the North-Western Provinces, in which case the present assistant inspectors might be placed in charge of the less important divisions, while the inspectors in the higher grades would be sooner or later replaced by officers on lower salaries; or the position of district inspectors might be improved, and these officers might be held responsible for conducting the examinations which are now entrusted to the inspectors and their assistants. In that case the four circles might be reduced to two or three. The duty of the inspectors would be to check and supervise, but not, except perhaps in the case of superior English schools, to hold the prescribed examinations.

The assistant inspectors would then become district inspectors in some of the more important districts.

The extension of the railway system enables officers, whose business is supervision, to cover a much wider tract of country than they could a few years ago.

No district in the Punjáb, however large, has more than one district inspector. It will be necessary, especially if the number of village schools is increased, to appoint assistants having the rank of the sub-deputy inspectors in the North-Western Provinces. A district inspector is able to manage about 50 schools, visiting them once in each quarter, but much depends upon the nature of the country in which he has to travel, and the distance from school to school. If the schools are too many for him to inspect conveniently, he is naturally apt to discourage the opening of more schools.

The powers of local committees.

But the most important question in connection with the management of schools throughout the country is the extent to which it may be possible to use the services of the muncipal and district committees and rural boards which are about to receive large powers of self-government. It is useless to attempt to forecast the regulations which may be adopted, but we may quote on this subject Punjáb Government Resolution No. 2419, dated 7th September 1882, paragraph 8—

"*Rules for the management of district schools and attached primary schools transferred to local control.*—It will be premature to deal finally with these rules until the general principles touching the powers and functions of local bodies in the Punjáb have been settled. The regulations for the Education Department must follow the lines which will be laid down for other branches of the Administration. At present the Lieutenant-Governor will only say that he regards the rules proposed by the Director as needlessly strict. Local committees cannot be expected to work in a satisfactory way if they are checked on all hands, so that the sense of responsibility is blunted or obliterated, and interest in their work destroyed. Care must be taken to leave them as much freedom of action as is consistent with the maintenance and enforcement of fundamental principles."

Legislation.

It will be necessary to provide by legislation for the due exercise of the large powers with which public bodies will hereafter be invested; such legislation would naturally follow the precedent of the English Education Act of 1870, although the circumstances are very different. An Act of the Legisla-

ture should enable the Lieutenant-Governor to compel the boards and committees to raise and expend funds upon education to the extent which may be considered adequate with reference to circumstances of each locality. Provision for the education of the whole population of a school-going age would be out of the question in India, at least in the present generation, but a certain average of sufficiency would be kept in view.

In case of boards and committees neglecting their duties, the Education Department would be charged to supply their place. The one per cent. cess and any other rate which might be levied would be strictly appropriated to the proper objects. Missionary societies and other private bodies would be empowered to claim grants-in-aid of right, provided that they could show their ability to supply the demand in any locality where existing schools might be declared by the proper authority to be insufficient.

On the other hand, it will be right to guard against the danger of stereotyping by legislation developments of doubtful utility which may have acquired an ephemeral popularity, or appropriating by a hard-and-fast rule particular funds to purposes which experience may hereafter condemn. In short, legislation should define the mature policy of Government and the duties of those who are employed as its instruments in as general a manner as possible, without prejudging questions which are or may become matters of controversy.

C. PEARSON,

Secretary to the Provincial Committee of the Punjáb.

I sign this Report with the understanding that my statement is added as an Appendix.

HAJI GHULAM HUSSAN.

GENERAL TABLE No. 1. *Return of Arts Colleges, Schools and Scholars, in the Punjáb for the official year 1881-82.*

Number of Revenue Districts.	Total Area of Province.	Number of Towns and Villages.	Total Population.	Institutions and Scholars.		University Education.	School Education, General.			Training Schools, or Special Schools attached as departments to General Schools.						Grand Total.	Percentage of		Remarks.
						Arts Colleges.	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.		Colleges and Schools to number of Towns and Villages.	Male scholars to male population and female scholars to female population.	
1	2	3		5		6	7	8	9	10*a*	10*b*	10*c*	10*d*	10*e*	10*f*	11	12	13	14
Thirty-two. *a*	106,632 square miles. *a*	34,324 Towns and Villages. *a*	Male population . 10,187,148 Female „ . 8,633,692 TOTAL . 18,820,848**a*	INSTITUTIONS .	For Males .	2	23	200	1,520	...	...	...	5	...	...	1,750	5·10	...	
					For Females .	...	...	1	307	...	...	...	3	...	...	311	·90	...	
					TOTAL .	2	23	201	1,827	...	...	...	8	...	...	2,061	6·00	...	
				SCHOLARS .	Males . .	225	585	5,375	93,660	...	...	...	278	...	...	100,123	..	·98	
					Females . .	...	...	8	9,207	...	...	...	138	...	...	9,353	...	·11	
					TOTAL .	225	585	5,383	102,867	...	...	...	416	...	...	109,476†	...	·58	

* Excluding the European and Eurasian population (29,597).
† Excluding 6 unattached professional and technical institutions with 309 pupils, and 24 schools for Europeans and Eurasians with 864 pupils; 6,362 unaided indigenous schools are also omitted.
a. These figures are taken from the Imperial Census Report of 1881.

GENERAL TABLE No. 2. *Return of Arts Colleges, Schools and Scholars, in the*

CLASS OF INSTITUTIONS.	GOVERNMENT INSTITUTIONS.							AIDED INSTITUTIONS.						
	Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March, learning			Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March, learning		
					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Arts Colleges.														
University Education. English	1	103	96	77	103	99	...	...	...	...	...	...	...	...
University Education. Oriental	...	...	...	...	...	...	...	1*	122	116	111	...	81	41
Schools for General Education.														
School Education. Boys. High Schools. English	10	335	347	288	312	335	143	11	118	142	108	118	118	83
School Education. Boys. High Schools. Vernacular	1	32	29	23	...	32	32	1†	100	80	71	...	73	77
School Education. Boys. Middle Schools. English	53	1,903	2,060	1,734	1,897	1,903	1,891	22	768	792	639	767	760	768
School Education. Boys. Middle Schools. Vernacular	125	2,704	2,845	2,381	...	2,704	2,704	...	...	...	...	...	...	...
School Education. Boys. Primary Schools. English	115	14,757	14,209	11,345	3,453	5,310	14,757	83	8,262	8,070	6,357	4,244	3,451	8,339
School Education. Boys. Primary Schools. Vernacular	1,289	69,637	66,197	53,239	...	19,628	69,637	33	1,004	832	534	...	44	1,004
School Education. Girls. High Schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...
School Education. Girls. High Schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...
School Education. Girls. Middle Schools. English	...	...	...	...	...	...	...	1	8	9	9	8	8	7
School Education. Girls. Middle Schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...
School Education. Girls. Primary Schools. English	...	...	...	...	...	...	...	3	141	133	116	111	55	141
School Education. Girls. Primary Schools. Vernacular	145	3,857	3,627	2,952	...	594	3,857	159	5,209	5,051	3,589	...	329	5,209
Schools for Special or Technical Training.														
Schools of Art	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Engineering Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Training Schools for Masters	3	189	185	168	...	123	189	1	31	31	26	19	31	31
Training Schools for Mistresses	...	...	...	...	...	...	...	3	138	148	120	15	37	122
Industrial Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Other Schools (Central Training College) or Masters of Secondary Schools.	1	58	54	47	27	31	31	...	...	...	...	...	...	...
GRAND TOTAL OF PUBLIC COLLEGES AND SCHOOLS	1,743	93,575	89,849	72,254	5,792	30,759	93,241	318	15,901	15,404	11,680	5,282	4,987	15,822

I.—The term *classical language* in columns 7, 14, 21 and 28, includes European and Oriental classical
II.—Where boys and girls attend the same school, the column of Remarks should show the number
III.—By *aided* schools are meant schools not managed by Government officers, but receiving aid from
IV.—*Unaided* schools are those schools not managed by Government officers and not receiving aid
V.—The sub-divisions of column 28 regarding Races or Creeds will very according to circumstances.

‡ Excluding six professional and technical institution with 309 pupils, and 24 schools for Europeans
§ Attending schools for Native of India.

Punjáb for the official year 1881-82.

Unaided Institutions under regular Inspection.							Grand Total of Institutions.	Grand Total of scholars on 31st March.	Grand Total of scholars on 31st March, learning			Classification according to race or creed of the scholars on 31st March.							Remarks.
Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March, learning								Europeans and Eurasians. §	Native Christians.	Hindus.	Mohammadans.	Sikhs.	Others.		
				English.	A classical language.	A vernacular language.			English.	A classical language.	A vernacular language.								
16	17	18	19	20	21	22	23	24	25	26	27	28a	28b	28c	28d	28e	28f	28g	28
...	...	...	...	...	...	...	1	108	103	99	...	...	3	84	13	3	...	...	
...	...	...	...	...	...	...	1	122	...	81	41	...	...	43	71	8	...	...	* The Oriental College of the Punjáb University College.
...	...	...	...	...	...	...	21	453	430	453	226	5	11	296	91	50	...	...	
...	...	...	...	...	...	...	2	132	...	105	109	...	1	55	64	12	...	...	† The School Department of the Oriental College.
...	...	...	...	...	...	...	75	2,671	2,664	2,663	2,659	...	25	1,740	703	199	4	...	
...	...	...	...	...	...	...	125	2,704	...	2,704	2,704	...	1	1,469	935	298	1	...	
...	...	...	...	...	...	...	198	23,019	7,697	8,761	23,096	...	154	14,287	7,176	1,377	25	...	
...	...	...	...	...	...	...	1,322	70,641	...	19,672	70,641	...	140	35,111	28,378	6,185	827	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	1	8	8	8	7	1	7	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	3	141	111	55	141	2	134	1	2	...	2	...	
...	...	...	...	...	...	...	304	9,066	...	923	9,066	...	117	3,105	4,235	1,490	119	...	
...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	4	220	19	154	220	...	7	98	101	14	...	...	
...	...	...	...	...	...	...	3	138	15	37	122	...	4	42	59	33	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	1	58	27	31	31	...	1	36	16	5	...	...	
...	...	...	...	...	...	...	2,061‡	109,476‡	11,074	35,746	109,063	8	605	56,367	41,844	9,674	978	...	

Private uninspected Schools	6,362	86,023
Grand Total for the Province of Punjáb . .	8,423	195,499

languages.
of girls in boys' schools, and the number of boys in girls' schools.
Provincial Revenues or from Local Rates or Cesses, or in the Madras Presidency, from Municipal F
from Provincial Revenues or Local Rates or, Cesses, or in the Madras Presidency from Municipal Funds.

and Eurasians with 864 pupils.

GENERAL TABLE, No. 3. *Return of Expenditure on Educational Establish*

CLASS OF INSTITUTIONS.	Government Institutions.								Aided Institutions.							
	Provincial Revenues.	Local Rates or Cesses.	Municipal Grants.	Fees.	Subscriptions.	Endowments.	Other sources.*	Total.	Provincial Revenues.	Local rates or Cesses.	Municipal Grants.	Fees.	Subscriptions.	Endowments.	Other sources.	Total.
1	2a	2b	2c	2d	2e	2f	2g	2	3a	3b	3c	3d	3e	3f	3g	3
Arts Colleges.	R	R	R	R	R	R	R	R	R	R	R	R	R	R	R	R
University Education. English	45,803	...	...	2,099	...	...	...	47,902	...	...	...	...	...	...	...	...
University Education. Oriental	...	...	...	...	...	...	...	...	21,000	...	6,372	16,013	...	13,976	8,798	66,159
Schools for General Education.																
School Education. Boys. High Schools. English	50,946	289	395	4,656	...	...	...	56,286	6,163	8	1,049	677	23	51	5,997	13,968
School Education. Boys. High Schools. Vernacular	3,057	...	...	319	...	...	...	3,376	...	...	...	...	...	...	...	...
School Education. Boys. Middle Schools. English	78,981	4,941	10,423	13,675	...	2,807	1,240	1,12,070	21,522	6	2,381	4,333	1,675	136	22,549	52,602
School Education. Boys. Middle Schools. Vernacular	584	33,576	15,848	3,822	...	...	32	53,862	...	...	...	...	...	...	...	...
School Education. Boys. Primary Schools. English	32,075	6,755	36,420	31,007	...	2,271	2,986	1,11,514	24,358	11	1,970	13,597	3,727	382	16,978	61,023
School Education. Boys. Primary Schools. Vernacular	773	2,32,801	24,058	15,202	...	...	930	2,73,764	960	...	600	...	2,026	360	1,123	5,069
School Education. Girls. High Schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
School Education. Girls. High Schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
School Education. Girls. Middle Schools. English	...	...	...	...	...	...	...	...	440	...	...	507	...	...	2,459	3,406
School Education. Girls. Middle Schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
School Education. Girls. Primary Schools. English	...	...	...	...	...	...	...	...	1,710	...	...	2,401	3,866	...	6,384	14,361
School Education. Girls. Primary Schools. Vernacular	2,182	8,346	6,991	2	...	...	521	18,042	15,213	1,260	3,538	21	8,613	665	22,612	51,922
Schools for Special or Technical Training:																
Schools of Art	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Engineering Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Training Schools for Masters	3,471	20,248	...	...	...	...	...	23,719	3,000	...	...	74	...	...	8,093	11,167
Training Schools for Mistresses	...	...	...	...	...	...	...	...	13,380	...	1,850	...	...	...	2,067	17,197
Industrial Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Other Schools (Central Training College)	16,152	8,084	...	...	...	...	...	24,236	...	...	...	...	...	...	...	...
University‡	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Direction‡	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Inspection‡	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Scholarships Colleges	6,816	...	...	...	...	835	5,004	12,655	...	...	...	...	...	...	...	...
Scholarships Schools	13,181	29,206	4,341	...	...	1,650	874	49,256	1,562	1,206	988	391	...	...	3,228	7,375
Buildings	21,827	46,408	27,020	...	...	...	21,287	1,16,542	1,000	...	...	...	...	...	...	1,000
Miscellaneous	2,118	30	89	...	...	...	61,868	64,105	340	...	...	...	...	...	...	340
GRAND TOTAL	2,77,969	3,90,684	1,25,585	70,782	...	7,563	94,746	9,67,329	1,10,548	2,491	18,748	38,014	19,930	15,570	1,00,288	3,05,589

I.—The value of scholarships attached to colleges other than Arts colleges will not be considered, and the stipends attached to training schools will be regarded as a part of
II.—Fractions of a rupee are to be disregarded except in the calculations of the average annual cost of educating each pupil.
III.—Column 6 will show the proportion which the expenditure on each class of institutions, &c., bears to the total expenditure of the year.
IV.—In calculating the expenditure from provincial revenues or any other fund, all payments or contributions from fees or other sources credited to that fund, should be
V.—The average annual cost of educating each pupil is to be calculated on the average monthly number of the students enrolled.

* In Bombay this column will have a separate sub-division showing the expenditure on education from Native States.

† The expenditure on unattached schools and colleges for professional and technical instruction (R90,864) and on schools for Europeans and Eurasians (R96,020) is system of education, was R10,29,440. The percentages in column 6 are calculated on the total expenditure.

‡ The expenditure on direction and inspection being for the common benefit of all institutions, is shown in columns 5a to 5 only.

ments in the Punjáb for the official year 1881-82.

Unaided Institutions under Regular Inspection.							Total Expenditure.			Grand Total.	Percentage on Total Expenditure.	Average Annual Cost of educating each Pupil in								Unaided institutions.		Remarks.
												Government Institutions.				Aided Institutions.						
Endowments.	Subscriptions.	Fees.	Municipal Grants.	Other sources.*	Total.		Provincial Revenues.	Other sources controlled by Government Officers.	Other sources not controlled by Government Officers.			Total Cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.	Total Cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.	Total Cost.	Cost to Municipalities.	
4a	4b	4c	4d	4e	4		5a	5b	5c	5	6	7a	7b	7c	7d	8a	8b	8c	8d	9a	9b	10
							R	R	R	R	R	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.			
...	...	...	...	...	...		45,803	2,099	...	47,902	2·94	493 15 8	477 1 10	...	...	...	...	...	...	..	...	
...	...	...	...	...	...		21,000	6,372	38,787	*a* 66,159	4·06	...	...	...	...	337 8 8	107 2 3	...	32 8 2	...	...	
...	...	...	...	...	...		57,109	6,397	6,748	70,254	4·31	162 3 3	146 13 1	0 13 3	1 2 2	98 8 0	43 6 5	0 0 1	7 6 2	...	...	
...	...	...	...	...	...		3,057	319	...	3,376	·21	116 7 8	105 6 7	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		1,00,506	35,473	28,693	1,64,672	10·11	54 6 5	38 5 5	2 6 4	5 0 11	66 6 8	27 2 9	0 0 1	3 0 1	...	...	
...	...	...	...	...	...		584	53,278	...	53,862	3·3	18 14 10	0 3 3	11 12 9	5 9 1	...	...	...	...	...	...	
...	...	...	...	...	...		56,433	81,420	34,634	1,72,537	10·79	7 13 6	2 4 1	0 7 7	2 9 0	7 9 0	3 0 3	...	0 3 10	...	...	
...	...	...	...	...	...		1,733	2,73,591	3,509	2,78,833	17·11	4 2 2	0 0 2	3 8 3	0 5 9	16 1 6	1 2 6	...	0 11 6	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		440	...	2,966	3,406	·21	...	...	...	...	378 7 1	48 14 3	...	...	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		1,710	...	12,651	14,361	·88	...	...	...	...	107 1 5	12 13 8	...	...	...	...	
...	...	...	...	...	...		17,395	20,658	31,911	69,964	4·30	4 11 5	0 9 1	2 2 10	1 13 2	10 4 8	3 0 2	0 4 0	0 11 2	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Includes scholarships							6,471	20,218	8,167	34,886	2·14	128 3 4	18 12 2	109 7 2	...	360 3 7	96 12 4	...	...	..	...	
Do.							13,280	1,850	2,067	17,197	1·05	...	...	...	...	116 3 1	89 11 8	...	12 8 0	...	...	
Do.							16,152	8,084	...	24,236	1·49	448 13 0	299 1 9	149 11 3	...	...	...	...	...	...	...	
...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		42,452	...	...	42,452	2·60	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		70,668	56,518	..	1,27,186	7·80	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		6,816	5,839	...	12,655	·79	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		14,743	38,269	3,619	56,631	3·47	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		22,827	94,715	...	1,17,542	7·21	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		2,458	61,987	...	64,445	3·96	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...		5,01,637	7,67,117	1,73,802	14,42,556†	88·53†	...	...	...	...	...	...	...	...	...	...	

a Inclusive of certain inseparable expenditure incurred by the School Department of the College, and by the Punjáb University College. The fee-receipts in the Oriental College with its school department amounted to R 72 only, and the total expenditure to R 28,534.

the expenditure on training schools, and will not be included in the separate head "Scholarships."

deducted. Such payments should be shown as expenditure under the sub-head to which they belong.

excluded. The total expenditure on education in th Province, exclusive of al private uninspected institutions and of the schools in the Native States that administer their own

GENERAL TABLE, No. 4. *Return showing the results of prescribed Examinations in the Punjáb during the official year 1881-82.*

NATURE OF EXAMINATION.	No. of Institutions sending Examinees.				Number of Examinees.					Number passed.					Creed of passed Scholars.			Percentage of passed scholars to number of candidates.			Remarks.
	Government Institutions.	Aided Institutions.	Other Institutions.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	Total.	Hindus.	Muhammadans.	Others.	Government Institutions.	Aided Institutions.	Other Institutions.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			17	18	19	
Arts Colleges.																					
Master of Arts	1	...	...	1	2	...	...	...	2	2	...	...	...	2	...	...	...	...	...	...	
Bachelor of Arts	1	...	...	1	4	...	...	...	4	2	...	...	...	2	1	1	...	50·0	...	...	
First Arts or Previous Examination	1	...	...	1	10	...	...	...	10	8	...	...	...	8	4	2	2	80·0	...	...	
Schools.																					
Matriculation — Boys — English *a*	9	11	4	24	142	54	18	45	259	75	17	3	5	100	...	...	...	...	...	...	*a* The examinations were held by the Calcutta University and by the Punjáb University College.
Matriculation — Boys — Vernacular *b*	2	...	...	2	23	...	17	7	47	6	...	1	3	10	...	...	...	...	...	...	*b* The examination was held by the Punjáb University College.
Matriculation — Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Standard equivalent to Matriculation. — Boys	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Standard equivalent to Matriculation. — Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Middle School Examination — Boys	165	23	20	208	1,111	200	48	152	1,511	817	123	33	90	1,063	...	...	...	...	...	...	
Middle School Examination — Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Upper Primary School Examination — Boys	1,347	37	...	1,384	5,854	467	...	...	6,321	3,876	327	...	...	4,203	2,358	1,377	468	66·2	70 0	...	
Upper Primary School Examination — Girls	4	1	...	5	7	1	...	...	8	6	1	...	...	7	...	4	3	85·7	100·0	...	
Lower Primary School Examination — Boys	1,394	124	...	1,518	9,292	905	...	...	10,197	6,938	644	...	...	7,582	3,865	3,100	617	74·7	71·1	...	
Lower Primary School Examination — Girls	125	116	...	241	118	45	...	...	163	38	6	...	...	44	22	20	2	32·2	13·3	...	

NOTE.—The Provincial Committees may in this table enter the results of any Departmental Examinations to which they attach importance.

Return showing the number of Aided Schools on the 31st March 1871, 1876 and 1882, and of the Grants awarded during the years 1870-71, 1875-76 and 1881-82.

	Class of Institutions.		Number of Schools.			Amount of Grant.		
			1871.	1876.	1882.	1871.	1876.	1882.
						₹	₹	₹
Under Native Managers.	Arts Colleges	English	...	...	...	...	...	...
		Oriental	...	...	...	...	...	...
	General Education.							
	Schools. English	For Boys	4	2	2	1,917	1,338	1,522
		For Girls	...	...	...	...	...	...
	Schools. Vernacular	For Boys	...	1	...	...	215	...
		For Girls	187	122	77	9,859	6,155	5,957
	Schools for Special or Technical Training.							
	Schools of Art		...	...	...	...	...	...
	Medical Schools		...	...	...	...	...	...
	Engineering Schools		...	...	...	...	...	...
	Training Schools for Masters		...	...	...	...	...	...
	Ditto for Mistresses		2	2	2	10,371	8,823	10,526
	Industrial Schools		...	...	...	...	...	...
	Other Schools		...	...	...	...	...	...
	Building Grants		...	...	...	...	...	...
		Total	193	127	81	22,147	16,531	18,005
Under other Managers.	Arts Colleges	English	...	...	...	...	...	...
		Oriental	...	...	...	...	...	...
	General Education.							
	Schools. English	For Boys	97	109	114	46,604	49,708	49,321
		For Girls	3	3	4	2,412	1,605	2,150
	Schools. Vernacular	For Boys	19	51	33	1,253	2,087	900
		For Girls	33	53	82	5,417	7,177	9,256
	Schools for Special or Technical Training.							
	Schools of Art		...	...	...	...	...	...
	Medical Schools		...	...	...	...	...	...
	Engineering Schools		...	...	...	...	...	...
	Training Schools for Masters		1	1	1	1,800	3,000	3,000
	Ditto for Mistresses		2	2	1	3,630	2,826	1,660
	Industrial Schools		...	1	1	...	330	860
	Other Schools		...	...	...	...	...	...
	Building Grants		...	...	...	...	...	1,000
		Total	155	220	236	61,116	66,733	67,647
	GRAND TOTAL		348	347	317	83,263	83,264	85,652

N. B.—i. The grants represent awards only, and do not tally with the actual expenditure shown in General Table 3.
ii. European and Eurasian schools are entirely excluded from this table.

THE HON'BLE THE PRESIDENT

OF THE EDUCATION COMMISSION.

I take the liberty to lay before the Commission through you the views which I have formed after hearing the Punjáb witnesses, Anjamans and Associations. I shall make my remarks as brief as possible, and would express them under special headings.

In the Punjáb we have examined two sorts of witnesses, *viz.*, departmental and non-departmental. The former have generally held that the existing education is founded on a sound basis; while the latter are of a quite contrary opinion. On their cross-examination, most of the departmental witnesses said that the administration as well as the mode of teaching were satisfactory, and that this was what they meant by a sound basis. To avoid any error, and to make my statement more clear, I think it necessary to give their definition of primary education. Three R's, reading, writing and arithmetic, are what they consider to be the primary education. They would teach merely this, and would not mind whether that education could be of any use to the professional life of the students.

Primary education.

The general public desire that primary education should contain the three R's, together with a little knowledge of such subjects as would be of use to the pupils in after-life. For example, the agriculturists should have little knowledge of mensuration, agriculture, and practical chemistry as far as suited to their requirements. It is quite useless to give people such a smattering of Persian and Urdu as would turn them into conceited pedants and render them quite incompetent to carry on their ancestral callings. In schools for non-agriculturists, the subjects may remain much the same without any serious alteration, save that Persian be abolished and such books as are likely to improve the moral and intellectual tone of the students be introduced in its place. As it is generally from such schools that students go up for secondary and high education, it is desirable that such a course should be selected for these primary schools as may form a stepping-stone as it were to the studies which they are to follow.

But in primary schools intended for the children of petty traders and agriculturists, the chances being that very few of the students will be able to pursue a higher programme of studies, the course should be made as efficient and complete in itself as possible. It is much to be regretted that the education of the agriculturists who pay the educational cess is entirely unfitted for their station in life. The present education entirely makes them hate their profession, and when they go in search of employments, they can hardly get any, because better men can be had. The present system of Punjáb education, no doubt, has created a good class of munshis and clerks, the proof of which is very obvious from the fact that all Government or non-Government offices are generally filled up by the sons of non-agriculturists, and that hardly are there to be found the sons of zamindars holding such offices. Thus it is evident that agriculturists have hardly got any advantage from the education imparted to them.

Another important question rises now—Is there any desire for education among the agriculturists? There are three different theories regarding this question. Some say there is a desire, while others are of opinion that this desire is chiefly for employments, and to some extent for knowledge. The third party says there is no desire at all.

I do not at all agree with this last impression. The desire of one district may differ from the desire of another in respect to motives; still it is acknowledged that the desire for education exists in the people of that class. Consequently it is difficult for me to say that no desire for education is in existence among the people. Most of the departmental witnesses examined (even the Director of Public Instruction of the Punjáb, and generally all non-departmental witnesses) are of opinion that the desire for education is generally felt among the people. Mr. Sime, in his evidence in answer to Question 3rd, uses the following expression:—

"As it seems to me, primary education has come to be very generally sought for by the people of the Punjáb—by the merchants and shopkeepers the most. The Amla classes, who long held aloof, have readily availed themselves of the schools. In some districts the agriculturist remains indifferent; in others he forms a large fraction of the school attendance."

Thus for argument's sake, let us suppose the next theory to be the correct one—that the education is sought for chiefly for employments; but would this lead us to decide that there is no desire?—on the contrary, it proves that there is a desire—for education among the people. Let the aim of the people be what they like, it is beyond our power to control their motives. As people do desire education, therefore we must give it. I daresay that this is another defect of the education itself,—that people search for it for employments chiefly. Assuming, for an instance, that no desire for education exists at all, I beg to ask whether it is not our duty to create it. Was any desire for education felt among the people when we established the Educational Department to impart education to them? Certainly not. Have not the number of schools and students been increasing every year? Yes,—because we have created since then a good deal of desire for education.

Such being the case, why should we now abandon the same principle, the pursuance of which has resulted in such a good and satisfactory result? I think it necessary to give here below a table showing the extent of primary education in the Punjáb as it was at the close of the official year 1880-81; also the distribution of the primary schools:—

Character of the institution.		No. of schools.	No. of pupils.
English primary schools	A Government ...	120	14,306
	B Aided ...	89	8,535
Vernacular primary schools	A Government ...	1,284	64,564
	B Aided ...	31	799
	TOTAL ...	1,524	88,295

The total area of the Punjáb is 107,010 square miles, and its total male population 10,197,677. There is, therefore, one school within an area of about 70 square miles, and one student in every 115 of population. Supposing the number of boys to be a fifth of the male population, there is in round numbers one school for every 1,300 boys, and there is one boy out of every 23 who goes to school. These figures hardly call for any comment, save that education is still in a very backward state in the Punjáb.

Distribution of Primary Schools.

District.	No. of schools.	No. of pupils.	Total population.	Ratio of pupils to population.	Ratio of schools to population.
Amritsar . .	79	5,427	892,259	1 in 164	1 in 11,294
Jalandhar . .	96	4,599	788,080	1 in 191	1 in 8,025
Delhi . . .	80	3,623	642,008	1 in 177	1 in 8,209
Lahore . .	76	4,419	930,052	1 in 213	1 in 12,237
Umbala . .	79	4,857	1,065,120	1 in 220	1 in 13,481
Sirsa . . .	18	606	251,659	1 in 415	1 in 13,981
Hazara . .	19	918	405,243	1 in 441	1 in 21,328
Kohat . .	3	356	177,996	1 in 706	1 in 59,332

The above distribution of primary schools, with reference to the population of the different districts, is not even or satisfactory. It is true that the establishment of schools is to be governed in a great measure by local demands; but such demands in a backward province like the Punjáb have to be created; therefore I am of opinion, and would strongly recommend that greater attention should be directed to those districts which are unfavourably situated in this respect. The above statement very clearly shows how backward the Punjáb is, even in primary education. Consequently, in my humble opinion it is essential to extend it in all possible and useful ways; therefore I venture to suggest two propositions,—*1st*, the gradual increase of departmental schools, but it would be essential to distribute them according to the population; *2ndly*, by aiding indigenous schools. This would be possible to execute by amending some of the rules of the grant-in-aid system, as is suggested by the Anjumani Hamdardi Islamea, Lahore. I think it is our duty to try as much as we can to make the existing indigenous schools an instrument for imparting education; and where such schools may be flourishing, the departmental schools should be at once closed.

Indigenous schools.

I shall mention here, as briefly as possible, my ideas regarding the indigenous schools, and their character, and would quote a few lines from the Report of the Indian Association, Lahore, with which I entirely agree:—

"In most of the large villages and towns in which there are no Government schools, the indigenous schools are divided into three classes,—mullás' maktabs, bhai's patshalas, and pandhas. The maktabs are generally held in masjids, and the subjects taught are generally the Korán and a few elementary Persian books, unless the mullá is a very learned man (as they are generally not), in which case he teaches higher Persian and Arabic too. The mullás, in the great majority of these schools, teach the boys to recite the Korán, which is almost the first book they take up, and of which they do not understand a word. In a few instances where a mullá is sufficiently learned and the people sufficiently intelligent (a not frequent combination), the meaning of the text is explained when the pupil advances in age. The task of learning the whole Korán by heart takes some years.

"The bhais' schools are chiefly held in dharmsalas; the subject taught is the *Granth Sahib*, portions of which are read to the students. The bhais also teach a few Hindi books in Gurmukhi characters, such as *Vichara Sagar*, *Vichara Mala*, *Hanuman Natak*, *&c.*

"Pandhas schools are held in the houses of the pandhas or of some of the respectable persons in the locality, or in some public places, such as a street, &c. The pandhas generally do not teach from books, but insist on their pupils committing to memory the multiplication table, and they teach the letters, some accounts in Lande and Sharafi characters, and mental arithmetic. The

formulæ they teach are very clever ones, and by learning them well, an intelligent man very quickly arrives at results. In the ordinary concerns of the trader and agriculturist, these formulæ are of incalculable service, as with their aid accounts can be accurately cast up to a very great extent without the help of slate and pencil or ink and paper. They also save much time, as a smart man, well up in these formulæ, would find out large results in a tithe of the time that an intelligent Government school student would take to work them out with the assistance of writing materials. Besides these three classes of indigenous schools, there is another class, namely, those conducted by pandits, in which Sanskrit is taught. But these schools are rare in villages, though their number in some cities is not quite small. The pandits, however, are generally men of inferior acquirements, and therefore cannot teach the higher Shastras. They are attended by about half a dozen of pupils, and teach them in their own houses or in those of some respectable persons of the locality. We are informed that there are about a score of such schools in Amritsar, a dozen at Ludianah, and half a dozen at Lahore. The teachers in these schools are not selected, as a rule. The pandhas and mullás are also priests, and their office is hereditary. So are the bhais to a great extent; but not so are the pandits, who are required to possess some knowledge of Sanskrit.

"In none of the above kinds of schools are any of the modern subjects of learning taught. They do not classify their students, and sometimes the same book is read by ten students in different places. Hence it naturally follows that there is a great waste of teaching power. There is an absence of all healthy competition among the students which serves such high purposes in Government schools. The hours of attendance are generally morning and evening.

"Fees are generally very low, and sometimes paid in cash, but often in kind—in grain, bread, or vegetables. Sometimes small payments on admission, and also on occasions of festivals, are made. The teachers in these schools command respect by virtue of their position in society, though they are generally devoid of qualifications as teachers. The only practically useful classes among these indigenous schools are those belonging to pandhas. Those classes are sometimes attended by 200 or 250 boys, the boys coming from all sections of the community. No systematic attempt seems to have been made to utilise these schools by Government. The grant-in-aid system has hardly been extended to them. There are some schools which have been taken up and superseded by State schools; but all such schools have ceased to be indigenous schools, having been assimilated to the ordinary Government schools in all respects. The indigenous schools are capable of being greatly utilised. If the Government were to promise the more qualified holders of these schools certain bonuses or aids on condition of their teaching, along with their ordinary subjects, some branches of practical or general knowledge, they might prove a source of much benefit to the country. The Government might keep some control over these schools so subsidised by extending the supervision of its controlling agency over them; but it should not force its own scheme of instruction, nor insist upon particular books being taught. The condition for the grant of bonuses or aids should reach subjects only, and not books. Bonuses may also be given to passed normal school students or other persons properly qualified who might open schools for primary instruction."

Fees.

The above quotation will show the real state of the indigenous schools throughout the province. The defects pointed out in these schools are not of such a nature that they cannot be remedied, or that such schools cannot be utilised; only a due supervision is required to make use of such schools for imparting primary education.

I have elsewhere recommended that the education imparted to agriculturists should be suited to their professional life: now I add that the above recommendation cannot be made practicable unless an agricultural college be established in the Punjáb, imparting high education in that subject.

I also think that geography is of no use whatever for the agriculturists; it would be much better to teach them, instead of geography, routine work of patwari, and any revenue law in force, as much as connected with malguzari.

I here also express several defects in the education of the cultivators enumerated by Munshi Ata Mohammed in his vernacular pamphlet published in 1873, which still exist and are not as yet remedied :—

1st.—The educational cess of one per cent. and the local rate cess at ₹ 8-5-4 per cent. on the revenue is collected from zamindars in the Punjáb; but the amount is indiscriminately spent on the non-agriculturists, which is unfair and unjust, while the latter are quite able to pay the expenses of their education. The amount thus realised from cultivators should be appropriated for their education and welfare.

2nd.—The village schools are not adequate to the wants of the villagers, nor the education imparted there of any use to the cultivators in their professional life.

3rd.—Such schools are not liberally provided with means which can promote the desire of education among this class of people, such as granting scholarships, prizes, &c.

4th.—The teachers in these schools are not well educated and well trained.

5th.—No regard was ever paid to the morals of the pupils of such schools; this defect is sadly felt in the general system of education. It can only be removed if the books in the present scheme of study be revised and more efficient books placed in their stead. Books should be selected from the very beginning of the primary education which teach morals; but if such books do not exist in vernacular, new books should be compiled, teaching morals as well as literature: also teachers must be appointed of good morals and well trained.

6th.—The pupils, after receiving a little education, hate their ancestral profession, partly because of idleness, and partly because of their not being accustomed, during the course of their studies, to mechanical labour.

7th.—Schools and means are not provided for agriculturists to continue their studies to a higher extent if they desire it.

8th.—Few of this class of people are seen in Government employment, which proves how small progress they have made, even to be a clerk or a munshi, while every kind of office is thronged with non-agriculturists.

Funds.

The cost of primary education in the Punjáb was thus defrayed last year:—

Source of income.	In English primary schools.	In Vernacular primary schools.	Total.
	₹	₹	₹
From fees	47,294	14,334	
Contribution from local cess	6,342	2,25,716	
From municipalities	37,257	22,935	
Endowments and other sources . . .	30,868	5,662	
Government contribution	70,967	1,771	
	Grand Total . .		4,63,340

This shows that out of a total expenditure of a little more than 4½ lakhs, Government bore only about a sixth. Considering the English primary schools only, the Government indeed has borne a little above one-half of the whole, but when we remember the backward state of the country, it must be said that the people themselves paid not an inconsiderable share, and I have no doubt that they would willingly pay more if there were schools more suited to their tastes and habits of life, and calculated in a greater degree to bring in return some practical and useful knowledge to their children.

The relation of Government to Education.

The object of the 9th paragraph of Government Resolution No. 1-60, dated 3rd February, though based on sound principles, can hardly suit the present state ofahe country, and specially of the Punjáb; all the witnesses we have examined untnimously agree to this point. I would give herein extract a few lines from a pamphlet named *Tashrihi Haquq*, Zemindaran, composed by Munshi Ata Mohammed, which will show what is the public opinion concerning this important question:—

"It is the duty of the paternal Government to give free and liberal education to her children, and until a generation receives a complete high education through the ruling Government, their instruction would be one of the duties of the Government; so the British Government should not deviate from this right principle. When once this is done, the people, who have received the high education, would of themselves wish to see their children educated, and would not be lax to do their own duty, as high education would create a high esteem of education in their minds and the idea of educating their children. As the administration of education commences only from the year when India came under the direct control of Her Gracious Majesty the Empress, which is the first day of the creation of Indians in the world of progress and improvement, the inhabitants are compared to an infant; and it is not to be hoped—nay, even not to be thought of—that a child would understand those things which would do him good or be beneficial to him; so it is equally the case with Indians. Consequently, a paternal Government should look after the good of her infant-like subjects. The most resplendent pages in the educational history of England are those which show how the great Julius Cæsar and his successors educated the inhabitants of England, which is now-a-days at the head of all the civilised nations of the globe. A few lines from the address delivered by Mr. Lethbridge on 5th July 1882 at the Society of Arts, Adelphi, will show the expenditure on education in Oxford and Cambridge Universities—

"'The enormously rich endowments of Oxford and Cambridge are known to us all. A modest £20 a year is all that is paid by an Oxford under-graduate for his tuition, and out of the 20 colleges of Oxford the endowments of one alone (Magdalen) are probably equal to all the money spent by Government on all the colleges of India. It may be said that much of these endowments came from private sources, like the endowment of Mohammed Mohsan that supported the Hooghly College, and many other endowments in India that have lapsed or been resumed or forgotten. But Edward II founded Oriel College and endowed it with Crown lands, and Henry VIII founded Christ Church and endowed the Regius Professors. Henry IV endowed University College and my own college; Exeter was endowed by Edward VI, Queen Elizabeth, and King Charles I, and there are a great number of other royal or public endowments both at Oxford and at Cambridge. Or, again, it may be said that these endowments were settled in the old and ignorant times of our ancestors. Well, in 1855 certain Oxford professorships were founded by Act of Parliament, and endowed with the proceeds of certain stamp duties that were remitted. And during the past year what arrangements have been made for the New Royal University of Ireland? The present Government has agreed to endow it out of the Imperial revenues with an annual sum more than double that which is spent annually on all the State colleges of either Bombay or Madras, and this is in addition to even larger sums paid out of Exchequer to other Irish collegiate institutions, so that Parliament gives every year to the colleges of Ireland, with its 5,000,000 inhabitants, about as much as is expended by the Government of India on all the colleges of India.

* * * * * * * *

"'The most important reason is this, that in India wealth is not so commonly, as it is in some other countries, a concomitant of literary profession or even of social consideration. The majority of families belonging to the literary and to the professional classes, and of social consideration are not even well-to-do. All these would be cut off altogether from high education by any increase of the fees which already press severely upon them.'"

Notwithstanding the above extract I have quoted, I do not think, like Mr. Lethbridge, if he at all means so, that the burden of high education should always be borne by Government. On the contrary, I hold that when the people of a province are competent and willing, and Government is sure that they would be able to take the management of education into their own hands in such a case it can make over its colleges to them and withdraw. This might be possible to some extent in Bengal or Madras, but the Punjáb being very backward, when compared even with these so-called advanced provinces, the slighest hint of withdrawal of Government would prove fatal to the cause of high education.

Again, Mr. Lethbridge in his second address says thus:—

"'It was the duty of Government to educate those whose destinies had been committed to their trust. And experience showed that those who had received superior education were the most anxious to extend its benefits to others. Popular education did not further high education so much as high education turned to the extension of popular education.

"'It might be said that the rich men of India should bear the cost of high education. But rich men must first be educated themselves. Let the Government avoid unnecessary wars and senseless costly pageants, and let the fabulous salaries of high Indian officials be reduced to reasonable and moderate sums, and there would be no lack of funds for education.'"

The above statements very clearly show how the paternal Government should act in India. Consequently I would venture to ask for some money from the imperial revenue to meet the wants of the country.

In case Government wishes strictly to act upon paragraph 9 of the Resolution No. 1-60, dated 3rd February 1882, we will have either to levy an educational tax or increase fees. But any sort of taxation would create great dissatisfaction, which I hope Government would never approve. The increase in fees in primary schools, in my humble opinion, would be injurious to its immediate progress and extension; but in middle schools, if it be necessary, the fees of non-agriculturists might be increased half as much as now in force. Further, I suggest that in the Punjáb, under Act XX of 1871, besides the one per cent. of educational cess, more than R 8 per cent. on revenue is realised from agriculturists as a local rate. The money thus realised, His Honour the Lieutenant-Governor of the Punjáb, under section 6 of the said Act, is at liberty to spend on the following purposes, or for any one alone if necessary:—

1st.—Construction and repairs of roads.

2nd.—Building and repairs of schools, inspection, scholarships, training of teachers, and other improvements in education.

3rd.—Construction and repairs of hospitals, lunatic asylums, ponds, wells, and plantations.

This whole amount should entirely be spent on education, and the expenses of the other two items should partly fall on municipalities and partly on Imperial funds. Moreover, there is the license-tax, which was levied only for famine purposes; the whole, or at least half of it, should be appropriated to education.

The education cess of one per cent. was sanctioned by the Supreme Government on the condition that it would entirely be expended on the education of agriculturists; so the principle should be strictly adhered to. The Educational Department should be asked to keep separate accounts of this cess money. All this, I think, would fairly meet our educational expenses.

Secondary Education.

This consists of five classes, one year being given to each class. The first three classes form the middle school, and the last two, what is called "the high school."

There are altogether 225 schools for secondary education in the province. Only 22 of these, however, contain the high school classes, the rest finishing their course with the last year of the middle school.

Of the 225 schools, 102 are English schools, and 123 vernacular schools; 188 of them are Government and 37 are aided. The total number of pupils

on the roll of these 225 schools last year was 6,201, the average attendance being 4,895. The total number of boys whose names appeared in the register of primary schools was 88,195, as already seen. Thus, only about an eleventh part of those who read in primary classes join the secondary course of instruction. In the secondary classes the percentage to population of Hindus is 0·51, and that of Muhammadan 0·17, that is, for three Hindu students we have got one Muhammadan student. This disparity is greater than even in the primary classes, where the ratio between the two classes of students is almost as that of 2: 1, Hindus being a little above 2.

The total Government expenditure on these 225 schools amounted to ₹1,63,217, or something above one-half. ₹33,397 was derived from schooling fees, and the rest from municipal and other sources. The cost of educating each student in the English Government schools was ₹73-11, of which Government paid ₹56-9; and in English aided schools it was ₹85-6, of which the portion borne by Government was ₹36-7. These vernacular schools are all Government, and in those schools each student costs ₹19-8, of which Government paid annas 14 only.

The European and Eurasian lads in the schools for secondary education numbered 61 in all. For educating these 61 boys Government paid ₹10,003 or ₹164 per head. This was more than six times what was incurred at an average by Government for educating each Native student. The defects in this education existing at present are as follows:—

1. Should any student give up his educational career from the third year of the middle school, as most students do, the education they have received would not be of much use to them in after-life, unless they went in to be munshis in Government offices.

2. The curriculum they read does not store their minds with much information that is useful or practical.

3. There is another remarkable defect in the scheme of studies in use in the middle schools (I mean, of course, of the vernacular middle schools), namely, there is no work in Urdu on general literature, whether poetry or prose, which the students can read, not only for improving their style of writing and thought, but also for storing their minds with refreshing and impressive moral lessons, and learning healthy principles of action.

In the third class of English schools, for instance, we find prose articles from Lethbridge's Selections and Series, Poetical Selections prescribed as the course for literature. There is no corresponding course in the vernacular side. This is a grave defect which deserves every consideration. In the middle schools, also, no attention seems to be paid to the moral training of the pupils. In English schools the books they read, perhaps, serve this important purpose to some extent, but in the vernacular classes its want must be sadly felt.

College Education.

With regard to college education, it may be enough to observe that the machinery provided for in the province is not enough to meet all its demands. The abolition of the Delhi College took away from the people a time-honoured institution, but an opportunity lately occurred of restoring it to the people free of cost to Government. The nobility and gentry of the place had started a subscription, from which about ₹60,000 had been realised, and it had been expected that the amount would double in no very long time. The district and the municipal committees had promised ₹300 and 100 respectively, and there was, besides, the Itmadud Dumla Fund, which, as has been proposed, might have been well appropriated for the purpose. All this would have given an efficient college, conducted by cheap native agency, without costing a penny to Government. But the Government preferred to discourage this proposal, and pay ₹450 a month to the missionaries to start a college, teaching as far as the F. A. course only.

In my humble opinion, there is no room in the Punjáb to check high education in any way, or in other words, the least withdrawal of Government would destroy the high education altogether.

Further, I am strongly of opinion that the best way to give a lasting stimulus to primary education is unquestionably to give the country a large

number of highly cultivated intellects who might spread the germs of enlightened ideas among their countrymen. So long as those ideas are not more widely disseminated among the people, it is not likely that the beneficent measures which the Government is instituting with a paternal solicitude for the good of the people will bear fruit. In solving the question of primary education, the question that demands a previous solution is that of high education. To try to solve the one without previously solving the other would be reversing the natural order of things, and can but lead to fruitless speculation.

I again venture to quote here a few lines from Mr. Lethbridge's address:—

"We are told that the tendency of our higher education is to make the youth of India irreligious or at least sceptical, to make them disloyal, or at least discontented, to make them disrespectful to age and rank, and so on. Some of these charges are so broad and so vague, that logically they would condemn all high education for India; and indeed one of the ablest and most candid assailants of our system has admitted that many of his arguments apply, with hardly diminished force, to the aided colleges. The very extent of the logical scope of such arguments renders it impossible, and indeed unnecessary for us, as a practical association, to discuss them. Others, however, assert that these evils are due to the fact that religious teaching is necessarily excluded from the State colleges. To this I answer that the teaching of dogmatic theology must in any case be obviously excluded from any national scheme of education in any country of the world in which toleration exists, and still more necessarily in a country like India, where both rulers and ruled have each a large variety of more or less conflicting creeds, and where the honour of the British crown has been specifically pledged to the most complete toleration. And if my opponents mean by religious teaching, not dogmatic teaching, but simply the inculcation of those truths of natural religion and morality which are common to all religions; I answer that those truths ought to be, and very generally are, present in the lectures of our college professors. If we are asked for set lectures and disquisitions on these great truths, it should be remembered that very many people think that such solemn subjects are not capable of being taught in this way, but are better imparted by example and by incidental reference in the class room, the set formal teaching being left to parents and guardians and spiritual guides at home. And in any case there could be no objection to the introduction of such formal teaching into our State colleges, provided that we could ensure that its form could not possibly be objected to by Hindus, by Muhammadans, by Sikhs, by Theists by Christians, or by persons of any other creed, and it surely is clear that this proviso would be only a just and fair one in any college forming part of a national scheme of education, whether controlled by Government or not. And as to the results of this undenominational teaching, it is sometimes alleged that by the teaching of science and higher education generally, we shall undermine the faith of the Indian youths, and that we give them no faith in return. Gentlemen, we are most of us familiar with similar prophecies in regard to the teaching of science here in England, which have been singularly falsified by the event. Some of us can remember the dismay in many sections of the English religious world that attended the promulgation of the scientific teaching of Darwin; yet Darwin himself has just been laid to rest in Westminister Abbey. I ask the forbearance of those who may not agree with me, not to consider me out of order, if in this strictly neutral association I venture to state my own profound conviction that the teaching of science serves only to clear away the dross of error and superstition, but that it leaves in every creed the pure gold refined as with a refiner's fire. Sir, my Indian experience has amply confirmed this belief. I have laboured for many years in three of the largest colleges of India. It has been my privilege to have more personal and valued friends among the educated youth of India, than are probably ever known to most Englishmen in India outside the ranks of the educational service; and I am only doing simple justice to them and to myself, when I declare most emphatically, most unreservedly, my full and clear conviction that the results of the teaching of English literature, of history, of mathematical and classical law, of science, in our Indian Government colleges, so far from being deplorable as they have been represented, have been immensely beneficial in every way—religious, political, or social. Of course I have known exceptions, but there are black sheep in every flock, and I most sincerely believe that the exceptions in the

University of Calcutta are not one whit more numerous than in those of Oxford and Cambridge. I have found, as a rule, that the religion of the men who have received all the educational advantages offered by our State colleges has, in many cases, become higher, because more intelligent. Their loyalty has been in like manner confirmed for the same reasons, that it is more intelligent, and so on for every other virtue of public or private life. I have many friends in India among the Calcutta graduates, and at least one in England whom I believe to be conspicuous examples of the truth of my confidence in the teaching that has made them what they are. And far greater authorities than myself have held the same view. I could quote many opinions, but will confine myself to two—those of Sir Richard Temple and the Maharaja of Travancore. Sir Richard Temple, in 'Men and Events of My Time in India,' page 9, says:—'The high or superior education is found to produce happy results in respect of trustworthiness of disposition, and moral integrity;' and again at page 6—'The Native Judges are now generally well educated, upright, and honest.' But what better or more authoritative testimony on such a point could we possibly have than that of the high-minded and accomplished ruler of Travancore? His Highness is himself the pupil of Sir Mádhava Rao, and has been a fellow-worker with the most distinguished of the literary and scientific Indians of the day; and is widely known as a prince of the highest personal character. And this is what the Maharaja says about the class now in question, of whose qualities he is so well fitted to judge:—

"'That the higher education hitherto given by Government produced no good results; and has simply reared a race of pedants or discontented men is a gross calumny. That the Native portion of the Government service and of the Bar has immensely improved during the past forty years, is a fact which the most cavilling critic will not deny. If this result, full of public importance, is not to be traced to the higher education given by Government, to what else is it due? The result is a happy one, equally to the governing and governed classes. The good is far from being confined to British territories. At this moment four Native States are being administered by four men who belong to the earlier harvests of the late high school of Madras, and who would do credit to any nation in the world. Under such men as Raja Sir Madhava Rao, Messrs. Ranga Charlu, Ramaiengar and Seshaiya Sastri, Baroda, Mysore, Travancore and Padukuha enjoy a good Government, which under different circumstances would have been simply impossible. Every educated Native, in or out of Government service, is a radiant point of enlightenment, possessing manly self-respect and grateful loyalty to Government.'

"I will only add a few words to His Highness' statement with regard to the allegation that the men educated in our colleges are a discontented class. It is of course true that as the number of our Indian B. As. and M. As. increase, there is a less and less chance of their being able immediately to find employment for their talents in lines of life that are most congenial to them. But there is nothing astonishing in this fact; there is certainly nothing in it that should lead us to wish to see fewer B. As. and M. As., for no one will contend that the supply can be really in excess for centuries to come.

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"Only a few weeks ago I heard of a young nobleman of Bengal visiting England with the special object of acquainting himself with the working of the most approved modern machinery. I venture to think it must be many years before we are likely to get too many highly educated men in a country situated as India is, with so many interests to be developed."

Further, all the witnesses we have heard and evidence we have received very diligently recommend high education. The Punjáb is a new province, and the high education there is in a very backward state; the withdrawal of Government in any way would create a general dissatisfaction among the people. In my opinion Government, instead of drawing back, should give every sort of encouragement.

If Government does not intend to give us any more colleges in the Punjáb, I would strongly recommend to reserve all the judicial offices for the graduates of the University, as the case is in Bengal. During the twenty years

ending in 1881 we had only 9 M. A's 43 B. A's., 144 licentiates in arts, and 751 scholars who matriculated for the Calcutta University. In other words, the total numbers of graduates up to 1881 in the Punjáb was 52, and of under-graduates 895. The number of graduates and under-graduates up to the same year in Bengal was 1,977 and 25,277 respectively, excluding the graduates and under-graduates in law, medicine and civil engineering, whose number also may be counted by the thousand. These figures give us for one graduate in arts in the Punjáb nearly 40 in Bengal; and for one under-graduate here, nearly 30 in that province. This means that the Punjáb is between 30 to 40 times behind Bengal in high education. Again, while here in 20 years, from 1861 to 1881, only 52 persons took degrees in arts, there were in the North-Western Provinces and Oudh 29 graduates in 1881 alone, *i. e.*, in one year those provinces passed many more than half the number passed by the Punjáb in 20 years. On comparing this province with the other four provinces of India, we get the following figures:—In the Punjáb, the number of Arts Colleges in 1881 was 1, of college students 94 of M. A's. nil, of B. A's. 6, and of F. A's, 7; while in the united provinces in 1881 there were 9 Arts Colleges, teaching 867 students and turning out 7 M. A's., 22 B. A's. and 42 F. A's.; in Bombay there were 5 Arts Colleges, teaching 508 students and passing 4 M. A's., 36 B. A's. and 71 F. A's.; in Madras there were 25 Arts Colleges, teaching 1,559 students and passing 5 M. A's., 113 B. A's. and 167 F. A's.; and in Bengal there were 27 Arts Colleges, giving instruction to 2,526 students and turning out 29 M. A's., 126 B. A's. and 311 F. A's. Again, on comparing with Italy, France and Germany, it is found in those countries higher education is 120 times, 150 times, aud 200 times more widely spread, respectively, than in the Punjáb.

The Lahore Government College was the only institution, properly speaking, for imparting high education to the people. This college cost the Government ₹53,041 only while the total amount spent on education in the Punjáb in 1881 was ₹13,38,724; *i. e.*, only one twenty-sixth of the whole amount spent on education was devoted to higher education. This was not too much. A comparison with other civilised countries—with Engiand, France, Italy and America—would show that this grant for the encouragement of higher education was not at all extravagant. The attention of the Commission is required for the free development and encouragement of high education.

Language Question.

We have received so many memorials on this subject that it is very difficult for me to give their exact number.

In order to make this important question more clear, I would give here in full the arguments of both the parties as described by Sirdar Dyal Singh, a respectable gentleman, in his evidence:—.

Arguments in favour of Urdu.

I.—That it is the lingua franca of India.
II.—That it is susceptible of more vigorous growth.
III.—That it is, and has been, the vernacular for such a long time.
IV.—That it, at least, is the language of the Muhammadans, who form more than half the population of the Punjáb.
V.—That it having been recognised so long, it would cause inconvenience to abolish its use.
VI.—That it is the language of the newspapers.
VII.—That it can be written easily and speedily.

Arguments against Urdu.

I.—That it is not the vernacular of the people.
II.—That it it known only by the comparatively few who study it.
III.—That the great majority of the people, to be able to understand it, must learn it.

IV.—That even those who know it seldom converse in it among themselves.

V.—That among those well versed in Persian and Arabic and Urdu, it is not used in friendly or domestic circles, and that even such persons cannot talk in it correctly for any length of time.

VI.—That it is not the language of our passions and feelings.

VII.—That even the Muhammadans themselves never use it, except in exceptional instances.

VIII.—That the majority of the Muhammadans of the Punjáb being descended from Hindu converts, and having retained most of the usages, manners, and customs of their Hindu forefathers, speak the same language as that used by the Hindus.

IX.—That the Urdu borrows largely from foreign languages, while the Hindi has recourse to indigenous sources for improving itself.

X.—That Persian characters are defective, and do not represent all the sounds in use amongst us.

This is the main purport, I think, of all the memorials we have received.

The fact is, that the Hindu community generally is desirous of Hindi in the Deva Nágari characters, or at least, if Urdu be kept, it should be in Deva Nágari characters; while Muhammadans generally are in favour of Urdu in the Persian characters.

Unfortunately the prejudices of both the parties have turned this language question into a religious one, and the most prominent subject of the day.

We have received a very large number of memorials from different parts of the country on this subject—more in favour of Hindi than of Urdu. These memorials show rather a wide gulf between the ideas of these parties; but when the honourable President visited Lahore, during which trip I accompanied him, and we heard personally all the parties, the difference did not seem to be so great as it seemed in the memorials.

Generally, all the societies representing the different classes of Hindus recommended making Hindi and Urdu optional in primary schools, while they showed no anxiety or desire for any change in secondary or college education. Muhammadans even did not make any objections.

I think Urdu in Deva Nágari characters would be more beneficial for the education of masses, for they are easier to learn than the Persian characters; but as this question has created much excitement, I do not think it desirable that anything should be pressed upon Muhammadans against their free will, and it would be a matter of regret if no attention were paid to the pleadings of the Hindu community. Here naturally this question rises,—how can we meet the wishes of both the parties?

The best method would be to appoint three teachers in primary schools, one for Urdu, one for Hindi, and one for Gurmukhi; but the difficulty of carrying on this plan is that it would treble, or at least double, the expenses of our primary schools, which I can hardly think to be necessary. Some may suggest that the present teachers should be made to learn Gurmukhi and Hindi, and this they would be able to do in six months or a year; but it would be impossible for one teacher to impart instruction in three different languages in the same class.

I am strongly of opinion that instruction in all departmental schools should be imparted through the medium of the Court language; for as a rule, the Court language is always preferred by the people to get instruction in; and as His Honour the Lieutenant-Governor of the Punjáb, in his answer to the address of the Guru Singh Sabha of Lahore, has declared that Urdu, as it is would remain the Court language of the Punjáb, we cannot but give instruction in Urdu in all departmental schools and in the Persian characters. To encourage Hindi and Gurmukhi, we should allow grants liberally. I consider it a great inconvenience to create different languages and characters in one and the same province; but perhaps this step, if taken, would extend primary education among the masses, and would also meet to some extent the wishes of those who are in favour of Hindi and Gurmukhi.

It is also my duty to state here that if Urdu should remain the Court language of the Punjáb it would prove injurious to the Hindu community to study Hindi or Gurmukhi; but, be it as it may, we should encourage the study

of Hindi and Gurmukhi. I give here an extract from the report of the Indian Association of Lahore, which is in favour of Hindi :—

"We observe that the Anjuman-i-Punjáb recommended, on this head, that Urdu should be used for Muhammadans, Hindi for Hindus, and Gurmukhi for Sikhs. With due deference, we submit, nothing can be more impracticable than this suggestion. Hindus, Muhammadans and Sikhs do not form so many distinct nationalities; they are so many sections of the same nation, separated only by religious differences, but agreeing in speech and in many other points. It would be inconvenient and purposeless to keep up three distinct languages, while their mother-tongue is one and the same. Moreover, the object of primary education is to fit the people to take care of their own interests. They cannot well do this if they cannot effectually understand the official vernacular employed in Courts of Justice and in deeds and documents in common use. Primary education should therefore be imparted in the language which is adopted by the Government as the Court language. It is clear this cannot be the case with all three languages—Urdu, Hindi or Gurmukhi; nor can all languages be taught together.

"It will be obvious from the above that what we have recommended regarding the adoption of Hindi as the fittest language for the primary schools depends upon its being also adopted as the Court language by the Government. If the language is Urdu, primary education must perforce be imparted in Urdu also."

The opinion of the Indian Association is unquestionably a true one, resting on a sound basis, and just agrees with my statement and with the views of my enlightened countrymen of the new school; but the Hindus of the old school would have Hindi or Gurmukhi, come what may.

In such a state of affairs, nothing can be done but what I have cited above. I don't think it is the duty of the Commission to decide what should be the Court language of a province; it is to be decided by the local Government: therefore, I don't think it necessary to give my opinion as to what language and characters would be most suitable.

ADMINISTRATION OF PRIMARY SCHOOLS.

The primary schools which form a portion of the district schools are under the control of the head masters and the ordinary Government controlling staff.

The village primary schools are almost entirely under the control and management of Deputy Commissioners of the districts in which they are situated, though the educational officers also are not altogether without any kind of influence. The scheme of studies followed is that laid down by the Director of Public Instruction, under orders from Government.

The assistant inspector, or the inspector of schools, pays a visit to such schools generally once a year, and the suggestions they make are carried out by the district inspectors, subject to the orders of Deputy Commissioners.

The appointment of teachers, and their transfer and dismissal rest with the Deputy Commissioner; but the Director of Public Instruction or the inspector can recommend candidates for promotion or appointment.

The district inspectors and tahsildars assist, or are supposed to assist, the Deputy Commissioners in the discharge of these functions.

The district inspector inspects these schools once in three months, unless the number of schools does not allow of his completing his circuit in three months. These men are chiefly responsible for the good condition of the schools and there are many among them who are competent men and discharge their duties properly and efficiently.

The tahsildars are expected to superintendent the village schools located within the limits of their respective tahsils, but their duties in this respect are not clearly defined, and are seldom satisfactorily discharged. Their negligence in this respect is, in fact, a matter of almost universal complaint, though there are some tahsildars who no doubt take some interest in educational matters. And the cause is not far to seek. None but educated men—men who possess the blessings of education, can properly appreciate its value—can be expected to feel any real, enduring interest in educational questions.

The tahsildars of the Punjáb generally come from the uneducated classes; they are promoted to tahsildarships from posts in which they have little reason or attraction for discussing educational questions; consequently, in most instances, they fail to properly supervise education in their respective jurisdictions. They formerly complained that the amount of judicial work vested in them so effectually hampered them in every respect, that they had little time to devote to educational matters, and when, by Act XIV of 1875, they were relieved of much of their judicial work, and moonsifships were created, it was expected that they would be able to devote a great time to the supervision of schools. But the result has been quite contrary to our expectations.

The tahsildars are the most influential men in their respective tahsils, especially when the seat of the tahsil is not the sudder station of the district; and if they were competent to deal properly with the questions of education, the cause of education would no doubt be strengthened in the province. So long as their qualifications are not improved, so long as they are not selected from among the educated classes, they would not be fit to supervise education, and the insufficiency of the village schools would not be fully removed. It will be long before we can expect to have an enlightened body of men in the mofussil who might be able and inclined to look over the education of their countrymen. Under such circumstances, the work of these Government servants might be done, they should be selected from any such men who might be capable of rendering those services in a proper and efficient manner. Financially, the village primary schools are said to be under the control of the district committees, but they are virtually under the Deputy Commissioners. The Deputy Commissioners, in almost all the districts, rule the committees with an absolute sway, the members being powerless for good as for evil. These members are seldom distinguished by independence of opinion, and they generally find that the safest and the most convenient way of doing their work is to support the proposals of the Deputy Commissioner, quite irrespective of the intrinsic value of those proposals. The district inspector—the only officer who can be said, or even expected, to be acquainted with the state of education in the district and with the requirements of the schools—is in many places not given a seat in the district committee, and has therefore no voice in its deliberations. The Deputy Commissioners, who seldom inspect the schools, or do so very cursorily, get second-hand information about their doings, and do what appears most advisable to them, according to their own imperfect knowledge. They often fail to supply the actual requirements of the schools.

It is true that village school committees have been appointed in each district; but these committees can help very little in bettering the condition of things unless the district officers and the tahsildars take greater interest in educational matters. It must be admitted that when the assistant inspector or the district inspector is holding an examination, the members of these committees sit in the school the whole day; but no sooner do those officials turn their backs, than they also forget all about the school, and never even enter its premises till the next visit of the assistant or district inspector.

The efficiency of the schools.

I have already expressed an opinion that these schools are not generally in a very efficient state. The reasons why they are not as efficient as they should be may be divided into four heads—(1) The scheme of study that is in use, (2) the general competency of the teachers who are entrusted with the work of instruction, and (3) the fitness of the controlling and inspecting staff. The first and second of these we have an opportunity of discussing as separate points. I have already said something about the controlling agency, and shall say something hereafter in its proper place. I need only observe here that so long as our tahsildars and other Native officers of the subordinate service shall continue

to be selected from the Amladom and from men of inferior education, the controlling agency must necessarily always remain very imperfect.

The question of competency of teachers must now be taken up. This is a very important question, and there is no doubt that, however defective the controlling agency may continue to remain, if the teachers be fully up to their work, they would be able to remedy most of the existing defects, and would make our primary schools a success within a short time. These teachers should not only possess a fair acquaintance with the subjects which they are to teach, but they must know a good mode of teaching; should have good morals; should be well-mannered, and ought to be sociable and of an equable temperament. If the teachers of our schools possessed all these qualifications, they would draw students to their schools; would make the schools popular, and their pupils useful members of society. The ordinary test for judging the efficiency of a school is said to be the percentage of students who pass at the examinations. But though, roughly speaking, this may be a tolerably sound test, it leaves out of consideration many particulars which are very essential in deciding the exact utility of our public schools. It is notorious that our students are remarkable for their conceit and self-sufficiency; and the lower the standard of education, the greater the extent to which they exhibit this defect of character. They are also often characterised by a great rudeness, and at the same time subserviency of manner, and the standard of morality among them is also not high. If the teachers were possessed of the qualifications noted above, they would be able to give shape to the character of their pupils, would make them better-mannered and more honest, and instil high moral principles into their nature. The want of moral teaching is sadly felt, more particularly in the vernacular schools, the books taught in these schools being unable to remove the want by the character of the writings which they consist of; and so long as that want is not removed, our schools can hardly be said to be in an efficient state of working. But the employment of such teachers pre-supposes three things—(1) the demolition of nepotism, (2) better pay, and (3) better institutions for training teachers.

So long as these things are not particularly attended to, it would be useless to expect real improvement in the efficiency of our primary schools.

The merit of the scheme followed in Primary Schools.

This scheme seems very defective for various reasons,—the principal of them being the prominence given to the study of Persian, the injudicious selection of the subjects of study, and the period which it takes our students to finish the course prescribed for the schools.

On looking over the scheme of studies, we find that full one year is allotted to a boy learning the "Urdu ka Kaida" or Urdu syllables. This is simply absurd, and the period seems much longer than it should be, and may be cut down to half.

Again, five years for primary education is a period too long, especially when it is intended principally for the great mass of the people who can hardly afford to allow their children to continue in school for so many years of their lives. An agriculturist, for instance, finds the help of his son of 10 years of age of inestimable value to him, and he can never make up his mind to forego that help because his son has been picking up a little smattering of Persian which would be of no earthly value to him in after-life in the world. The same might be said of most other classes of the people who follow particular trades, and who do not look upon Government service as the sole end of human existence. If primary education were conducted on a judicious plan, I am of opinion that four years would be quite enough for all its purposes. Besides, a reduction of one year in the course of studies may serve to popularise the primary schools, as those who constitute the mass of the population may spare their children, who, after going through the prescribed instruction, are likely to prove better and more useful members of their community. If we calculate the 7th year as the general age for boys to begin their educational career, most of them who do not intend to go up higher when they are 11, will be thus able to leave the school in time to help their parents in the field or in the shop. It may also be suggested here that vacation may be given in village

primary schools for those months of the year during which the presence of the boys in the fields may essentially be necessary. This would induce agricultural habits in the students, even while they are studying in the schools, and give them some experience which would be of incalculable value when they leave school and take up their father's calling.

The subjects taught in our primary schools are very injudiciously selected. The scheme of studies for the vernacular schools shows that the brains of our juvenile students are crammed with a mass of useless information, which, as already observed, can be of no value whatever to them in future, unless they mean to become Amlas of Courts or other Government offices. In the first class, which means the lowest form of the school, "Urdu ka Kaida" and letters "and figures" are taught them 30 hours a week for one year. In the second class, the subjects are—First and Second Urdu Readers, copies and notation, and multiplication table to 16 × 16 and the four simple rules. In the third class, Third and Fourth Urdu Readers, copies and dictation, First and Second Persian Readers, arithmetic to compound division (money), and maps of Punjáb and India. Suppose the educational career of our young students were cut short at this stage, would they be able to derive any advantage from the little knowledge they have received, and would their parents, who spared their little services with no end of inconvenience to themselves, think themselves sufficiently compensated because their little hopefuls have learnt to scribble letters and figures, to name the principal towns of the Punjáb, and to utter incorrectly a few mystical phrases—mystical so far, at least, as the poor uninitiated parents themselves are concerned—from a foreign language. By calculation I have arrived at the result that the agricultural and trading classes generally, for whom the benefits of primary instruction are principally intended, cannot spare their children when the latter are more than 10 years of age; and I do not wonder that those classes of people should be averse to put them in school when they find that, instead of deriving any substantial benefit from them, they come out as little pedants who often express no disguised contempt or disregard for their ancestral calling.

It is needless to give in detail the text-books used in the fourth and fifth classes of the primary schools; they are almost the same as the above, with some additional arithmetic and a large mass of Persian from Sadi's Bostán and Gulistán. It is sheer oppression to force upon these children an amount of Persian which may not pass without comment even in the higher forms of the middle school. The object of primary education, as laid down in the Despatch of 1854, and in the Government Resolution appointing this Commission is, "disseminate useful and practical knowledge, suited to every station in life, among the great mass of the people who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts." I do not, indeed, know what utility and practical good our educational authorities contemplate in ramrodding so much Persian down the throats of little boys in our primary schools. I am, on the contrary, disposed to hold that the system gives us much that is useless and impracticable, and causes an immense waste of time and energy to our little students. And I am very glad to be able to quote the authority of the Punjáb Government to support my view in this respect. In the Resolution on the Education Report of 1871-72, the Punjáb Government observed—"Not only are the text-books in need of revision, but the general scheme of studies for vernacular schools also appears to require re-consideration. More specially would the Lieutenant-Governor refer to the study of Persian, which is taught in every primary school in the Punjáb, except perhaps in the city of Peshawar itself. It is the vernacular of no class of the people; its use is confined to men of rank or munshis of Government offices, and by devoting so much attention in its schools to the study of Persian, the Government has embarked on a policy of questionable wisdom." The Lieutenant-Governor in those days was struck by the absence of sons of agriculturists from the village schools, which were supported by the agricultural population from a percentage of land revenue levied from them; but which were filled by the children of munshis and shop-keepers. Ten years have since elapsed, and we find the state of things, as deprecated by Sir Henry Davies, still existing. And it cannot be otherwise. If we want our schools to be popular among agriculturists and traders, we must altogether change the scheme of studies, and arrange it so as to be practically

beneficial to the recipients of the education we impart. The education given in our primary schools should be such as to make it greatly independent of the higher courses: and the subjects taught should be such as may be of practical utility to the students. Consequently, the three R's lessons (as I have recommended elsewhere) on common things—field measurement, agriculture based priucipally upon the system followed in India, the simpler rules of conservancy and sanitation, combined with a little agricultural chemistry and the duties of zemindars, putwaris, tahsildars and the Deputy Commissioners, would make a good course of study for our village students. The books should be all in the most intelligible style. The students should also be impressed with the importance of agriculture as a profession, aad should be taught that it is not at all derogatory to the dignity of those who have learnt to read and to write, to follow it.

Controlling Agencies.

The controlling agencies are—inspectors of schools, who have the management of the principal Government schools of the province, *i. e.*, of district schools, and exercise a considerable influence over the others; Deputy Commissioners, who have the control of all the Government and aided schools, except the district schools; district and municipal committees, who to a great extent *find* the funds, and who take more or less part in the management; and tahsildars, who are expected to visit schools and encourage generally the course of education.

There are four circles of inspection, each presided over by an inspector of schools, *i. e.*, Ambala, Lahore, Rawalpindi and Multan circles. Besides these four inspectors, there are a few assistant inspectors who help the inspectors in the work of inspection. Besides these higher officials, there is a local inspecting officer stationed in each district. These when getting a salary of R100 and upwards, are called district inspectors, otherwise they are called chief mohurrirs. The work of inspection is heaviest in the Ambala and Lahore circles, and least in the Multan circle.

The inspectors, with the help of their assistants, inspect the schools within their respective circles once a year; but they cannot inspect all the schools situated within their jurisdiction. The district inspectors and chief mohurrirs inspect the schools within their districts once every three months, unless the work is too heavy for them to go round all the schools in three months.

The work of inspection by these officers consists principally of holding examinations as they visit schools in course of their tours. They cannot, however, afford to stop, for a short time even, at any place, and therefore their inspection must be very cursory. There is no questioning the fact that some of these officers are very able men, and work with much steadiness and perseverance. But the time at their disposal is very limited, and they cannot therefore, even if they were so disposed, devote great attention to the work which properly belongs to them, and to perform which they require a good deal of time more than is at their hands. Holding examinations or making a hasty suggestion here and there is not enough for the purposes of sufficient inspection.

To make the inspection more efficient and economical, I would suggest a decrease in the pay of inspectors, and to make that grade begin from R250 and rise to 800. This office should be laid open to Natives also, who, I suppose, would be able to discharge their duties more satisfactorily.

From what I have stated above, it is clear that much of the work of inspection is already performed by district inspectors who are Natives, while the European inspectors inspect the schools once a year, and that in the winter season, while the summer they pass on the hills, for they are really not able to bear the excessive heat of the Indian sun.

But for a Native inspector this would not be the case.

If this should be thought in any way injurious to education and its administration, and if European inspectors should be considered necessary, and should it be urged that there are already Native district inspectors, I would still insist on the appointment of at least four Native inspectors drawing the pay I have above mentioned.

There is a great difference between the inspection of a school by the district inspector and by the inspector himself. The visit of the inspector

makes his subordinates work steadily and more attentively. At present the inspector visits the schools once a year, and that visit, too, is a flying one; and consequently the real state of things very seldom comes to the notice of the inspectors. And certainly it does not seem to be possible for an inspector, as his present circle lies, to give some time to every place and stay there, where I think he should make himself familiar with the people, to be able to know their real wants.

Therefore I should think that there should be some more inspectors, four at least of whom should be Natives of the country, who would be much better acquainted with the language of the people than their European fellow-inspectors, and who would, of course, feel no reluctance to associate with Native gentry, and thus would be able to know the real wants of the country. And while the European inspectors are on the hills, thinking on educational matters and planning new schemes, as they say, their circles should be distributed among the four Native inspectors, who, being Natives of the country, are accustomed to its heat and do not require to go to the hills, and never complain of the scorching rays of the tropical sun, and they would, in the absence of the European inspectors, discharge their duties in addition to their own, and when the more favourable season brings the Europeans back from the hills, they would give over the charge to them, and thus schools would be for all periods of the year under the direct management and inspection of inspectors.

It is very necessary that the Natives of the country should have a hand in the administration of their country, and the destinies of the nation should not be wholly and entirely wielded by foreigners; and especially in the education of their countrymen Natives should have a hand and should exercise a high influence; and they should get high offices in the department, because *they* only know the wants of their country and the way to meet them; for on this department the future of the country wholly and entirely rests.

The European inspectors have done a great deal of good to the country, and I, on the part of my countrymen, express my gratitude to them, and thank them for the services they have rendered.

The Honourable Syyad Ahmad Khan, in answer to Questions 16, 17, and 18 in his evidence, urges some very important suggestions. He says:—

"I have always been of opinion that the system of public instruction cannot progress satisfactorily until Native gentlemen of respectable position and influence be made to co-operate in the work. The co-operation of a Native gentleman who commands the respect and possesses the confidence of the people—no matter whether he himself possesses any amount of learning and is capable of helping in educational matters—is calculated to bring the whole weight of his influence and popularity to bear in favour of a scheme with which he himself is connected, and is therefore likely to bear good fruit. I have always regarded the non-association of respectable Natives in the work of education as a great drawback and a great political mistake.

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"An education committee may be formed in each district, having for its members the most influential and respectable men of that district.

"Municipal commissioners may also be declared members of the education committee. The members of both the district and pergunnah committees may be requested to pay occasional visits to schools under their respective jurisdictions, and to submit reports to their respective committees in connection with such visits."

This I think would entirely stop any evils in returns, &c.

There is another misunderstanding prevailing: the authorities have taken this idea into their head, that the service and the progress of deputy inspectors and teachers rests upon the increase in the number of students. This idea should be wholly given up, because it is with the work of education that deputy inspectors and teachers have to do, and not with the increase in the number of boys. This sometimes does not require us to know the exact number of the students.

For an increase in the number of boys, tahsildars and lumberdars should be made responsible, and their endeavours in this direction should be taken into consideration.

Directorship.

A few of the witnesses suggested to abolish the post of Director in the Punjáb. The plea they put forward does not seem to me to be a right one, for if the Department exist, it is essential that it should have a Director for its general control. But what is worth consideration is, the pay which the Director gets. The enormous sum of ₹2,000 should, in my opinion, be reduced to ₹1,500, and should in no case exceed it, because it tells heavily on the expenses of education; and at a time when Government is anxious to reduce the expense, this scheme should be welcome. In my opinion a Director should always be a graduate of the University.

Scholarship.

The total amount spent on scholarships in the Punjáb during the year 1880-81 was ₹80,852; but this includes scholarships of all varieties and kinds, and given to students in all manners of institutions, *e.g.*, the Government College, Lahore, the medical school, the training college, the industrial school, with which we are not at all concerned now. It is not easy to ascertain the exact amount of scholarships awarded to students in the schools for primary and secondary education. The rules for awarding scholarships are the following, however:—

(1) In district schools they are awarded in accordance with the results of the middle school examination, and are conferred on boys who are to join high schools. The rule is, however, broken in special cases.

(2) District and municipal scholarships, not exceeding ₹3 each per mensem, are awarded to boys who have passed the upper primary school examination and entered the middle school.

It may be observed that in the distribution of scholarships, Government schools generally obtain the precedence of aided schools, and that the scholarships are seldom given to any private school unless any scholarships have been provided for its foundation, *e.g.*, the Anglo-Arabic school at Delhi. The system is defective. The distribution should depend on the attainment of results, and no manner of partiality should be shown to any class of institutions.

Grants-in-Aid.

The rules of grants-in-aid were never translated into the vernacular of the country, and have been thus never circulated among the Native gentry or those people who take an interest in the educational question till this day. The grant-in-aid system of maintaining schools is very popular with our authorities as the means of gradually withdrawing wholly or partially from the direct burden of educating the people. There can be no doubt that when the people are able and willing to take the charge of educating themselves, a contribution from Government, in the shape of aid, is an effectual mode of promoting their exertions and accelerating the growth of our independent educational machinery. But in the Punjáb, education has not yet made such progress that the people are able to appreciate the worth of a general education; and it will be long before they can be induced to come voluntarily forward to pay for it without pressure of some kind. The rules of grants-in-aid require some amendment in the case of female, as well as of indigenous schools.

Municipal and District Committees.

The funds assigned for primary education can be advantageously administered by the district committees if they are not governed absolutely by the district officers. In the present case, if the district officer is a suitable man, a great amount of good necessarily follows; otherwise they may spoil a good thing by too officious or capricious interference. If the members of the district committee, however, be even of independent views, as we rarely see in the Punjáb, the administration of funds by district committees can lead to nothing but good. The control exercised by the district committees should be of a general nature; it should not enter into minute details. They may for-

instance, prescribe the course of studies, may inspect from time to time and see that the school is really maintained, may hold examinations now and then and suggest improvements to the officers in charge of the schools.

The present municipal committees in the Punjáb generally consist of men of little or no education, and the management of any educational institutions by such persons can lead to no particular good. Unless, therefore, a large element of educated men be introduced in our municipal committees, no class of school can be safely entrusted to their management.

Missionaries.

At present, no doubt, the missionaries are the only private bodies in the Punjáb who can relieve the Government from educational burden; but to make over to them all our educational machinery would be quite contrary to the wishes of the people; for the proselytism is believed to be the only object of mission schools. Here an important question rises—would the missionaries keep the religious instruction optional in schools; and if so, what objection will the people have? (I personally have no objection; nay, I approve the Bible teaching very much, for it is a book full of moral instruction), but generally this also would not meet the wishes of the people, because they do think that although there would be no religious teaching directly in mission schools, but indirectly they would encourage the religious teaching by giving scholarships or special prizes. Of course, no objection would remain if missionaries were to observe strict neutrality.

Moral Teaching.

Most of the witnesses we have heard have recommended that some sort of moral teaching be introduced in schools; generally this idea has taken possession of the minds of people,—that boys after leaving school become immoral and irreligious, and now some means are to be devised whereby Government can meet the wishes of the people, and at the same time observe strict neutrality. I think it a very difficult task; but it may be done in this way—that books containing the principles of religion upon which all sects and religions agree, and some general truths, should be taught in schools.

Before introducing such books in schools, it would be advisable that some respectable Native gentlemen of every sect and religion should be consulted as to the merits of the book, and whether it contained any such hint which is not in keeping with strict neutrality.

I do not think that this scheme, if followed, would prove injurious in any way.

MAKING OVER THE CHARGE OF EDUCATION TO THE UNIVERSITY OF THE PUNJÁB.

A few of the witnesses suggested that it would be better to make over the Educational Department to the Punjáb University. The Senate, they said, would discharge all this very satisfactorily. I very strongly oppose this view, which is wholly and entirely based upon wrong principles or no principle at all, for which I give my reasons:—

Firstly.—That the University tests the abilities of the students, and therefore she should always remain neutral; wherefore it is impossible that she can take under her own care the teaching agency.

Secondly.—The Punjáb University Senate (as at present constituted) is composed of men of the old school and of little education, or no education at all. To give the fates of the young hopefuls into their hands is a great mistake indeed.

Thirdly.—Most of the members of the Senate are not inhabitants of Lahore, and they are not, therefore, able to attend most of the meetings of the Senate.

Fourthly and lastly, it is impossible that the Senate, as at present constituted, would do as much good to education as is done by the educational officers, who entirely devote themselves to the work, and are men of high abilities and good education.

Female Education.

Female education in the Punjáb is still in a much more backward state than in many other provinces.

In the end of the official year 1880-81, there were altogether 322 primary schools attended by 9,686 girls.

There are 9 Government schools for European and Eurasian girls, and one mission aided school for Native girls, where English is taught.

In the whole province there is only one middle school.

The Government vernacular schools are 150, and the aided ones are 162, in number. The former teach 3,930 girls, and the latter 5,212.

Among private female schools, the most important are those of the zenana mission; those under the management of committees consisting of Native gentlemen and under the superintendence of English ladies.

The Director of Public Instruction does not care much about the management of these schools, and he is perfectly right to do so.

Only girls from the lower and middle classes are sent to these schools. The higher classes do not send their daughters to these schools, nor can they be expected to do so, because they do not approve of the present system. This education would not prosper until it is entirely left under the management of respectable Native gentlemen and until religious education is imparted in them. My father, the Secretary of the Seksha Sabha of Amritsar, says that first when religious instruction was given in female schools, the number of girls was considerably larger than it is at present. I do not think it would in any way interfere with the religious neutrality of Government if religious education should be given to girls in their respective religions, for there are only two ways of keeping neutrality,—the one, to give instruction in all religions; the other, to give no religious instruction at all. But in the case of females the second is advisable and desirable.

Female education, as at present, cannot be compared to male education, and unless some special privileges are granted to the female schools, I do not think that any satisfactory results would accrue from them.

In my opinion, female teachers should be appointed in these schools, and male teachers should be avoided as far as possible.

Handiwork should be extended in all possible ways, and Government should encourage persons who take an interest in this education, by giving them honorary titles. The rules of grants-in-aid should not be at all strict, and grants must be freely given.

In these ways I think we can establish female education on a strong and secure basis.

Muhammadan Education.

In beginning this important subject, I think it necessary first to show the number of Muhammadan students, and compare them with the Hindus both in primary and secondary schools:—

Primary Education.

	English.	Vernacular.	Total.	No. per cent.
Hindus	14,066	32,847	46,913	66
Muhammadans	6,947	26,025	32,972	31
Sikhs	1,377	5,782	7,159	6·3

It will be seen from the above figures that for every Muhammadan student there are more than two Hindu students—the Sikhs being, to all intents and purposes, classed with the Hindus.

Secondary Education.

The percentage of Hindus is ·051 and that of Muhammadans ·017; that is, for three Hindu students there is one Muhammadan. This disparity is greater than even in the primary schools, where the ratio between the two classes of students is almost as that of 2: 1, Hindus being a little above 2.

The above statement clearly shows that the Muhammadans are much behind in education.

Here two questions rise—

1st.—Why have not the Muhammadans availed themselves of education?

2nd.—How would they improve?

The first question is answered fully by Syyad Ahmed Khan Bahadur in his answer to Question 23, to quote which I should ask no apology here. He says:—

"Of all the sections of the Indian community, the Muhammadans have derived the least benefit from European science and literature. It is evident from the annual reports on public instruction, that in Government and missionary schools and colleges, which may be regarded as the only means of disseminating Western science and literature in this country, the number of Muhammadans is extremely limited.

"To verify this statement by more obvious argument, I had in 1878 drawn up, for submission to the local Government, the following statistical table for the twenty preceding years. This table conclusively shows the smallness of success which English education has had among Mussulmans:—

Name of the University degree.	Total number of graduates.	Number of Muhammadan graduates.	Remarks.
Doctor in Law	6	None.	
Honours in Law	4	None.	
Bachelor in Law	705	8	
Licentiate in Law . . .	235	5	
Bachelor in Civil Engineering . .	36	None.	
Licentiate in Civil Engineering .	51	None.	
Master of Arts	326	5	
Bachelor of Arts	1,343	30	
Doctor in Medicine . . .	4	None.	
Honours in Medicine . . .	2	None.	
Bachelor in Medicine . . .	58	1	
Licentiates in Medicine and Surgery .	385	8	
	3,155	57	

"Now, taking the figures given in the 'Memorandum on the Census of British India of 1871-72' presented to Parliament, the population of Hindus in the provinces subject to the Calcutta University (Bengal, Assam, North-Western Provinces, Ajmere, Oudh, Punjab and Central Provinces) is 90,484,547, and that of Muhammadans is about 2-5ths of the Hindus. It would therefore be expected that the number of Muhammadan graduates would be about 1,262, but the table given above shows the number to be only 57, and the population is therefore a little less than 1-55th. Turning to the calendar of the Rurki Civil

Engineering College, which gives instruction with a view to secure properly-trained officers for the Public Works Department, the number of Muhammadans who have successfully passed the examinations is disproportionately small. From the year 1850 to 1876, the number of students who have successfully passed through the engineering class is 226, and of these only three are Muhammadans. The results of the upper subordinate class examination (which requires a knowledge of English) are equally unsatisfactory. Between the years 1848 and 1876, no less than 707 students passed the upper subordinate class examination, but of them the number of Muhammadans is only 11.

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"This aversion of the Mussulman community is due to the fact that when in the reigns of the Caliphs of Bagdad the Greek sciences of logic, philosophy, astronomy, and geography were translated into Arabic they were accepted by the whole Muhammadan world without hesitation, and, with slight modifications and alterations they gradually found their way into the religious books of the Muhammadans, so in course of time these sciences were identified with their very religion, and acquired a position by no means inferior to that of the sacred traditions of the faith. A few spurious but well-known foreign, as well as indigenous, traditions, which referred to remote historical events and to which time had lent a charm, were likewise adopted and accepted like other religious doctrines.

"European learning, which was founded on the results of modern investigations, differed widely in principle from those Asiatic Greek dogmas, and the Muhammadans certainly believed that the philosophy and logic taught in the English language were at variance with the tenets of Islam, while the modern sciences of geography and astronomy were universally regarded, and are still regarded by many, as altogether incompatible with the Muhammadan religion. History was viewed in no better light, inasmuch as it differed from their adopted traditions. As regards literature, it must be admitted that it is a subject which is always more or less connected with the religion of the nation to which it belongs; and such being the case, the Muhammadans, as a matter of course, viewed this branch of knowledge, too, in anything but a favourable light. Their antipathy was carried so far, indeed, that they began to look upon the study of English by a Mussulman as little less than the embracing of Christianity, and the result was that Muhammadans generally kept aloof from the advantages offered by Government institutions.

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"But this prejudice has of late decreased to a great extent, and is not entertained by so large a portion of the Muhammadan community as formerly. This may be said to be the main cause of abstention of the Muhammadans from the study of European science and literature."

The above statement of the Hon'ble Sayyud very rightly and accurately shows why Muhammadans have kept aloof from the English study.

I do not think that Government can do anything to remove these erroneous suppositions, which the Muhammadans, rightly or wrongly, have believed to be part of their religion. The remedy therefore lies in no hands but those of Muhammadans themselves, and evils can be removed by their efforts alone. But I should note here that certain classes of Muhammadans, even who do wish to study and are not surrounded by these prejudices, owing to their poverty, cannot attend the schools. In such a case I would recommend some special scholarships for such students, but the amount of scholarships should not exceed ₹3 in primary and middle schools.

There is another important point to which I would recommend very strongly to call the attention of Government, *i.e.*, generally all Government offices are filled up by Hindus, and there are scarcely any Muhammadans. In the beginning, when there was a difficulty to get competent Muhammadans for the posts, I think the local authorities were right to give preference to Hindus; but it is far from justice that preference should be given to Hindus when Muhammadans, who have passed the examinations required for the service, and of good abilities, can be had.

The remedy of this lies wholly with the Government; indeed, it is pitiful to see the hosts of Dasses and Parsads, Kishens and Rams filling all the Government posts, while hardly any Muhammadan is to be seen. Government can mend this, and this is one way, that when a vacancy falls, it should be advertised, and out of candidates of equal abilities preference should be given to Muhammadans until their number in the Government service be proportionate with that of Hindus.

As the Government posts are filled up by Hindus, most of them use their influence to get in their relations, and almost all are governed by religious prejudice (which, unfortunately, I am obliged to say, is not removed and washed off from the soil of India); and therefore it would be very difficult for Muhammadans to get any posts.

Local Governments should ask for returns every six months, showing how many vacancies took place and to whom they were given. In case of Hindus getting appointments, remarks should be made by the Deputy Commissioners to show why a Hindu was preferred until the number of Muhammadans in the service becomes proportionate to that of Hindus.

This step, which, in my opinion, is quite just, would also encourage Muhammadan education.

Nobody, I think, would charge me with partiality when I am pleading this cause in accordance with justice.

I do not recommend at all those who are not competent; but why should not able men be given a place in the administration of their country and in Government offices, while they have at least the same rights as Hindus have.

Educational Durbar.

In the very beginning, when this Department was established, there used to be held an annual Durbar, where the Lieutenant-Governor himself presided and distributed prizes with his own hands to successful students. This was a great encouragement to the education of the masses, because the zamindars think it an honour that their children should attend Durbars and get prizes from the hands of the ruler of the land himself. But of late this custom has been abandoned.

I wish that it should be again revived, because, as shown above, it is a sort of encouragement to hold a Durbar annually, where the noblemen and gentry of the land should be present, and in their presence students should get prizes.

HAJI GHULAM HUSSAN,

Member of the Education Commission.

STANDARD LIST.

Questions suggested for the examination of Witnesses before the Commission on Education. (Witnesses are requested to select any of these questions on which they have special knowledge, or they may propose others.)

1. Please state what opportunities you have had of forming an opinion on the subject of Education in India, and in what Province your experience has been gained.

2. Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

3. In your Province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

4. To what extent do indigenous schools exist in your Province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

7. How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

11. Is the vernacular recognised and taught in the schools of your Province the dialect of the people? And if not, are the schools on that account less useful and popular?

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

13. Have you any suggestions to make regarding the taking of fees in primary schools?

14. Will you favour the Commission with your views; first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

17. In the Province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your Province, and do you consider it adequate?

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

23. Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

24. Is the cause of higher education in your Province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

25. Do educated natives in your Province readily find remunerative employment?

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

27. Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

28. Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

29. What system prevails in your Province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

30. Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

31. Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

32. What is the system of school inspection pursued in your Province? In what respect is it capable of improvement?

33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

34. How far do you consider the text-books in use in all schools suitable?

35. Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability or to interfere with the production of a useful vernacular literature?

36. In a complete scheme of Education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

37. What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your Province? Have you any suggestions to make on the subject?

41. Is there indigenous instruction for girls in the Province with which you are acquainted; and if so, what is its character?

42. What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls?

45. Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your Province unnecessary?

49. Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

51. Is the system of pupil teachers or monitors in force in your Province? If so, please state how it works.

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

54. Has the demand for high education in your Province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

56. To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

59. In your opinion, should fees in colleges be paid by the term, or by the month?

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

61. Do you think that the institutions of University professorships would have an important effect in improving the quality of high education?

62. Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire Province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

63. Are there any arrangements between the colleges and schools of your Province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

66. Are European professors employed or likely to be employed in colleges under Native management?

67. Are the circumstances of any class of the population in your Province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

68. How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

69. Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

70. Are the conditions on which grants-in-aid are given in your Province more onerous and complicated than necessary?

EVIDENCE TAKEN BEFORE THE PUNJAB PROVINCIAL COMMITTEE.

N. B.—The serial numbers of the questions in the Examinations in Chief of the witnesses refer to the numbers which those questions bear in the Standard List of queries forwarded to all witnesses and reprinted *at the begining of this volume.*

W. W. H.

Evidence of KHAN AHMAD SHAH, *Extra Assistant Commissioner (Hushiárpur).*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was employed in the Educational Department of the Punjáb for a period of eleven years. During six years I was head master of tahsili district and Normal schools, respectively, and for five years I was District Inspector of Schools. For the past fourteen years I have been officially connected with the department in the capacity of Tahsildar and Extra Assistant Commissioner.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—I do not think the system of primary education has been placed on quite a sound basis in this province. It is supposed to provide for the requirements of two distinct classes of the community, *i.e.*, (*a*) those who are connected with public offices or those who are desirous of receiving higher education; (*b*) those desirous of receiving instruction sufficient to enable them to pursue their respective occupations. The existing system may be said to meet the requirements of the community *in general*, but it does not satisfy the wants of the second class. For instance, in the villages and towns lying along the base of the Himalayas, business and other correspondence is carried on in the Pahari character. In the plains, particularly among the Sikhs, Gurmukhi is in vogue. In the larger towns and cities the Mahajani character is used. The existing system does not provide for instruction in these characters. Provision should be made for such instruction in accordance with the peculiar circumstances of different localities. Separate schools should be established for this purpose, in order that those who wish to prepare for higher education may not have their progress impeded by having to learn multifarious characters.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it, and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—With the exception of certain classes who do not stand in need of education to pursue their respective occupations (such as Bhabras, Gujars, Gadis, Harnis, artisans, &c.), it may be said that primary education is sought for by the people in general.

Low castes, such as sweepers, chamars, hisras, &c., are practically excluded from primary education, as the other classes will not mix with them.

Generally speaking, the influential classes are not in favour of the extension of elementary knowledge to every class of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters in such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools may almost be said to have become extinct in this province. The very few that survive stick to the ancient village system. The instruction imparted is restricted to religious subjects, and the requirements of the village community. There is no classification. The schools are open from morn till noon and again in the afternoon. Mental arithmetic, Persian books, and composition of the old Oriental style, are taught. Grammar is not included in the course of instruction. Corporal punishment is freely administered. There are no fixed rates of fees. In towns small sums are paid weekly or monthly according to the means of the parents or guardians; in villages, grain at harvest time and small sums on festivals are given. In addition to this, schoolmaster is fed by turns by his pupils, and is rewarded on the occasion of particular subjects being begun or finished. The teachers are always chosen from a class that is held in special esteem from religious considerations; but as a rule they are not men of any estimable qualifications. No arrangements have been made for training or providing masters in such schools. To turn these schools to good account as part of a system of national education, it will be necessary to introduce into them the subjects generally taught in Government schools. They should also be made to conform to the system of discipline and classification in force in Government schools. This could be effected by the extension of State aid and supervision to such institutions, and by training the village schoolmasters in the method of instruction imparted in Government schools. They will be found willing to accept such aid and to conform to the rules under which it is given.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examina-

tions qualifying for the public service with boys educated at school?

Ans. 5.—With the exception of a few special instances, home instruction may be said not to exist in this province. Even in these exceptional cases, the instruction imparted at home is hardly sufficient to enable a boy educated at home to compete on equal terms at examinations qualifying for the public service with boys educated at school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The time has not yet arrived when Government can depend to any extent on private effort, aided or unaided, for the supply of elementary instruction in rural districts. The existing circumstances of the country are not such as to warrant any dependence on private effort for supplying this want. In some of the larger cities a few schools have been started by Anjumans or local societies, but their number does not exceed four or five. In most places no such agencies exist for the promotion of primary instruction. But little reliance can be placed on the usefulness or permanency of schools established by private agencies. Many have been started and have ceased to exist within a very short time in different places. Two causes operate against the utility and permanence of such institutions—(1) The sources of expenditure are insignificant and precarious. They generally have to depend for support on voluntary subscriptions, which do not find much favour with the people; (2) the promoters are generally public servants, and the exigencies of the service do not admit of their residence in any one place being of sufficient duration to enable them to exert their influence for any length of time in this cause. The local residents generally are not men of sufficient ability to be of much service in promoting the cause of education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies.

Ans. 7.—I think the time has not yet arrived when district committees and local boards can to any extent advantageously administer funds assigned for primary education in rural districts. Until such a time arrives, the control of local boards and committees should be restricted to the allotment of funds, and construction and repair of schools. I do not think it would be safe as yet to trust them with the appointment and removal of teachers and the management of schools.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I think aided primary schools should be entrusted to Municipal committees for management, and they should be required to support not only aided but all primary institutions. If any Municipality cannot well afford this charge, I would suggest that it may be relieved of the cost of town police. As a security against the possibility of Municipal committees failing to make sufficient provision, I would suggest that provision be made for such a contingency by levying fees on every male child born and every boy or girl married. In the case of births, the fees should range, according to the means of the parents, from 4 annas to 1 rupee, and in the case of marriages from 4 annas to 3 rupees. Those really unable to pay should be exempted. Local circumstances might enable the committees to devise other means for making this provision. Where funds admit, the Municipal committees should also support middle schools. To some extent this already prevails in many of the large towns and cities. In such cases the committees should be entrusted with the support and management of primary schools, and with the support only of middle schools.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures other than increase of pay for improving their position?

Ans. 9.—At present the appointment of teachers for primary schools is made without any reference to religious considerations or local residence. I think such teachers should be selected from the community and class which predominates, and that resident teachers should have the preference, provided, of course, that they are duly qualified. Comparatively speaking, the social status of village schoolmasters is good, but I do not think that they exercise a very beneficial influence among the villagers. If their appointment were made hereditary, subject to the possession of the requisite qualifications and to selection from a respectable class, I believe it would improve their position without necessitating an increase of pay.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—To make the primary schools more acceptable to the agricultural classes, agricultural primers and such principles of law and procedure as may be useful to them in guarding against the malpractices of village patwaris and the chicanery of money-lenders, should be introduced in a plain, easy, and familiar style. Special measures should be adopted for imparting a practical knowledge of agriculture to the sons of agriculturists when they have gone through the course of instruction usually followed in primary schools. A school of agriculture may be established in each pargana for this purpose. If practicable, arrangements should also be made for imparting practical instruction in other crafts to the artisan class. Physical exercise should be made compulsory in all primary schools. The introduction of such measures will tend to remove the common complaint that the present system of education tends to make the boys unwilling and unfit for their respective trades and professions, and would thus make the schools more popular among all classes.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect

of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Urdu is the vernacular recognised and taught in schools, and it is fast becoming the '*lingua franca.*' The variations in dialect are insignificant, and Urdu may fairly be said to be the language of the people. Persian forms the prevailing element of Urdu, and therefore its retention in the course of instruction is not calculated to make the schools less useful and popular.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Yes.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I think the system of taking fees in village schools should be done away with, as it is calculated to prevent a poor ignorant people from having free access to education. In towns and cities the amount of fees should be fixed according to the means of the parents.

Ques. 14.—Will you favour the Commission with your views, *first*, as to how the number of primary schools can be increased; and *secondly*, how they can be gradually rendered more efficient?

Ans. 14.—To increase the number of primary schools, it will be necessary to secure more certain and ample resources of expenditure, as the present assignments are insufficient for the purpose.

At present the pay of head teachers in primary schools ranges from R10 to 15. These schools are divided into lower and upper primary, the former consisting of three and the latter of five classes. I think the pay of teachers in the lower division should be from R6 to R10, and in the upper division from R10 to R15. The saving thus gained can be devoted to increase the number of primary schools.

The *malba* income is not at present appropriated to proper uses, and I would suggest that a fifth portion of such income should be allotted to primary schools.

At present only the village proprietors pay the educational cess. Non-proprietors contribute nothing. I am of opinion that, with the exception of the low-caste classes, all should contribute towards the cost of education. The rate for non-proprietors should vary according to means from 6 pies to 3 annas levied per house in the same way as chaukidari fees.

Further provision can be made by constituting the teacher the registrar of marriages for the villages in his circle, and by levying small fees ranging, say, from 4 annas to 1 rupee for each boy or girl married. The zilladar can decide as to the rate of fees to be levied in particular cases. Villages and towns paying octroi might be exempted from the above.

These measures would increase the resources so as to provide for an increased number of primary schools, and when proper arrangements are made for the supervision of these schools by the appointment of visitors for each pargana, their usefulness will be ensured.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—In two instances only have Government schools been closed in favour of Missionary institutions. I allude to Jalandhar and Sialkot, where mission schools already existed. In the former place the Government school was closed in 1856, and in the latter a few years later on. The results are not of such a nature as would justify full effect being given to the spirit of paragraph 62 of the despatch of 1854. Even in Jalandhar and Sialkot the people wish for the re-institution of Government schools. A Hindi school was started and carried on for some time in Jalandhar. A petition praying for the establishment of a Government school in that place is now before the Government; that the mission institution there does not supply the wants of the place is evident from the fact that boys from Jalandhar go to Husiarpur, Rahon, Ludhiana, and Amritsar to receive education.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think the time has yet arrived when Government institutions of the higher order might be thus closed or transferred. Mission schools alone can to some extent supply the wants of the people, but public opinion is against such institutions.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—No.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I fear the circumstances of the country are such that, in the event of the contingency contemplated, it would be impossible for a long time to come to devise any such measures as are alluded to.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Only Natives who have received education of the higher order can readily find remunerative employment. Others generally are not so fortunate.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in secondary schools who present themselves for the University Entrance Examinations is rather below than above the requirements of the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships are awarded to two classes of boys, (1) those who having passed the primary examination join the middle schools; (2) those who having passed the middle school examination join high schools or upper district schools. As a rule these scholarships are not confined to local students. I think this system is a desirable one where high or upper district schools exist. Had it been otherwise, it would have prevented all outsiders from pursuing their education. In a province where progress in education is in a great measure dependent on such help and encouragement, these scholarships should, I think, be made still more liberal and extensive. At present only agriculturists derive full benefit from the system of scholarships. Aided schools have not got this advantage. The reason is that the sources that provide for scholarships, derived as they are from classes of different religions, do not justify their assignment to such institutions as profess to impart instruction in particular religions. As it is, the grant of scholarships is practically limited to Government schools and such schools as do not include religious instruction in their course.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I think the University curriculum affords sufficient training for teachers in secondary schools, and I think it obviates the necessity of having special Normal schools for the purpose.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Inspectors or their assistants inspect all schools once in the year. District Inspectors, as a rule, inspect the primary and middle schools three times in the year, although they are expected to do so four times. Assistant Inspectors make local inspections in the case of middle schools, but primary schools are not thus visited. The practice is to get together the schools lying within a radius, say, of 10 miles. I think this practice is objectionable. Having to march along for several miles to find themselves in strange places and in the midst of strange faces, does not tend to impart confidence to little children. Under such circumstances, it is not to be wondered at if they get confused and fail when, under more favourable circumstances, they would pass successfully. Such failure is anything but encouraging. Moreover, it is hardly possible for inspectors to have any insight into the real state of schools unless they inspect them locally. But this would not be possible unless, perhaps, they continued their tours during the hot weather, which would not be in the case of European Inspectors. When the number of schools is increased, it would become still more impracticable. To remedy this I would suggest the appointment of a far larger staff of Native subordinate inspectors.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—With the exception of a few cities possessing men of ability and intelligence, I fear we have no means of securing efficient voluntary agency in the work of inspection and examination. Even in these exceptional cases I would not utilise the services of any voluntary agency without previously ascertaining that it would be quite safe to do so.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertion and combination for local purposes?

Ans. 37.—I am afraid the consequences would be fatal to the cause of education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Only in district, and some other denominations of schools, are any steps taken for promoting the physical well-being of students. Even in them it is optional. I think physical exercise should be made compulsory, and a stated time set apart for it in all schools.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—There are a few such schools in which instruction in religion is imparted to Hindu and Muhammadan girls. But the state and character of even these few schools is such as to render them good for nothing.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—But little progress has been made by the department in instituting schools for girls. With the exception of a few books specially compiled for girls, the course of instruction is the same as that followed in primary schools. Such instruction is not liked by the people, and the existing schools are not popular among the respectable classes. In a country of female seclusion it is hardly worth while for girls to learn by heart the countries, cities, mountains, &c., of the world. Only such instruction should be imparted to girls as may help them in becoming good housewives. A knowledge of the rudiments of arithmetic would be useful. Moral education should have the first place. In fact, to render these schools really useful and popular, religious instruction is indispensable. Neither would it be so impracticable as in the case of boys, as there are separate schools for Christian, Muhammadan, and Hindu girls. As soon as this is provided for, the respectable classes will readily avail themselves of it. At present the majority of pupils consists of the lower classes, who are attracted by rewards and prizes. I think the education of those girls should receive prior consideration whose husbands will presumably be educated men.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—The system of pupil teachers or monitors is in force in the province. Poor but deserving pupils are usually appointed monitors. Some are appointed to supply a deficiency in the strength of the staff. They are usually employed in teaching the lowest classes, but I consider it would be safer to utilise their assistance in teaching classes immediately under that to which they belong. This would obviate the necessity of instruction in Normal schools.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—In schools of the higher order and in colleges the fees should vary according to the means of the parents or guardians.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—If the system of galleries were adopted, forty pupils could, I think, be efficiently taught as a class by one instructor in the case of colleges. In schools of the second and third order the maximum number of pupils that can be efficiently taught by one teacher is 20 or 25.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—With the exception of the highest middle class the promotions from class to class should be left in the hands of the school authorities. I would here bring to notice the difficulties and disadvantages under which the primary and middle classes labour in this respect. The promotions at present depend on the annual inspections of Inspectors and Assistant Inspectors. Boys who are deserving of promotion cannot get it until the inspection has taken place, and the manner of holding these examinations is anything but favourable. I think the promotions should be left in the hands of the District Inspectors, and where such schools are connected with middle, high, and upper district schools, the head masters should be empowered to make the promotions.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—We pray that such a contingency may not happen. Should it unfortunately be unavoidable, it would of course be desirable to retain under direct management one college in each province as a model to other colleges. The Lahore College with its present limitations or conditions would answer the purpose.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of the Muhammadans are such as to require exceptional treatment in the matter of English education.

The first educational institutions opened under British rule were the mission schools. The Muhammadans had never been accustomed to any other language than Persian and Arabic, to which they were naturally attached. It is not to be wondered at, then, that they held aloof from a language which they feared would subvert their faith. The Hindus had no such scruples and possessed more accommodating dispositions. They accommodated themselves readily to the new state of things and availed themselves freely of the Missionary institutions. Subsequently, when Government schools were established, similar considerations prevented the Mussalmans from competing with their more versatile antagonists. The alterations and innovations carried out in the old Persian books to which they had always been attached, did not serve to popularise the Government schools among the Muhammadans. Poverty is anything but congenial to progress in education; the Muhammadans were a poor people when the Government changed hands, and no special measures were taken to ameliorate their condition. The consequence was that the Hindus had the lion's share of appointments in public offices and departments. The class of Native Extra Assistant Commissioners forms the only exception, in which Political exigencies connected with the North-West Frontier have brought about the appointment of a comparatively large number of Muhammadans. Under these circumstances, special consideration should be shown to a race which has, as it were, to battle against the current. Special facilities should, I submit, be afforded to Muhammadans in their endeavours to retrieve their fortune. This can be done by allowing them a larger share of public appointments and by providing special schools for their education with liberal scholarships by way of encouragement.

Supplementary Questions.

Ques. 71.—Is the present system of supervision of schools by district officers susceptible of improvement?

Ans. 71.—I think the multifarious work of a district officer prevents him from paying such attention to the matter as he might otherwise do. To remedy this I would suggest that an Assistant Commissioner, who may be considered specially fitted for the work, and who may take an interest in it, be appointed to assist the Deputy Commissioner in the matter. He should exercise the same control as the Deputy Commissioner does, reporting all matters relating to the appointments, removal, &c., of teachers for the final orders of that officer. During the course of his usual tours he should take the opportunity of inspecting the schools that come in his way.

Ques. 72.—Should the services of primary school teachers count for pension?

Ans. 72.—To induce a better class of men to enter the Educational Department, it seems advisable to make the service of primary school teachers pensionable. This is all the more desirable when it is considered that they are supposed to be men of superior qualifications, and have to perform work of a more arduous nature than others who have the advantage of service qualifying for pension, while they are presumably less hard-worked and of inferior qualifications.

Cross-examination of KHAN AHMAD SHAH.

By THE REV. W. R. BLACKETT.

Q. 1.—You desire to have special schools for Muhammadans with liberal scholarships. Would you have any religious teaching in them, such as would be suitable for Muhammadans?

A. 1.—No, not in Government schools.

Q. 2.—In what respect would there be special schools for Muhammadans?

A. 2.—There should be special scholarships for Muhammadans, not special schools. As Muhammadans are poor, they cannot often continue their education without scholarships.

Q. 3.—From what funds should these scholarships be provided?

A. 3.—From imperial revenue or district or Municipal funds.

Q. 4.—In answer 29, you object to giving scholarships in aided schools from these funds, because they come from persons of various religions, and you then object to giving such funds to aided schools, but not to Muhammadans in particular?

A. 4.—Where there is no religious instruction, I should not object to giving scholarships.

Q. 5.—Under what circumstances do boys go from Jalandhar to Amritsar, &c., for education?

A. 5.—To escape religious instruction. They go without scholarships.

Q. 6.—Why was the Hindi School at Jalandhar not kept up?

A. 6.—There were not sufficient fees, nor sufficient subscriptions.

Q. 7.—Did that school receive no grant-in-aid?

A. 7.—No, although an application was made for it.

Q. 8.—Had a grant been given, could that school have been carried on with the fees and subscriptions which it received?

A. 8.—With the grant-in-aid on the usual rule, and a little assistance from the Municipality, it could have maintained itself. The aid altogether must have amounted to three-quarters of the expenditure.

By Haji Ghulam Hassan.

Q. 1.—How would you meet the expenses of separate schools?

A. 1.—I think, as the agriculturalists pay the village cess, that should be wholly devoted to village education. I recommend separate schools for non-agriculturalists, who also ought to pay the expense of their own education. Elsewhere, I have proposed that there should not be regular taxation from these classes, as it would be unpopular. But I recommend that, among other things, the *malba* or additional cess raised under the settlement of 5 per cent. on the land revenue should be devoted to educational purposes. This tax is nominally devoted to the poor and to the entertainment of travellers; as a matter of fact it is not so devoted, but absorbed by the lambardárs and other minor officials.

Q. 2.—Don't you think the levying of birth and marriage taxes which you propose would be very unpopular, and rather impracticable to carry out in the country where the poor inhabitants are more numerous than the rich?

A. 2.—It is the old custom in this country that on births and marriages Rl is given to the village schoolmaster. This the people give voluntarily, and they would be equally well content to pay it to a general fund; if they knew it was to be spent on their children's education.

By Mr. Pearson.

Q. 1.—What reason have you for stating in your answer No. 9 that the appointment of teachers for primary schools is made without any reference to religious considerations or local residence?

A. 1.—Within my own personal experience I know it to be the case.

Q. 2.—Is it in your experience usual to teach technical subjects in schools of general instruction?

A. 2.—It is most necessary to teach the rudiments of agriculture and handicrafts, but it is not done at present.

Q. 3.—You complain that the European Inspectors cannot have much insight into the schools. Cannot these gentlemen rely for details upon the information and advice of their subordinates?

A. 3.—The Inspectors cannot rely upon the Information of the chief mohurrirs and other subordinates, because the latter have their friends among the teachers.

The circles are too large for the Inspectors to inspect efficiently, and they cannot go into the villages on account of the heat. The journey is too much for them.

Evidence of the Rev. S. S. Allnutt (*Delhi*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been for about two and a half years connected with educational work in Delhi, Northern India, and during the chief part of that time as Principal of St. Stephen's Mission College and School. It will be understood therefore that my experience in educational matters is extremely limited.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

Ans. 9.—I do not know to what extent the pupil teacher system has been considered as applicable to primary school education in India. In a country where poverty prevents so many clever scholars from continuing their education, the system seems to deserve special attention, as it enables such to continue their own education up to a certain point, while earning their living by teaching. So long as the mechanical method of teaching continues in vogue, little boys can as well be taught the elements of primary instruction by pupil teachers as other masters. The introduction of this system would, however, necessitate (1) the better training of the masters themselves; (2) the preparation and further instructionof pupil teachers *out of school*—an idea foreign at present probably to an Indian schoolmaster. If the standard required for every village schoolmaster be that of the Punjáb middle examination (vernacular), the standard to be fixed for the pupil teacher would naturally be that of the 5th primary examination.

Ques. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—It seems to me that the withdrawal of Government from any higher educational institution should to a large extent be made dependent on the principle of *endowments*. Aided mission schools have practically an endowment to

rely upon from year to year. The maintenance of an institution on a private footing would always be very precarious if local subscriptions or Municipal grants were the sole or chief source of revenue.

Ques. 19.— . . . . Are the grants adequate in the case of boys' schools and Normal schools?

Ans. 19.—Boys' Schools.—The grants made to aided schools seem to be inadequate in one direction, *viz.*, that no encouragement is given to managers to develop their system of primary or other schools. In this mission only half of our primary schools receive any grant-in-aid, three of these being situated in the suburbs where no Government school exists; and if we wished to increase the number, we should at present have no prospect of receiving any help for such extension. I also think that more liberal allowances might be made to aided schools for the purchase of scientific and other apparatus, schools being always expected, as at present, to guarantee half at least of the grant applied for.

Normal Schools.—So far as I know, no assistance is given by Government to enable aided schools to make use of the district Normal schools; and it is to the want of trained masters more than to any other cause that the inferiority whenever it exists of aided schools to Government schools is traceable. The principle being that the students receive at the Normal school the amount of his salary as a teacher (though this seems to me unnecessarily favourable to the student whose worth will be so much increased by his training), it would seem reasonable that Government should be asked to contribute a certain proportion of the expense, and that whether the Normal school be connected with their own or with any other (private or mission) system of schools.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—So far as my very limited experience enables me to judge, the educational system as administered in the Punjáb is undoubtedly one of practical neutrality.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—The majority of boys in our schools are drawn from the Baniya, Kayasth, and Kshatriya castes. The rate of fees undoubtedly is calculated to press unduly on the poor, while it does not press on the rich at all in proportion to the difference of incomes. At the same time, it should not be forgotten that in any well adjusted system of Municipal cess the chief part of the burden would necessarily fall on the richer classes, who might therefore be considered entitled to pay fees within the prescribed maximum limit.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If not, under what conditions do you consider that it might become so?

Ans. 23.—I see no reason why the aided institution should not hold its own with the Government one, provided that the concessions suggested in answer to question 19 be made, *i.e.*, that aided schools be not actually handicapped in the competition.

The prestige of Government schools undoubtedly tends to draw boys of the more wealthy classes to them. But my experience leads me to believe that not only (in the case of a mission aided school) is its religious basis no hindrance to its influence, but that a strong *esprit de corps* may be developed, tending to make the school even popular, so far as the students are concerned, though parents will naturally be much slower to recognise or endorse such a view.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 26, 27, & 34.—Considering the extraordinary ignorance which prevails in this country on the commonest subjects, it seems strange how very small a part of the education of a boy is directed to its removal. It is true that indirectly many errors are corrected, and that many are so connected with the popular religions of the country that they could not be directly met without violating the principle of religious neutrality. But I would suggest that one of the chief wants among text-books is a catechism corresponding to a now, no doubt, obsolete English book, which was, however, a valuable means of enlightenment to many young minds at home in the past, *viz.*, Brewer's *Guide to Knowledge.* A graduated system of text books, designed to give information on the simplest topics of natural science, domestic and political economy, health, ethnology, &c., might be drawn up and used for examination in the fifth Primary and the third middle schools; and should such a book be approved by the Universities for the Entrance Examination also, it would be of great importance, I think, that with the exception of the last stage named, the teaching on such subjects should be vernacular, as English is too imperfectly understood to be the medium of such instruction.

The general character of the Urdu text-books (Readers) in use seems somewhat monotonous and wanting in variety. Might not illustrative anecdotes from English History, after the style of Miss Yonge's text-books for children, be prepared for primary schools? Also other anecdotes of a more general kind illustrating such subjects as duty, heroism, kindness to animals, &c. The need of making things interesting to the learner seems but little regarded in Indian text-books.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belong-

ing to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 29 & 30.—So far as I know, the scholarship system of this province has, until quite recently, been administered without reference to aided schools. The rules for the latter preclude their getting more than half their expenditure defrayed from provincial revenues; but the question arises whether scholarships might not fairly be considered as belonging to wholly a different category from other expenditure. Notice has recently been given that scholarships will be awarded to all students passing the Punjáb middle examination, whether belonging to Government or aided schools. But this concession proceeds on the assumption that every student passing an examination is entitled to a scholarship. The principle thus assumed, however, seems open to grave objections. Scholarships are naturally divided into two classes—(*a*) those awarded for merit; (*b*) those awarded to poor boys for maintenance. When only a standard has to be obtained in an examination, a very large number of students may fairly be considered to have gained a sufficient reward if they get a pass certificate; otherwise the value attached to a scholarship is apt to become greatly depreciated. But it is natural and fitting that *merit scholarships* should be awarded by Government on a certain fixed and definite scale. I may mention that in the college recently opened by our mission in Delhi, we have gone on the principle of giving no scholarship under any circumstances to any student passing an examination (of the Calcutta Unversity) in the lowest division, on the ground that it is, on the whole, probable that such students are better adapted for other occupations than the pursuit of learning, and should not therefore be encouraged to continue their college course. With regard to poor boys' scholarships, I would suggest that Municipal committees are the most convenient bodies to apply to when help is needed on this score. They might be applied to grant a school so many maintenance-scholarships of different values to be administered by the head master according to the particular needs of the boys. The Municipal aid which we at present receive (₹30) is wholly inadequate to our requirements. I incline to the opinion that mission schools have no claim to grants from Municipal bodies for other than the object mentioned above.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I think it would be advisable that in the case of aided schools in large and accessible towns, the Inspectors and other duly qualified persons should occasionally visit the schools and inspect the general work without giving any notice before. Those on the spot are apt to overlook many things which an experienced stranger coming in would rapidly detect. He would also be able to observe the character of the teaching given and suggest improvements.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of the schools or colleges, do you apprehend that the standard of instruction in any class of instruction would deteriorate? If you think so, what measures would you suggest in order to prevent this result.

Ans. 38.—Provided that the system of inspection be maintained, and that the Universities are led to see the importance of from time to time raising their standard, especially of matriculation, I can see no reason why the general standard of instruction should deteriorate on the withdrawal of Government from the direct management of schools and colleges. At present, though the number of students entering for the Entrance and F. A. Examinations is so enormously in excess of the possible openings of those seeking for employment, yet it does not seem contemplated to raise the standard by increasing the difficulty and range of the curriculum, so as to reduce the number of passes and gradually raise the whole character of University education. At first it would have been suicidal to fix a practically prohibitive standard; but the time seems to have come when a more intrinsically sound and normal standard might be aimed at. But assuming that the number of posts conditional on high education will increase rather than diminish, the withdrawal of Government need not affect the standard of instruction.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In large towns where there is a diversified system of schools, as in Delhi, it would be practicable, I think, to have a central gymnasium, which boys from all schools might attend on payment of a fee fixed in proportion to their school fee. If prizes for competition were offered by the Municipality or private gentlemen, such an institution would become very popular, and in many cases Europeans who were gymnasts at home would doubtless be willing to attend occasionally or act as judges at the contests.

Failing this, special grants-in-aid for the purchase of apparatus may reasonably be looked for from Government, such grants being, of course, independent of the subsidy made for educational purposes.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 55 & 57.—Considering the present state of education in India, I do not believe that the payment by result system can be supplied, pure and simple, without unfairness and detriment to education. That the ordinary grant-in-aid should be made partly or even wholly dependent on a school obtaining a certain percentage of passes seems reasonable, and in many ways advisable, as stimulating energy and thoroughness; but to make the grant wholly dependent on result is to attach an exaggerated importance to the examination *per se*, and fails to emphasise and give due place to the non-examination side of education, including such elements as attendance, punctuality, discipline, good manners, &c. The object of education in schools not being simply to make boys pass examinations, it seems to follow that the system of grants should not be allowed to foster such a false conception. At the same time, it may be advisable to encourage efforts by allowing an extra grant as *bonus* in case the required minimum of

passes is exceeded. This ought only to be necessary in the primary department. In the case of schools aided up to half their expenditure by Government, such extra prize money or bonus ought to be allowed in addition to the amount of the ordinary grant. The present system seems too stringent, for this reason, that under no circumstance can an aided school receive a grant for more than half its expenditure, so that if its ordinary grant amount to the half, it is debarred from receiving any help on the score of apparatus, reward, grant, or bonus of the kind suggested above. This seems to me one of the chief grievances of aided schools under the present system, and tends to discourage all efforts towards improvement and general development.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—The evidence seems to show that Government schools are not and cannot be neutral as regards religion. But the inference to be drawn from this does not at all point to the withdrawal of Government from education on this account. On the contrary, if the greatest care be taken to ensure that no genuine religious feelings or convictions are directly tampered with, it seems clearly the duty of Government to impart a sound secular education irrespective of its possible influence on the religious ideas of the students. The teaching of science in England is by many thought to have an anti-religious effect. But whether this be so or not, there can be no doubt as to the duty of Government to have science taught far and wide, leaving it to the Church and other religious bodies to provide what corrections are thought fit to guard against any dangerous tendencies of such teaching. In the same way I should maintain that it is the duty of Hindus and Muhammadans to take their own measures to counteract the dangerous tendencies of our education. If they do not do so, the obvious inference is either that they are so indifferent to the matter that their alarmism is not worthy of consideration, or that they are convinced already that it is useless to oppose the self-demonstrating tenets of Western teaching, in which case it may be said the sooner they make way for more qualified teachers the better. If the reasonable demands of the more enlightened portion of the people be conceded, and manuals of moral teaching introduced, I do not see that the need for the withdrawal of Government from direct educational enterprise can be made out. In saying this, I do not wish to pronounce at all on the question whether on other grounds it may be desirable that Government should withdraw from its present position as the main teaching power in the country.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—The examination point of view having so completely occupied the foreground in Indian education hitherto, the establishment of professorships on the European system would be an immense help towards disabusing the country of this idea. I mean of course such professorships as would lead to lectures being given on science, history, &c., *irrespective* of any examination whatever, and solely with a view to develop an intelligent interest in the subject-matter taught Such lectures would not be numerously attended but they would form an important protest against an admitted evil.

Ques. 62.—Is it desirable that promotions from class to class should depend at any stage of school education on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It would not be desirable to hold examinations of this kind below the third middle. I have already pointed out (answer to question 2) that in my opinion managers in aided schools should be allowed, with the inspector's approval, to promote boys during the intervals between his annual inspections, such boys being subject to re-examination if necessary. I would further point out as a reason for this that frequently a boy fails in one subject, and is thus at present condemned to wait for a whole year learning subjects he already knows by heart, and that, too, perhaps only a short while before he completes his education.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—All that seems required to obviate this evil is the enaction of stringent rules forbidding head masters to take boys from another school who cannot produce a discharge certificate, stating (if necessary) the cause of their leaving. Great harm is doubtless caused by the indifference of Native head masters (very frequently) to the moral character of the students they receive, their natural object being simply to increase the number of boys on their roll book.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain, under direct management, one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B. A. standard.

Ans. 64 & 65.—In the Punjáb I feel sure that it is essential at present that colleges should be under European *management.* Highly efficient Native help can doubtless be obtained; but Native opinion is so apt to be influenced by mere doctrinaires, that it would be an undoubted loss to have the Central College of the province wholly subject to Native management. At the same time, it does not seem to follow from this that a *Government* model college is a *sine quâ non* for high education, whatever the state of education may be in the province. Provided that the help afforded by Government be adequate, and the college staff efficient, there are strong grounds for holding that an independent college is more likely to have an elastic system capable of being easily modified to meet new requirements than in the case of a college connected with the necessarily slow-moving machinery of Government.

Ques. 71.—Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 71.—There seems to be a want of elasticity in the method of making promotions from one primary department into the other and into the middle school department. Considering the very early stage at which a large number of boys leave school, and the character of the teaching given in the lower department, it would, I think, be desirable to make it possible for an intelligent boy to rise more rapidly from one department to another.

See answer to question 62.

But little provision has as yet been made, I believe, for cultivating the faculties of observation and ordinary thoughtfulness in boys, especially by means of object lessons. Obviously the chief cause of this is the fewness of competent teachers for such work; but I would suggest that the appliances required might be made more accessible to all. Diagrams might be specially prepared in some cases for Indian students, with (which is more important) vernacular books in explanation of them. It might also be possible to utilise the magic lantern for purposes of science and other such like teaching, having one or two available in each district, to be had on application by masters or others for lectures and object lessons.

Q. 72.—Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

A. 72.—Considering to what an extent the educational market at home is overflooded with teachers of both the lower and middle class who have had a most competent practical training, it has frequently occurred to me that inducements might be offered to many of them to come out to India as masters. After two or three years' further education in the country, a style of head masters would be available, which is much needed for anglo-vernacular schools, especially with reference to the training of under-masters, who are at present perhaps seldom taught the methods of instruction by their heads, and for obvious reasons.

Answers to the Questions of the Commission by the ANJAMAN HAMDARDI ISLAMIYA.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India.

Ans. 1.—Many of the members of this Society have been connected with the Education Department, and some are teachers of old standing. Their experience extends over the Punjáb and North-Western Provinces, and they are well acquainted with the subjects before the Commission.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis?

Ans. 2.—We are of opinion that in most parts of India, and especially in the Punjáb, primary education has not been placed upon a sound basis. The system is not such a one as the people have a right to expect. There are faults in the scheme and faults of administration.

In the five years' course of study for primary schools, provision has not been made for those subjects which essentially belong to elementary education. In primary education only such things are required as are useful for the needs of everyday life, not those which are a preparation for secondary education. The geography of the Punjáb and India in the lower primary school, and history and high mathematics in the upper primary school, are unprofitable studies. Such studies are suitable for the rulers of a country and for rich merchants. It would be quite sufficient in primary schools to teach Urdu and Persian, arithmetic to the rule-of-three, mensuration, and instead of history, geography, and high mathematics, to substitute scientific agriculture, practical land-surveying, and instruction in the principles of trade, mental arithmetic as used by banias, religious morality, and the laws of health. The benefits of such an education would be apparent at once.

Teachers never pay attention to the business for which each puipil is being prepared, and they do not care whether a boy is dull or bright when they form classes, but make them all complete the appointed time. The remedy for these evils will not be to abolish the class system nor to increase the number of teachers, but to classify the boys according to their natural abilities, and then teachers will not waste so much of their time.

For the present scheme of primary education a course of five years is too long. Three years should be enough, if the difficult subjects were reserved for the last year. But if the scheme which we have proposed were adopted, five years would not be too much. The defects of the scheme as regards text-books and faults of administration will be pointed out in answer to subsequent questions.

Ques. 3.—In the Punjáb, is primary instruction sought for by the people in general or by particular classes only?

Ans. 3.—There is no distinction of classes in those who seek primary education—Hindus, Musalmans, Sikhs, all are found in the schools—but only those who obtain employment as munshis. Agriculturists and artisans generally keep aloof because they see no use in education for their own business, but rather deem it injurious. A boy educated according to the present system is like the dhobi's dog, neither at home nor abroad, and as for joining a middle school and qualifying themselves for munshi's work, that is not their desire; or if they do desire it, they cannot succeed because of their poverty. In some agricultural villages a boy six years old can do as much work as one of sixteen, and artisans, too, cannot spare their children to go to school.

Some Mussulman and Hindu priests, as well as strictly religious persons, keep aloof from the Government schools, because there is no moral and religious teaching. To deprive children of religious teaching for five years they think very wrong. In Europe religious teaching in schools is given to those who desire it. In India parents keep their children at home for religious teaching, and then send them to a Government school; but if religious teaching were allowed in Government schools, boys would be sent to school much earlier than they are.

Some of the lowest castes keep away from the schools because they do not consider themselves fit to associate with people of the better sort. But

there is no rule of the Department of Education to exclude them.

The influential classes are generally careless about the extension of education. The fault is on the part of the educational officers, who do not care to consult gentlemen of position, but arrange matters according to their own fancies; otherwise the influential classes have no objection to the spread of primary education; though they do object to the lower classes obtaining high education from fear that they will also obtain high appointments. This idea of theirs may be right or wrong.

Ques. 4.—How far has the grant-in-aid system been extended to indigenous schools, and can it be extended further?

Ans. 4.—In the Director's Report for 1878-79 the indigenous schools were said to be 4,662, and the number of scholars 53,027; but the actual numbers are considerably more, partly because the method of collecting the statistics is imperfect, and partly because the people will not tell the truth from fear of some new tax, or of compulsory education, which prejudices are due to the neglect of the educational officers in informing the people of the wishes of the Government.

Indigenous schools are of three kinds—

(*a*) Those in which the founder and patron is the teacher himself, who instructs every one who comes to him without remuneration in Persian, Arabic, Sanskrit, religious books, or useful knowledge. There are many schools of this kind, but the number has decreased owing to the negligence of the Education Department. For instance, between 1878 and 1879 the number of indigenous schools decreased by 719. In those schools of this kind in which fees are taken there is no regular system, but payment is sometimes made in cash and sometimes in kind.

(*b*) Schools in which people have their own children taught and to which they admit the children of their neighbours. In these schools fees are not paid, but the teacher receives a salary from the patron. These schools are few in number, specially since the establishment of the department.

(*c*) High schools for the study of Arabic and Sanskrit, which are either private or supported by subscriptions. In these schools mathematics are taught to as high a standard as in Government schools, and literature and philosophy to a higher standard. Fees are not taken. The students receive scholarships and rewards.

In all these schools the primitive course of study is followed, but in the schools of a lower order the Government scheme has here and there been adopted. There is no one system of education in all these schools, but the teacher is guided by circumstances. The teachers are usually former scholars of the schools in which they teach, and their ability is examined at the time of their appointment, and their skill in teaching is always under observation. There are no training schools for their benefit. The indigenous schools may be benefited by being placed under local boards. Under each local board there should be a high school, to which all the indigenous schools should be attached as branches.

Of the three kinds of schools which have been described, the first, *viz.*, those which are established by individuals, may in large numbers be connected with the Department, the second sort in a less degree, and the third sort not at all. The best way of connecting the first sort of schools with the department is for the Government to give them grants-in-aid, and to encourage them to teach subjects of useful knowledge, but without laying down strict rules; and for this purpose to get the assistance of Native gentlemen and *maulvis*. On these conditions the managers of certain indigenous schools will be willing to accept grants-in-aid; and the reasons why they have not done so generally is because of the strictness of the conditions and the negligence of the educational officers.

Q. 5.—What opinion have you of the extent and value of home instruction?

A. 5.—Boys brought up in indigenous schools and those who have studied at home, although few of them can compete with the pupils of Government schools in subjects of general knowledge, are for the most part superior in literature.

Q. 6.—How far can the Government depend on private effort for the supply of elementary instruction in rural districts?

A. 6.—Private persons cannot be expected to supply schools of any kind unless the Government will give them grants in money, and allow them to expend such grants at their own discretion. Apart from Government, there are many ways of extending primary education by means of societies which already exist, provided that Government supply the money.

Q. 7.—How far can funds for primary education in rural districts be administered by local boards?

A. 7.—If suitable persons are appointed to Local Boards, and they have full powers over the schools entrusted to them, and the examinations be conducted under the orders of the Punjáb University, twice as much good will be done as at present.

Q. 8.—What classes of schools may be entrusted to Municipal committees?

A. 8.—Primary and secondary schools in towns may be made over to Municipal committees when the members are competent persons. A certain portion of the Municipal income should be appropriated by law to education.

Q. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

A. 9.—The present arrangements for training teachers are in our opinion unnecessary. They can be trained in Government schools and colleges; all the students need not go through a course of training in the art of teaching, but only those who are destined to be teachers. Their examinations should be stricter than in the case of others, and they should be entitled to special rewards or the promise of employment. The present expenditure upon training schools is wasted.

The influence of school teachers of the present time is not equal to that of the pundits and maulvis of the old system. One great reason of this is that the people do not choose their own teachers

and the selection is made without reference to the fitness of the men for the society in which they are placed. Respectable men should be chosen, and specially those who belong to the class of hereditary teachers. The dignity of teachers should be increased by making them members of committee.

Q. 10.—What subjects of instruction if introduced into primary schools would make them more acceptable to the community at large?

A. 10.—Instruction in agriculture and trades should be given in primary schools to persons from those classes, as we said before. For this purpose it is necessary to have teachers who know thoroughly those subjects, and they should, besides, be educated at least up to the Entrance standard.

Q. 11.—Is the vernacular recognised and taught in schools of the Punjáb the dialect of the people?

A. 11.—Urdu cannot be called the vernacular of the Punjáb, but it is so commonly known that it is not less acceptable to the people on that account. All, whether Mussalmans or Hindus, who desire education for Government employment, or to have access to general literature, prefer Urdu. Those who study in indigenous schools with a view to religious instruction, account-keeping, &c., naturally prefer Persian, Urdu, Hindi, Gurmukhi, as the case may be. Urdu, therefore, is shown by experience to be as suitable as any other dialect in its way, although several languages are to be preferred to one language; but if it is necessary to select one language for common use, that language will certainly be Urdu.

Q. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

A. 12.—Payment by results is very suitable. Boys should be allowed to prepare themselves for any examination, as speedily as possible, without regard to the time fixed for the course of study.

Q. 13.—Have you any suggestions to make with regard to the taking of fees?

A. 13.—Sons of persons who earn less than R25 per month should be free, and rich persons should pay more than they do at present.

Q. 14.—How may the number of primary schools be increased, and how can they be rendered more efficient?

A. 14.—The suggestions which have already been made will have the desired effect.

Q. 15.—Do you know of any cases in which Government institutions have been closed in favour of aided private schools?

A. 15.—Excepting the Missionaries, there are no instances in which Government schools have been transferred to the management of local bodies as contemplated in the despatch of 1854. Missionary societies are not local bodies in the terms of the despatch. The negligence of the educational officers is the reason why Native gentlemen have not been induced to undertake the management of schools.

Q. 16.—Do you know of any instances in which Government institutions might be transferred to the management of private bodies?

A. 16.—If respectable Native gentlemen be entrusted with the funds assigned by Government for education under conditions which have already been described, and if the schools remain under inspection, there is no doubt that private bodies can undertake the management of the higher education.

Q. 17.—Are any gentlemen in the Punjáb able and ready to aid in the establishment of schools and colleges upon the grant-in-aid system?

A. 17.—There are such persons, especially in the Punjáb.

Q. 18.—If Government were to announce its intention to withdraw after a time from the maintenance of education of the higher sort, what measures should be taken in the interim to stimulate private effort?

A. 18.—This question has already been answered under Nos. 7 and 16.

Q. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administrations?

A. 19.—The present grant-in-aid rules are generally useless and capable of amendment. Under these rules indigenous schools will never improve, and the only schools that can derive benefit are those of the Missionaries, who represent the Government on its religious side, and exercise in some degree the influence of British officers. The third article of these rules is especially objectionable. The conditions are very vague, and a grant may be refused on every clause. There is no necessity for requiring that there should be 30 scholars to each teacher, nor that the income is stable. In Arabic, Sanskrit, and mathematics, there are teachers who give their services gratuitously. These persons should be allowed to claim grants-in-aid for the schools in which they work. There are other schools in which payments are made in kind, and these, too, should be eligible for grant-in-aid. If attention is paid to these points, and the award of grants is entrusted to local boards, there will be no complaints.

The condition that grants-in-aid will be made with due regard to the wants of the locality prevents the opening of schools where there are mission schools already. The rule fixing a certain time of the year for applications for grants-in-aid is unnecessary. When a school is doing well, it should be aided at once; if it deteriorates, the grant should be stopped.

The condition that the grant must not exceed half the expenditure should be interpreted to apply not only to expenditure in money, but also to the expenditure of precious time on the part of managers and teachers. Besides, the amount should not depend upon the income from private sources but upon the wants of the schools. To require three-fourths of the scholars to pay fees is also necessary. Aid should be given even to schools in which all the scholars receive stipends and pay no fees.

The Anjaman wishes to express no opinion upon the grants given to mission schools, nor those which are at present enjoyed by indigenous schools.

Q. 20.—Is religious neutrality strictly observed in Government schools?

A. 20.—Partiality with reference to religion is not found in Government schools. But the exclusion of religion from education is objectionable and unpopular. Some persons will not go to mission schools because of proselytism, so they are deprived of education altogether. The remedy is to allow people to have their own religions taught in Government schools, or to establish aided schools, like the mission schools, in which the various religions may be taught.

Q. 21.—What classes chiefly avail themselves of the higher education?

A. 21.—Young men of the middle and high classes, especially those who desire employment, attend high schools and colleges, as was shown to be the case with primary schools. The common people do not generally avail themselves of the higher education.

Muhammadans are rarely found in colleges and high schools, as we shall explain at length in a subsequent answer.

The complaint that the rich do not contribute sufficiently for the education of their own sons is partly true, but noblemen subscribe voluntarily, and landholders pay the cess.

The Education Department is to blame in some degree for not imposing an adequate rate of fees upon the rich.

Q. 22.—Are you aware of any school supported entirely from fees?

A. 22.—There is no Government school or college in the Punjáb supported entirely from fees, but certain indigenous schools are.

Q. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become stable when in competition with a similar Government institution?

A. 23.—At present there is no private school in the Punjáb capable of competing with a Government school, although the education given in a private school is not inferior. But with Government aid private schools might become more successful than Government schools. The reason is that Government school teachers care only to do as much as they are obliged, but private teachers work with zeal.

Q. 24.—Is the cause of higher education injured by unhealthy competition?

A. 24.—In mission schools they teach more English and charge lower fees than in Government schools, for which reason many prefer mission schools.

The remedy is for Government to improve the education in its schools.

Both Government and mission schools injure indigenous education of the higher sort,—the Government schools by their prestige, and mission schools by the favour of Government. The falling off in private instruction in Arabic, Sanskrit, and English has been very great; some persons have tried to open private schools for high education in English, but they have always failed, and others have been discouraged by their example, so much that the door of high education is closed to private persons. The remedy of this is for Government to aid such schools at the beginning more liberally than mission schools, and to supply all the means for higher education. Then it will be seen how private schools can flourish. We may mention, as a case in point, the Aligarh institution Similar schools and colleges may be established in the Punjáb, as we have already shown.

Q. 25.—Do educated Natives in the Punjáb readily find remunerative employment?

A. 25.—Educated persons do not get remunerative employment, and indeed not at all without the recommendation of the official class. Appointments are usually given by patronage, and not according to merit.

Q. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful information?

A. 26.—The instruction in secondary schools is useful only for the lower official class and for shopkeepers.

Q. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

A. 27.—The examinations are founded upon the scheme of education; and when it has been stated, in (26) that the scheme of education in the secondary schools is not sufficient for the requirements of the daily life, then it naturally follows that the Entranee Examination conducted according to that scheme is not sufficient. A conclusion may be drawn from the above that the attention of both teachers and students is unduly directed towards the Entrance Examination; but there is no fault of the University in the matter, because the University has not proposed any scheme of studies; but it is a fault either of those who propose schemes, or of the teachers and students who give or receive education only for the sake of passing University examinations. Yes.

Q. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

A. 28.—If one understands by "the requirements of the country" the official employment, the number is unduly large, and if the "requirements" mean every kind of requirements, the number is very small.

Q. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided school?

A. 29.—The "rules of scholarships" require that a student, after passing the middle school examination, and preparing for the Entrance Examination, should receive a scholarship, according to the order of merit, if he is not rich enough; but practically this rule is not acted upon. Many of the students, sons of rich parents (of rich banias or other classes), receive scholarships, and there are cases in which students holding good positions in the examination, and of poor parentage, do not get scholarships. If the word scholarship be taken in its literal sense, then it must be given only on one consideration, *i.e.*, competition, whether the student is rich or poor; and if by the word scholarship is meant only a stipend, then it must be given only to those poor students who cannot support themselves, provided they work hard, and in this case the stipend must be given from the very beginning, and the restriction on passing the middle school examination must be dispensed with. Especially the sons of agriculturists who, after completing their course of primary education in the village school, wish to prosecute their studies up to the higher standards, must be provided with stipends. Though by this arrangement the sum of the scholarships will largely increase, yet this increase may be compensated by reductions which we will recommend in answer to questions Nos. 32 and 48. The scholarship system is not

impartially administered between the Government and aided schools.

Q. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

A. 30.—The Municipal support is granted to the aided schools, most of which are Missionary schools. But this support is considered undue on account of the Christian religions taught in those schools. Though there is great benefit from the mission schools on their secular side, their religious education of a certain creed makes them objectionable.

Q. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

A. 31.—No doubt the University curriculum is sufficient for the teachers of the secondary classes, provided "the mode of teaching" may be added as a subject of the examination; and the teachers be chosen of those who stand higher in the order of merit, getting more than 50 per cent. in every subject (see answer to question No. 9).

Q. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

A. 32.—The inspection is carried on in our province by four inspectors, three assistant inspectors, and a district inspector or chief muharrar in every district. The district inspector or the chief moharrar is required to inspect such schools four times in a year, but practically it is seldom done. Owing to the want of inspection the returns of the teachers are not to be trusted.

In our opinion, both the system of direction and inspection are to be amended. The inspectors and their assistants should be dismissed at once, and the inspection should be transferred to the district board (see answer to question 7), as advocated by the recent Resolution of the local self-government. The district board and the local boards subordinate to them may employ a sufficient number of Native inspectors and deputy inspectors who will be able to inspect the schools more frequently. The members of the district boards and local boards may inspect themselves or may provide some other honorary inspectors with any honorary titles. These arrangements will save a greater part of the enormous sum of ₹1,32,000, which may be utilised in extending primary education.

The duties of the Director may be transferred to the district boards under the direction of the Senate of the Local University.

An inspector, with the designation of the Educational Secretary to the Government of Punjáb, must be retained to represent the Education Department, and to act as a medium between the Government and the local boards. By this arrangement may be spared a greater part of the sum amounting to ₹1,78,000, spent in the direction and education.

Q. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

A. 33.—The proposal suggested in the above question provides for the efficient agency in examination and inspection. In the case of retaining the present system, honorary titles may induce respectable people to volunteer their services for the purpose of inspection and examination.

Q. 34.—How far do you consider the text-books in use in all schools suitable?

A. 34.—The text-books are not suitable; the higher arithmetic and geography must not be included in the scheme of primary schools, and some practical and useful subjects as recommended in questions Nos. 2, 3, 10 must be added to the present scheme.

In the primary schools easy Urdu must be taught; and unless a student becomes proficient in Urdu, he must not be compelled to commence the study of the English language. The standard of English should also be raised in the secondary schools. History should always be taught in the English language. The present curriculum in the English language is not sufficient. Nearly all the students passing the Entrance Examination cannot read and write an ordinary letter, and cannot translate an easy passage from and into English.

The elementary books in Urdu are not sufficient for the requirements. They are not practical and moral, and the contents of some books are beyond the understanding of little boys.

The elementary Persian books are full of idioms and slang words spoken in the bazars of Cabul and Shiraz. The same may be said with regard to the English books. Idiomatic expressions in elementary books are not desirable, and obstruct the progress of the little boys.

Q. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in anywise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

A. 35.—The inadequacy of the text-books is proved in answer to question 34. As to the arrangements of the examinations, they are not satisfactory. Chiefly Europeans, and those Natives who are notorious for their not knowing the vernacular and classical languages well, are appointed examiners, and they, on account of their superficial knowledge, cannot test satisfactorily.

The middle school examination is conducted by those persons who are responsible for what they have taught, and it is somewhat awkward. The examination of vernacular languages in the primary schools should be conducted by the local boards, which should appoint a committee of educated Natives for the purpose of examination. In the case of the present management being retained, the Education Department must be careful in the selection of the examiners. Those who know the vernaculars and classical languages well should be appointed examiners. These examiners must be assisted by the members of the district or Municipal committees and other learned Natives.

The middle school examination must be conducted by those who do not belong to the department.

The candidates who fail in any one subject for a few marks and pass in other subjects must be considered as "passees" in those subjects, and should be required, in the next year's examination, to be examined only in the subjects in which they

failed this year; and it may be said that the present arrangements of the Education Department with regard to examination or text-books do unnecessarily interfere with the natural development of private institutions, and check the development of natural character and ability.

The monopoly of the Education Department of the Punjáb of the translation and original works, and not encouraging those authors and translators who do not belong to the Director's office, and rejecting their works, have done a great deal of mischief in obstructing the natural development of the vernacular literature.

We have to say something about those Native gentlemen who are suggested to be utilised in inspecting, managing, and examining the primary schools. Those who are well-off must volunteer their services gratuitously; but those who are learned, influential, but not rich enough to spare their time, must be assisted by Government, and some allowance should be given to them.

Q. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

A. 36.—The State should reserve the financial and inspection management, and the rest should be given over to the private agencies.

Q. 37.—What effect do you think that withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertion and combination for local purposes?

A. 37.—It will produce a good effect, provided the conditions mentioned in answers to questions Nos. 7, 32, and 35 are attended to. If the conditions mentioned in answers to questions 7, 32, and 35 be not attended to, we cannot trust that the private agencies and local bodies will be able to extend education; but I fear that the transfer will be injurious.

Q. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

A. 38.—Education would certainly deteriorate if Government will not reserve the financial and inspection management with it (see question 16).

Q. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

A. 39.—No; instruction in duty and principles of moral conduct is not given in Government schools; and the result is that the students of the Government schools are generally ignorant of the duties and obligations which they owe to parents, to teachers, to Government, and to God.

If the votaries of different religions be allowed and induced to observe their respective religious ceremonies and worship, this will raise their moral tone.

The unnecessary strictness of the masters and teachers not to allow the students to perform their religious worship, causes pious persons to hate the Government Educational Department.

It is heard that the text-book committee is doing something for the providing of ethical instruction; but it is desirable, for the sake of popularity, that the result and proposals of the text-book committee on this point be made public for criticism.

Q. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

A. 40.—Athletics have been adopted in some schools. Their further extension is desirable, but little can be done without control over the private life of the student.

Q. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

A. 41.—Indigenous schools for girls exist in the province, as mentioned in answer to question 4. The wives of the maulvis teach the girls in their houses the *Kurán* and religious treatises in Urdu and Punjábi, and many well-bred gentlemen employ some teacher or teachers for the education of their girls, and educate them themselves. In some schools of this kind the *Kurán*, Persian, and even Arabic are taught.

Qs. 42 to 46.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Have you any remarks to make on the subject of mixed schools?

What is the best method of providing teachers for girls?

Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

As. 42 to 46.—The Educational Department has not encouraged the old indigenous female schools. The new schools established under the auspices of the department and of the Missionaries have not proved useful to the masses.

In our opinion, existing arrangements for female education are not satisfactory; they require improvements. Through these schools, though they are supplied with mistresses from Normal schools supported by Government aid, and superintended by European ladies, female education cannot be made popular. The first point is to educate the boys. Unless our sons are educated well, the education of girls is not possible and desirable. The educated girls matched with unlettered boys will not lead to household happiness.

But with these considerations, we should not leave our daughters quite uneducated; we must do something. The system of female education adopted by the Government is not the best remedy for it. The Government should give grants-in-aid to the old indigenous girls' schools, and give over their management to the gentry and learned men of the country. But the inspection should not be carried on by the European gentlemen or ladies. The Native gentlemen also should not inspect the female schools. The test of their progress should be made by the results of the examinations. If the manager of any school wishes to confine

the scheme of studies to old Urdu and Persian books, they may be allowed to do so.

Q. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

A. 47.—No arrangements are made for the sons of the agriculturists and the students who pass the primary examination, if they wish to continue their studies up to the middle or higher standard. In some cases the Municipalities provide them with scholarships, &c., to enable them to continue their studies in the middle schools; but these cases are very few. In most of the middle schools no provision is made for the teaching of English. Some adult schools should be established in the villages.

Q. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

A. 48.—The training college, the Normal schools, and some high schools, where the attendance of the students is very insignificant, should be abolished; they are not wanted, and are only incumbrances on the educational purse. The Translation Department in the Director's Office is quite useless. If prizes be given for the best translations by competition, there is no doubt that a healthy and extensive vernacular literature may rise in few years. Recently, it was considered necessary by the Education Department that some pieces of poetry be added to the first and second books of Urdu. An employé of the Educational Department was called for the purpose from Delhi, and he was given travelling allowances, &c., and thus the expenses of adding a few pieces of poetry rose to hundreds. If a notice had been given to the poets in the country, the educational officer would have been sure to have the best pieces, and a stimulus must have been given to the poets and young men.

Besides this, the books published by the Educational Department are generally costly, and the students of the schools are compelled to buy them. They are superseded every new year by some other books, and thus a great deal of national wealth is wasted.

If the lithographing of books be transferred to private enterprise, and the copyright be reserved by Government, there is a chance of much convenience and profit.

Q. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

A. 49.—There were many indigenous schools in the country, but the Educational Department did not utilise them, and did not pay much attention to them: they languished by and by. New schools were established, or the grants were given to the mission schools, which are not adequate and sufficient for the necessities of the country.

Q. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

A. 50.—It is true that the attention (though nominal) of the Department is exclusively directed to the high education. The interests of primary education are overlooked.

As to the mode of improving the primary education, see questions Nos. 7 and 32.

Q. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

A. 51.—The system of monitors is found in Frontier schools, and is very useful.

Q. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

A. 52.—There is no unnecessary tendency in raising primary schools into middle schools, but there is a tendency to add a middle department in those primary schools where there is felt a wish by the students, successful in primary schools, to continue their studies to higher standards.

Q. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

A. 53.—The rates of fees in colleges and schools should vary according to the means of the parents, as stated in answer to questions Nos. 13 and 21.

Q. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

A. 54.—The high education has not made such progress in this province that a teacher may support himself by fees only. The education in Government and mission schools is nearly gratuitous; and therefore, as long as the Government and mission schools flourish, there is no hope of such schools being ever established; and, besides this, the poverty of some classes, as Muhammadans, does not allow them to establish such schools. The Hindus, though rich enough to support schools, do not pay any attention to try the experiment.

Q. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied?

What do you regard as the chief conditions for making this system equitable and useful?

A. 55.—The payments by results should be given to those schools which do not stand on a strong footing, and are supported well; but the work done by them gives rise to some hope of future progress.

Q. 56.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

A. 56.—In giving grants-in-aid there is no necessity of a teacher being certificated. The conditions mentioned in No. 19 should be adhered to.

Q. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

A. 57.—The amount of the grant-in-aid in the case of those schools which do not stand on any permanent footing, but where work is good,

should be two-thirds; but in those schools which have sufficient means to support them, or at least have any permanent source of income, the amount should not be more than one-third, provided that the amount given to these schools should not exceed the sum expended by Government in Government schools.

Q. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

A. 58.—The maximum number of students which a teacher may conveniently teach is as follows:—

In primary schools . .	15
In middle schools . .	15 to 25
In upper schools . .	30 to 35
In colleges . .	50

But no interference should be made in this respect in the management of the primary schools (see question 19).

Q. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

A. 59.—Monthly.

Q. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

A. 60.—No. But if these colleges and schools be made over, not to the Natives, but to the Missionaries, in case of the withdrawal of Government, then the religious neutrality will not be kept.

Q. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

A. 61.—If the question means that the teaching be considered as one of the functions of the University, as is the case in the Punjáb University and in the Universities of England, then it would be highly beneficial in improving the quality of high education. If it is not the meaning of the question, the Anjuman cannot understand it.

Q. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

A. 62.—It is desirable that promotion from class to class should depend upon the result of examination. But it would be undesirable unless the promotion is certain, and exceptional cases be left (as in the case of a boy who by chance failed for a few marks) to the discretion of the managers and teachers of schools.

Q. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

A. 63.—There are some arrangements, but their strict observance will be injurious rather than beneficial. The teachers and managers of schools should have liberty to admit or reject such boys.

Q. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

A, 64.—In the case of withdrawal, there is no necessity of keeping a model college; the function of giving direction will be fulfilled by the local University and Government.

Q. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard.

A. 65.—For teaching English to the B.A. standard, European professors are required.

Q. 66.—Are European professors employed or likely to be employed in colleges under Native management?

A. 66.—No schools and colleges have been established in our province yet, and therefore the question is superfluous.

Q. 67.—Are the circumstances of any class of the population in your province (*e. g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

A. 67.—The circumstances of Muhammadans are undoubtedly such that they require special treatment. There is no ground why a class having objection to the system in vogue, or being unable to spare their sons on account of poverty, as is really the case with Muhammadans, may not receive special treatment. To give the same medicine to two men suffering from two different diseases, and having different temperaments and under different circumstances, is a kind of tyranny and strong-handedness on the part of Government. It is the duty of Government to try another experiment, another medicine with a class which cannot recover under the present treatment. The agriculturists in the Punjab Proper are, with one exception (who are Sikhs), Muhammadans; and it is the greatest injustice and unfairness that the greater part of what is taken from the pocket of those poverty-stricken fellows be expended in the education of rich Khatris, Banyahs, and Brahmins of those towns where the Municipalities have given very little for the support of colleges and schools.

The cause of the Muhammadans of this province coincides with the cause of the agricultural class. It is detrimental to the sense of justice and fairness on the part of the Government that the cause of the Muhammadans and agriculturists has been left heretofore unnoticed. The special scholarships and stipends, the remission of fees, can be made very beneficial in stimulating education in Muhammadans. By the present system, the agriculturists, and therefore the Muhammadans, are chiefly excluded from the education of English. No special arrangements are made to enable the agriculturists to live in the towns for the purpose of studying English if they desire to do so.

2. Special treatment has been acknowledged to be necessary for the Eurasians. Are not these millions of agriculturists striving to exist on account of poverty and defraying the whole educational expenses, more entitled to special treatment than the Eurasians?

3. Suppose that Muhammadans have no special

claim (which is a very questionable assertion), yet they form a greater part of the subjects of the Queen-Empress in this province, and their special treatment will not be inconsistent with the humane and sympathising characteristics of the English nation.

4. Whatever may be at first the causes of the Muhammadans not paying much attention to the education of English, there is no doubt that now they have found out their mistake, and the want of means is the only obstruction in their way; in future the blame will be with the Government if it does not come forward to provide them with sufficient means. Besides this, the gradual exclusion of the Muhammadans from holding Government posts, and their consequent degradation, will produce a kind of disaffection among the most loyal people, as the Muhammadans of the Punjáb have proved themselves to be since the annexation of the country. No class hailed the annexation with more pleasure than the Punjábi Muhammadans, who were suffering under the most despicable despotism.

We think that special treatment of this loyal people will produce good political results, and the contrary will ruin them altogether, and the consequence will be undesirable.

Q. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

A. 68.—Such withdrawal is not justifiable, and this course is also objectionable on the grounds of religious neutrality.

Q. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

A. 69.—There is no such college in our province.

Q. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

A. 70.—Of course the conditions on which grants-in-aid are given are unnecessary, onerous, and strict.

Maulvi Abu Sayyid Muhammad Husain, *the Secretary, appeared as the personal representative of the Association.*

Question by The President.

Q. 1.—With reference to your answer 2, do your strictures on primary education apply to the Punjáb only, or to other parts of India.

A. 1.—The experience of most of our members refers to the Punjáb only; but some of us have knowledge of the North-Western Provinces also.

Q. 2.—Under the present system of education, is it possible for Government to teach religion?

A. 2.—The different religions may be taught in the first hour. If Government does not approve of this, the first principles may be taught, not the disputed points. This would not contravene the principle of neutrality.

Q. 3.—Do you think that the returns of the schools generally are untrustworthy owing to inefficient inspection, as stated in your answer 32, or only of certain schools?

A. 3.—My belief is that as there is no thorough inspection, the returns of almost all the schools are untrustworthy.

Q. 4.—Is there any truth in the statement that the inspectors bring boys from a distance of 10 miles to their camp for inspection?

A. 4.—It is the fact.

Q. 5.—Is it possible on this system either to check the returns, or make any proper inspection?

A. 5.—No; certainly it is not possible. But the inspection could be made thorough by associating Native gentlemen in the work and treating them with due respect.

Q. 6.—Is there any truth in the statement that inspectors do not know the vernacular of the boys whom they examine?

A. 6.—They are not able clearly to understand the boys, and consequently there can be no real inspection.

Q. 7.—Is it true that there is no man in the department free for the work of translating text-books or revising them when translated? I ask with reference to your complaints about text-books.

A. 7.—There is no man in the department who can do the work, who is available for it.

Q. 8.—As to female education, why do the Municipal committees give pice to girls for coming to their schools?

A. 8.—Because the parents must receive some inducement to allow their girls to receive education.

Q. 9.—On your answer 48 is the lithography of the text-books fairly good?

A. 9.—It is good but costly, and the system of Government printing its own books is prejudicial to Native industry.

Q. 10.—On your answer 48, were Government to give up the work of producing text-books for itself, and to give adequate rewards for the production of text-books by Native men of learning, would such men come forward and publish them at their own expense?

A. 10.—Men of learning would certainly come forward and produce such books. They would be printed by private tradesmen at cheaper rates than the Government can do them at; and those tradesmen would be willing to give the Government a premium for the privilege of selling them. I have myself published books, and know the truth of what I have said.

Q. 11.—As to the religious difficulty, how would the plan answer, if Government gave a grant to all schools which came up to a certain standard in secular teaching, and made no inquiry as to what religion was taught?

A. 11.—This is the only way of meeting the difficulty.

Evidence of SARDAR ATAR SINGH, C.I.E., *Chief of Bhadaur.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I have always taken a deep interest in education. I am a member of the Senate of the Punjáb University College, and Vice-President of the Anjuman-i-Punjab, a Society which discusses educational questions. I maintained for about seven or eight years a school at my own expense in my native place of Bhadaur. My experience is confined to the limits of the Punjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—In the Punjáb, primary education, so far as it exists, is on a sound basis, but it requires much extension. It is my opinion that the means of acquiring primary education should be available to the inhabitants of every village in the country. There should be a school within the circle of a number of villages conveniently situated, and their management should be placed in the hands of intelligent lambardars, opulent or educated inhabitants, or persons taking an interest in education, intelligent police officers, Municipal or District Committees, Tahsildars, Munsifs, or other Government officials, according to the circumstances of the locality. A uniform system of management under present circumstances of the country is not possible. Regarding the course of instruction in primary schools I beg to state that it should include—

1. Reading and writing one's own vernacular.
2. Arithmetic up to the simple calculations required in the ordinary business of life, and according to native methods.
3. A litte mensuration.
4. A little of history and geography.
5. Simple rules of health and sanitation.
6. Practical rules of agriculture.

A portion of the income of villages called *Malba*, and the entire income from the 1 per cent. cess fund, supplemented by Municipal grants, should be devoted to the extension of schools for primary education. Efforts should be made to raise private subscriptions for the purpose, and wealthy inhabitants should be encouraged to establish such schools in their native places.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—No; sons of official classes only seek for education. The agriculturists, who form the bulk of the population, keep back from the schools. The poorer classes, *i.e.*, those who earn their subsistence by means of daily manual labour, are excluded on account of their poverty and their immediate necessities. The lowest classes, as mahtars, chamars, &c., are debarred by the uncleanly nature of their occupations. The *Baorias, Sansis*, and other criminal tribes do not receive any education. The influential classes are generally indifferent as to extension of elementary instruction among other classes, and many view it with jealousy.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—A few indigenous schools do still exist as a relic of the past. Religious mendicants of the Udasi or Nirmala sects, Sikhs, Pandits, Pandhas, and Bairagis, in some places teach Sanskrit or Gurmukhi. They give religious instruction and teach reading and writing. The schools of Pandhas for teaching mental arithmetic and the Lunde character, in which the Banias keep their accounts and correspondence, exist in greater numbers. The Banias and Khattris, whose sons generally attend these schools or those of Muhammadan Mullas, pay the Pandhas or Mullas a rupee on the occasions of marriage or birth of sons in their families, and one or two pice every week. Besides feasting them on festival days, each pupil in turn provides him with food daily. The indigenous schools are of three sorts, *viz.*—

1. Those maintained by opulent people at their houses for the education of their children.
2. Those schools which are self-supporting by means of fees, &c., as detailed above.
3. Charitable schools, in which Fakirs or religious men give religious instruction gratuitously.

The Mullas generally teach *Karima Gulistan*, and *Bostan*, &c., besides the *Kurán* to the Muhammadans. Punishments of a light nature are awarded according to the desire of parents. The Mullas of higher qualifications have generally become teachers in Government schools, and the few that are left are generally men of no superior attainments. Among Hindus men of inferior castes can never become teachers; while among Muhammadans, religious mendicants, weavers, barbers, oilmen, can and do become Mullas or teachers if they have the requisite amount of learning.

The qualifications generally of teachers of indigenous schools have deteriorated, excepting of

those Pandhas whose stock of knowledge has never been high, and consists of the multiplication tables, a few arithmetical formulæ, and writing in the Lunde character. Another class of Pandhas teach astrology and religious observances to Brahman lads. There are no arrangements for the training of these teachers. Whatever they have learnt from their teachers they teach in their schools; the system does not improve. The indigenous schools are capable of very great improvement and extension by means of grants-in-aid and proper inspection. Teachers would willingly take aid from the State and conform to the rules that may be prescribed. In my part of the country, I have not heard of any grant-in-aid being given to indigenous schools.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I have always seen that at home boys can only learn language thoroughly, and are deficient in other subjects. They can never compete with boys taught at schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The Government cannot depend upon private effort for the supply of elementary instruction in rural districts. Except the indigenous and mission schools, there are no other agencies for promoting primary education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The administration of funds for primary education should gradually be entrusted to district or local committees; that is to say, for some time the administration should be entrusted to those persons among them who are opulent and honest and take an interest in education, and after a time, as experience proves their efficiency, the whole bodies should be entrusted.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Primary education only should be entrusted to Municipalities for the present. The fees payable by the students added to the proceeds of the 1 per cent. cess fund and Municipal grants would, in my opinion, be found sufficient for the maintenance of the schools. The education of the people is of greater importance than many objects on which Municipalities now spend their money. If the Commission were pleased to inspect the accounts of the expenditure incurred by the Municipalities, I have not the least doubt that they will be able to point out many retrenchments, the savings from which should be ample for primary education within their jurisdiction.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Besides character and qualifications, I beg to suggest that in localities where the majority of the population is Hindu, the teacher should be Hindu, and where Muhammadan population predominates, the teachers should be Muhammadan, because a teacher naturally acquires great influence for good among his co-religionists. The social status of village teachers is generally low; their influence among villagers is small. A little consideration on the part of the Deputy Commissioners, such as by rewarding efficient and worthy teachers on public occasions, would not only increase their position, but stimulate their exertions.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The substitution of the Pandha or native system of reckoning, in place of the present arithmetic, with a little mensuration, and the introduction of elementary lessons in agriculture, would make primary schools more popular, especially with the agricultural people. The following especial means might be adopted in order to render the instruction efficient:—

1st.—Agricultural schools should generally be established which would be highly advantageous, especially to the agricultural classes.

2nd.—The medium of instruction should be Punjábi, the mother-tongue of the people of *this province*.

For when this is done it will be highly availed of by the public in general, and the agriculturists in particular, who are now, though paying really the expenditure of the education, deprived of the favours granted to others. For instance, the knowledge of arithmetic in the mother-tongue would protect the latter (agriculturists) against the exactions of the Patwaris and the creditors in making wrong calculations regarding the revenue or the debt due by them. Mensuration would enable them to prevent the boundaries of their fields being encroached upon by their neighbours, or their lands being over-measured by the revenue officials in order to charge more revenue upon them. A little of history and geography would enable them to know the names of the different cities where the produce of their lands would find a favourable market. The lessons on agriculture would enable them to improve the lands they cultivate. When these lessons are taught to them in Punjábi (their mother-tongue), the work of years would be done in months, and that of months in days; for by the new arrangement they will have only to acquire the knowledge of the different subjects, and not of the language. A teacher, when educating a Punjábi lad, is obliged to explain the lessons through his mother-tongue (Punjábi), for he cannot otherwise do so. What is the use of teaching young boys in a foreign language?

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The languages taught in the schools of this province are—

(1) Urdu, (2) Persian, (3) Arabic, (4) Sanskrit, (5) English, which are not the vernaculars of the Panjáb proper. The Panjabi is our vernacular language. At present primary education takes five years for completion, simply for the reason that the medium of instruction is Urdu, a foreign dialect. I dare say that if it were given in the Panjabi, the student would acquire the same amount of knowledge in half the period.

I would not like to disturb the hold which Urdu has acquired in my country. All that I contend for is that lower primary education should be given in Panjabi, after which the student may take up any language that he or his parents should prefer. Urdu being the language of the courts, the schools are not less popular on account of its being taught; and nothing in my opinion would assist the spread of primary education so much as the use of the Panjabi dialect. The language of females, of children, and of Urdu educated Panjabis at home, is the Panjabi. But in order to suit the tastes of all classes, it would be necessary to use three different characters. The Sikhs and agricultural classes should be taught Panjabi in the Gurmukhi character, the Brahmans and the Khattris in the Deva Nagari character, and the Muhammadans in the Persian character. All these characters are in use among the respective classes, so that there will be no novelty in this respect.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results appears to me to be suitable to the province; it is at least worth a trial.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The exemptions from payment of fees should be continued to the agriculturists. Among others those who are able to pay the schooling fee in primary schools should be made to pay according to their capacities, but those who are too poor should be exempted.

Ques. 14.—Will you favour the Commission with your views; first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The primary schools can be increased by an increase in the grant by the Municipal and the District Committees.

They can be rendered more efficient—

1st—By their teachers being directed to follow a better system.

2nd—By some of the teachers being sent to the Normal schools to learn the art of teaching.

3rd—By some of them being relieved by trained ones from the Normal schools.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The transfer of Government institutions to Missionary management is not injurious to education, but it is against the declared policy of neutrality which Government has followed.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—No. There is not a single person in the Panjáb who would of his own accord gladly come forward and aid.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—When notice of withdrawal is issued, efforts should be made by Government officials and influential people to raise subscriptions for the maintenance of the school, or to make arrangements for making it over to private enterprise; failing both these, the schools should be made over to Missionaries if they are willing to take them up.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The neutrality is complete.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle and official classes only avail themselves of the means of education. The wealthy classes do not generally seek for education, but those who do are willing to pay for it.

The maximum rate of fees payable in high schools is ₹5, and it appears to me to be adequate. The fees levied in the Government College, Lahore, are at the rate of ₹2 per month, irrespective of the income of the scholars' parents. This certainly is inadequate.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I think it possible. At Lahore the mission school has been in existence for many years in competition with the Government District School. In Ludhiana, also, the Government and mission schools work side by side without any injury to the latter.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition: and if so, what remedy, if any, would you apply?

Ans. 24.—There is no unhealthy competition in the Panjáb so far as I know. The Missionary gentlemen are generally working for the education of the people.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The educated Natives in the Panjáb do not readily find remunerative employment; at the same time there has been no want of employment, but the difficulty of getting it has now commenced.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information.

Ans. 26.—No, but the efforts of the Educational Department have of late been turned to impart knowledge of things useful and practical.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The attention of both the pupils and the teachers is unduly directed to the Entrance Examination, and this undoubtedly impairs the education in the secondary schools. Boys generally try to prepare themselves for the Entrance Examination, and appear at the examination before they are thoroughly prepared. They should not be allowed to appear at the Entrance Examination before their term of education in the secondary school is completed.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—If by "the requirements of the country" is meant the requirements of public service, then the number of candidates for the University Entrance Examination is unduly large for that purpose. But if it means the need of educated intellect for the other pursuits of life for the development of the resources of the country, then the number is indeed small.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The sympathies of Munsifs, Tahsildárs, and Extra Assistant Commissioners should be enlisted in the cause of education; if asked to do so, they would be ready to inspect and examine schools.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The very fact of the appointment of a Text-book Committee for the preparation of a better class of text-books points out the unsuitability of those in use.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The examination and text-books fixed by Government rather aid than otherwise the development of private institutions; for instance, the Missionaries generally adopt the vernacular text-books of Government schools; this is a help, and not a hindrance. If they had not adopted these books, they would have to prepare new text-books. They submit their schools to some of the examinations.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the Panjáb the withdrawal of the Government from the management of schools and colleges would be very injurious to education.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No. There should be moral lessons in the Readers of all the languages taught.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Yes; some time ago more attention was paid in all Government district schools to physical exercise. An hour a day of the school hours should be devoted to such plays as promote bodily exercise.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are no indigenous girls' schools in this province. In some rare instances, girls are taught to read by their parents, and they learn prayers, &c., only.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—When Government started female schools in this province, a large number of schools was established; but, no success being apparent, their number has been gradually reduced. I think that the time has now come for the renewal of the efforts in this direction, as the strong prejudice against teaching females has died away. The teaching should be in Nágari among Bráhmans and Khattris, in Gurmukhi among Síkhs and Játs, and in Urdu and Persian among Muhammadans.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I am of opinion that the work of teachers could be much utilised by having mixed schools for boys and girls up to the age of 9. But there is much difference of opinion on this point.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—So long as efficient female teachers cannot be obtained for such mixed schools, the

Páudhas or the Mullás, or the family priests whom the people of a parish have confidence in, should act as teachers.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants for girls' schools are given on much easier terms than those for boys' schools. The fact is generally known.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make to the remedy of such defects.

Ans. 47.—The defects in the present system of education are—

1st.—That it is not sufficiently practical. It does not impart a knowledge of things that can be turned to account. Hence it is that our students become fit for Government employment only, and cannot take to any other profession.

2nd.—In the Panjáb, where almost the entire population derive the means of subsistence from the soil, and the greater part of the Government revenue is drawn from the same source, no attempt has yet been made to teach the rudimentary principles of scientific agriculture.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Many branches of knowledge, excepting English literature, can be taught by Native professors on reduced salaries. Though unconnected with the subject of the question, I take the liberty of stating a large saving can be effected by placing the study of Persian on the same footing as Arabic and Sánskrit in the school course. It is a foreign classical language. To make it a compulsory subject of study like the Urdu is unnecessarily taxing the energies of students, who can learn many useful things instead.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—No. There is a mission school at Ludhiána as well as a Government institution; there is enough of scope for both, if not for more.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province?

Ans. 51.—No.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely?

Ans. 52.—No.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—In district schools the fees are levied according to the means of parents. In Government colleges it is not so. Fees should be levied according to the means of parents.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of the students in a class should be 20 in schools and 30 in colleges.

Ques. 59.—In your opinion should fees in colleges be paid by the term, or by the month?

Ans. 59.—By the month. Monthly payment is more suited to the convenience and the habits of the people of this country.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—In schools and colleges no religious teaching is given, so that no religious sect can complain of undue favour of the reverse shown to any religion. The entire population of India approve and admire the religious neutrality of the British Government in all subjects, especially in matters of education.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—The promotion from class to class in all schools should be left to the school authorities. The mission schools, in which this is generally the case, are more popular on this account. The award of scholarships, &c., may be dependent on the results of public examinations, but to disallow promotion for failure when the boys are really considered deserving by their teachers, is rather hard; and, being disappointed, such boys leave generally the Government schools and get themselves admitted in mission institutions.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—There should at least be one Government college in each province without any limitation or condition.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—The professors of English language and literature should invariably be Europeans; the other professors Natives.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—There should be no special schools for any part of the population for English education.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—In such places, the Government institutions should be continued so long as no suitable arrangements for the establishment of an independent institution of the objecting classes be not established.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—No. Not in this province.

Answers of the ANJUMAN-ISLAMIA (*Amritsar*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—The Muhammadan Association consists of members who have received their education in both Oriental and Western learning, and are acquainted with the system of education pursued in this province. Some of them are employed in the Education Department, and some are members of the Senate of the Panjáb University College. They have also been on the Local Committee of Public Instruction, which has now merged in the Municipal Committee. His Honour the Lieutenant-Governor having in his Review of the Educational Report of this Province for 1871-72 commented on the comparatively small number of Muhammadan boys attending schools, the influential Muhammadan gentlemen of this place moved for the organisation of an association to enquire into the cause of the wants of education among Muhammadans, and devise means for the removal of those causes. Accordingly, about 10 years ago this Association was formed, and it opened a school which is still in existence.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvement in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary education in this province is based on sound principle, and in the opinion of the Association is capable of development up to the requirements of the community. The only suggestion that this Association has to make in the course of instruction is the introduction of a Persian and Urdu *inshas* (specimens of letter-writing) and mental arithmetic.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only. Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In this province primary education is sought for more or less by every class of people. The wandering tribes, such as *sansis* and others, held aloof from this. The children of sweepers and *chamars* are practically excluded from the benefit of education, as it is against the custom and feelings of both the Hindus and Muhammadans to come in contact with them. The attitude of the influential classes, with few exceptions, is favourable to the spread of education among the masses of the people.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools; and can it be further extended?

Ans. 4.—The number of indigenous schools in this province is limited, and the instruction imparted in them is both religious and secular. Besides Persian, Arabic, and Sanskrit of high order, Lunde and a system of Mahajani accounts are also taught in these schools. The fees taken vary according to the means of the parents of the pupils. Some of the masters teach as a religious duty, and consider it unlawful to take any remuneration. The teachers of these schools do not generally belong to one particular class, and they open schools to earn their livelihood in Persian and Arabic literature. The attainments of some of these masters are very fair. They will accept Government aid, but it is next to impossible that they will conform to the grant-in-aid rules.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools?

Ans. 5.—The extent of home education is very limited, and the boys instructed at home cannot in any case compete with boys instructed at schools. The reason is that home instruction is not given in all the subjects taught at schools and which are prescribed for tests qualifying for the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate private agencies which exist for promoting primary instruction?

Ans. 6.—In our opinion, Government cannot depend on private efforts, aided or unaided, for the supply of elementary instruction in rural districts. There are no private agencies in villages except, perhaps, a few Missionaries who would under the grant-in-aid rules undertake to promote primary instruction; but such institutions as may be managed by them will, in our opinion, be hardly popular among the inhabitants of the rural districts, who are generally an ignorant set.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education can be advantageously administered by district and local committees if the present system be reformed in the following manner: *Firstly*, they should first of all, in consultation with the Director of Public Instruction, make a provision in their annual budget for the maintenance of schools in their district; *secondly*, they should have no power to make any alterations or reductions in such funds without first receiving the sanction of the Director. The proper limits of the control to be exercised by such bodies should be the increase or reduction in the number of schools, the selection of proper places for their establishment, the appointment of qualified teachers, and their dismissal, subject to the confirmation of the Inspector of Schools, and the adoption of proper measures for the encouragement of those classes that show an apathy towards education. The co-operation of the Native gentlemen who are on such committees, and who possess the confidence of the people, will be likely to tend to great progress being made in the system of public instruction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary education in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—All the vernacular primary schools that exist within the jurisdiction of the Municipal committees should be entrusted to them for management and support, subject to the conditions laid down in our reply to question No. 7. But all such primary schools that are attached to district schools, and in which English is taught, should remain under the direct control of the Education Department. The allotment assigned for the maintenance of such schools should be considered as a compulsory charge on the funds of the committees, and Government should require them to make a provision for a certain item, as has hitherto been done in the case of police. This would be a security against their failing to make a sufficient provision.

Ques. 9.—Have you any suggestion to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In this province the system of providing teachers is an excellent one. They are generally those who have received their education in Normal schools, and are acquainted with the art of teaching. Their social status is generally low, and they have very little influence with the villagers. Their position can be raised without an increase in their pay, if they be allowed a seat in the courts of Tahsildars and Munsifs.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any measures be adopted for making the instruction in such subjects sufficient?

Ans. 10.—A part of this question has been answered in our reply to question No. 2. To make primary schools more acceptable to the agricultural classes, the introduction of a treatise on the principles of agriculture into the course of instruction is necessary.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Not one but several dialects are spoken in the Panjáb. Urdu, though a foreign tongue, is understood in almost all the parts of the province, and spoken generally. It is rapidly developing into a language, and the schools are not less useful and popular on that account.

Ques. 12.—Is the system of payment by results suitable in your opinion for the promotion of education amongst poor and ignorant people?

Ans. 12.—In our opinion the system of payment by results for the promotion of education amongst the poor and ignorant people is more suitable than by monthly grants.

Ques. 13.—Have you any suggestion to make regarding the taking of fees in primary schools?

Ans. 13.—In our opinion the rate of fees taken in the primary schools is adequate. Only sons of indigent parents should be exempted like those of agriculturists.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and, secondly, how they can be rendered more efficient?

Ans. 14.—The number of primary schools can be increased by asking both the Municipal and local committees to start more schools in their respective towns and districts; but it is, however, far from the wish of the Association to suggest that any portion of the funds now spent upon high education should be diverted for this purpose. The schools can be rendered more efficient by employing able and qualified teachers.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ans. 16.—There are no private bodies among Hindus and Muhammadans, both able and willing, who would like to take the management of Government institutions of the higher order on the grant-in-aid principle. The only bodies that will come forward are the Missionaries, and to make over the whole system of education to them would certainly cause an irritation among the people, and injure the cause of education, which it is the wish of Government to promote.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it.

Ans. 20.—In our opinion the whole educational system as at present administered is one of perfect neutrality. No school or college has any advantage or disadvantage as regards Government aid

and inspection from any religious principles that are taught or not taught in it.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for their education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—The high and the middle, but principally the latter class. Yes; it is true that the wealthy classes do not pay enough for the education of their children. The rates of fees payable for higher education in the high schools is from ₹1 to ₹5 according to the circumstances of the student's parents, and in our opinion it is adequate.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution?

Ans. 23.—No. It might become so, however, if it were placed under similar favourable circumstances in respect to the efficiency of the staff of teachers and the grant of scholarships to boys, and also if religious instruction were made optional with the boys who receive their education in such institutions.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Though the number of the educated Natives in this province is limited, yet they do not in most cases find remunerative employment. Government has paid its attention to their grievances, but still much remains to be done.

Ques. 26.—Is the instruction imparted in the secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No; higher education is still necessary.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country?

Ans. 28.—Not at all.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Education Department do not unnecessarily interfere with the free development of private institutions. On the contrary, it has tried to produce, and has produced, a useful vernacular for the whole province.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and other agencies?

Ans. 36.—University and secondary education should be taken by the State, and primary education by the Municipal and district committees wherever it is practicable.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—The withdrawal of Government from the direct management of schools and colleges is likely to injure the cause of education in this province. The time is far distant when people can rely upon their own exertions.

Ques. 39.—Does definite instruction in duty and principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No; not in schools. The introduction of books on morals and manners (Akhláq) in accordance with Native ideas into the scheme of studies may be desirable in our opinion.

Ques. 40.—Are any steps being taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject.

Ans. 40.—Yes; cricket is played in almost all the district schools; but it should also be introduced in the village schools. In the head-quarters of a district where there is a volunteer corps, students who read in the upper classes, and who are desirous of becoming volunteers, should also be allowed to join it.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools would neither suit nor succeed in this country.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No; there is no such tendency.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—Yes; it should vary according to the means of the students' parents or guardians.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No; it has not reached such a stage.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In the case of colleges 40, and in that of schools 20 to 25.

Ques. 59.—In your opinion should the fees in colleges be paid by the term or by the month?

Ans. 59.—The fees in colleges should be paid by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—The principle of religious neutrality is in strict accordance with the policy of Government, and it does not at all require the withdrawal of Government from the management of colleges and schools.

Ques. 62.—Is it desirable that promotions from class to class should depend at any stage of school education on the result of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Yes; but in special cases, such as sickness at the time of examination, the promotions should be left to the school authorities.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—The appointment of European professors for teaching English literature is necessary.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumtsances due; and how far have they been provided for?

Ans. 67.—The circumstances of Muhammadans are such as to require exceptional treatment in the matter of English education. These circumstances are due to their poverty and to their having erroneously supposed that the study of English was prohibited by their religion. To the best of our knowledge these circumstances have not been provided for as yet in this province. In the opinion of the Association some special measures should be adopted to induce Muhammadans to avail themselves of English education, such as the foundation of special scholarships for the poor Muhammadans, and the exemption of Muhammadans' children from the payment of fees in cases of real indigence.

Evidence of B. H. BADEN-POWELL, Esq., C.S. *Commissioner of the Lahore Division.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I have resided 19 years in India, chiefly in the Panjáb, and have travelled over every part of the country. I have no special knowledge of the details of educational system, or departmental work. I can only speak as to general results, which may be observed by any one who takes an interest in the country, and sees a good deal of the people. I have always taken part in the work of the Panjáb University College and its Committees, and generally on Government Educational and Text Book Committees.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 2 & 3.—*Primary Education.* I think the Education Departments are alive to its importance, and it is not in principle that any particular change is required. The problem how to get the largest number of village schools of the most useful type well attended and efficiently supervised within the means available, is one which the department is as willing to solve as any one else. I believe that at the present stage of progress in this province generally the spread of an efficient primary education which will not draw away the people from their actual or hereditary occupations, and the creation of a good popular literature, original and translated, are the two objects to which the bulk of Government expenditure should be devoted.

The latter will, to a certain extent, be remunerative; the former, of course, can only be a source of expenditure; it cannot even be self-supporting.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—In this province no *general* desire for education exists at all. An appeal to the wealthy and learned classes, no doubt, produced a certain liberal response under circumstances which I will allude to presently. As regards the actual desire of parents to educate their children, a number of the better classes, themselves more or less educated, send their sons to school for a genuine desire that they should not be ignorant. Others do so because it is known that Government officers encourage education. By far the greater number of pupils are in school only in the hope of picking up some Government or other "service." "Naukari" is the only object and end to be gained by education.

I believe, however, that in all the larger or richer households some kind of private teaching is given to the children; but this is confined to learning (without understanding) forms of prayer, religious reading, and religious observances. A certain amount of reading of Persian or Hindi or Gurmukhi is taught according to caste and nationality; also writing and a little arithmetic. No general knowledge of any kind is ever imparted; the mind is not trained in any way to exercise its powers, and, consequently, all kinds of prejudice survive, and the simplest knowledge of common facts and phenomena is not acquired. There is no chance of any general enlightenment resulting from such teaching, because it never improves or advances. While, however, this kind of teaching bars progress, it secures old traditions and old customs of submission and respect to the

family authorities; and this is preferred to the unregulated smartness and over-freedom which results from modern school, and especially non-religious school, teaching. How far a good popular vernacular literature might tend to improve the home 'education,' which is perhaps common, I cannot say; but without such a literature it is quite certain that not the smallest improvement in ordinary native home education is to be looked for. I do not think that a youth entirely educated at home succeeds in, or ever goes up, for examinations. It will be generally found that they have begun at a Government or mission school, and crammed up the special text-books at home afterwards.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not believe that there is any private or indigenous primary education in our sense of the term. If there is, I feel sure that it is connected with religious institutions, and that the teachers would be quite incompetent to teach what Government would require. All primary education, not being Government education, is by Missionaries.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I should like to see primary education wholly controlled, as far as direct control is concerned, by local and district committees, with good Native Inspectors under them. The Deputy Commissioners, and, if not they themselves, other members of the committees, would (especially in the camping season) really keep the matter alive and growing. Of course the local committees would be guided by orders from above as to general principles, and the text-books would be provided for them. The plan much followed at present of assembling the pupils of several schools at some central point on a given day to meet the Circle Inspector, is worse than useless.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The matter is solely one of selection, training, and pay. I should encourage district committees to nominate and send up to training schools men who they think will make good teachers. There may be some favouritism and some attempt to provide for relations, &c., in the way, but the training school will check this to a large extent. I think the master's position must depend on the master and on the support he receives morally and socially from the committees. I would give him a free site and house in the village always.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The points at which improvement is required are—

(1) To have very little *gradation* in primary schools. I am much disposed to question the 'Lower' and 'Upper' primary system.

(2) To keep the teaching purely practical and such as will not make it necessary for every body to leave his father's plough and try to become a constable, a peon, or a something in service.

(3) I would teach reading, writing, and arithmetic only as subjects; but in the course of reading lessons I would convey useful knowledge on morals, health, natural phenomena, and properties of things. Geography and history should only come in incidentally through the Readers, and in the course of the lessons to be next alluded to.

(4) Object lessons are of first-rate importance; they interest the children, and teach them to think and reason. They are at the outset what the science primers and manuals become at a more advanced stage. In the course of these all that is wanted of history and geography also comes in incidentally.

(5) I think that it will be possible to teach simple agricultural knowledge. This must be tried as an experiment, but I think it will succeed. The great difficulty is to prepare suitable manuals. The English books neither serve as models nor afford much practical assistance in the work.

The great difficulty is that people do not care for education. It is said that only ½ per cent. of the population attends the primary schools. We have not yet returns (I am informed) showing how many "primary" scholars are agriculturists, and how many children of village shop-keepers, money-lenders, and so forth. But all who go to school are either the sons of lambardars and patwaris, who look to getting employment as village revenue officials, or else the sons of others who desire to leave their village and get 'service' of some kind; for which purpose also their chief desire is to pick up a little English and Persian, which is useful for vernacular office work. No one yet says to himself, "If I teach my boy to read, write, and do sums, he will be better able to see that the money-lender does not over-reach him in the matter of his bonds, book accounts and interest, and he will be able to work his land more intelligently, and make more out of it." In short, agricultural children, as a rule, do not go to school, except with a view to leaving their village. In a population of which five-sixths are agriculturists this is deplorable. The only way to overcome it is for local committees, consisting of people of local influence and intelligence, to stir up the people, and perhaps cheap literature may in time bear its part in bringing the voice of reason to the ears of the villagers. Meanwhile the schools must be cheap, the teaching as simple and as practical as possible, and the reading such that it does not draw away the children from sympathy with house and home occupations.

Primary education should be free, that is to say, no other charge than the educational local rate already paid should be levied. This statement will require some modification, because the agricultural population only pays the cess; the village tradesmen, artisans, and shop-keepers do not,

unless they happen to be also landholders. It would not be fair that these classes should be taught free, while the others are taxed. If some means of imposing a similar small rate on non-agriculturists for education could be devised, I should prefer it to any form of direct payment of school fees.

I have not been able to find any statistics showing exactly how far the local rate (the educational part of it) is spent on primary education. I think it very important that the local education rate should be more directly devoted to education *in the district*, and under the control of local committees, so that at least the more intelligent might realise that the rate they pay does go directly to pay for the education of their children. There would, of course, be a difficulty in the fact that poor districts would have a small fund, and rich districts would have more than they want; but this is a matter of detail which could be arranged without serious difficulty.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—This raises the difficult question, What is the dialect in which the school should be taught? As far as their oral teaching, object lessons, &c., go, the language used would necessarily be the local varieties of Panjabi which are everywhere used, and which vary from district to district. The chief point is the character to be used for writing and reading and the language of their reading-books. This is made rather a burning question of. Some say that *Urdu* is the most generally useful; and there is no doubt that if we wish only to turn out a class of patwaris and lambardars and other embryo servants this would be true; but it is one of the strongest points to be borne in mind that we do not want to divert our primary scholars from their houses and original occupations. If Urdu does this—and it may—that, no doubt, is a ground against Urdu readers. Ultimately, I believe, nature will settle all this, and that the various dialects must fuse into one. All the vernacular written characters are open to objection. Persian has the advantage that it can be written rapidly; but the words are always uncertain and have to be guessed at. This is, however, a question that it is impossible to enter fully on. As regards the controversy Hindi *versus* Urdu, the proposal to adopt the one language to the practical exclusion of the other, it is one that has been much written on, but the Natives of the country will not consent to discuss it as it ought to be discussed, as a pure question of utility. With them it is a national and a religious question. The Sikh and the Hindu think that their nationality and faith is undermined by Urdu, which they regard as the badge of Muhammadanism. On such grounds the discussion will be, of course, endless. All that can be said is, in my opinion, that there should be no compulsion; that the district committees should consider what is really most wanted, and allow each village school to employ Hindi, or Gurmukhi, or Urdu Readers according to circumstances.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people? Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 12.—In my opinion all systems of payments by results and of fees in primary schools are a mistake. There is a local rate charged for education, and that should be extended to non-agriculturists.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I do not know how much of the educational cess is spent on primary education, whether all or more than all. It is clear that unless the rate itself largely increases with the spread of cultivation, the only way to increase the available grant is to spend less on upper school education and less on expensive inspection.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ques. 68.—How far would the Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 16 & 68.—Both these questions relate to the question of Government withdrawing and leaving educational institutions to "private enterprise." There is, however, one serious difficulty about "private enterprise" which must not be overlooked. There can be no doubt that in the large majority of cases there are practically no Natives of the country who have either the means or desire to open schools in the general sense of the word (*i.e.*, not purely religious). The remark will specially apply to middle class and town schools.

The only schools that would be maintained by private enterprise would be mission schools. It is a nice question to determine how far it is consistent with religious neutrality to withdraw Government schools when the result will be that parents will have to send their children to mission schools or to none. I do not believe, however, that mission schools are disliked. I am quite sure that the large number of boys that attend at Lahore and Amritsar and Ludhiana, for instance, would not be found if the parents thought the schools objectionable. The fact is, that the teaching of the pure morality of the Christian religion, and the beautiful language and touching histories of the Bible, do not offend people a bit, so long as direct efforts at formal conversion are not made. It is very rarely, if ever, that any want of discretion in this matter has been evinced by those responsible for the control of mission schools.

Still at present there is a good deal of room for choice, and things might be different if a large number of Government schools were closed. The question is one that can only be locally settled with reference to the facts of each case. It is one in which also individual views must be borne in mind as likely to colour facts. There may be and is, in many officers, a hostility to missions which is not neutrality. I am not prepared to speak positively, but I think at Kangra there has been some

disposition to hunt down the Church Missionary Society school and get a Government one. But there is hardly a case of this kind in which something will not be said on both sides.

So in Ludhiana. It was the head-quarters of a strong Missionary and education work. I do not know exactly why a Government school should have been located there.

On the whole matter I think all Government can do is to withdraw cautiously where the local school is really a good one, and to obtain reliable opinions as to there being any real objection of the people to send their children to the mission school. The number of secondary schools is not necessary to be very large, and increase should pay for itself, at least to some extent.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—*Educated* Natives get employment easily; but it is not always those who have degrees and certificates that are considered *educated*. I think it quite rare to find any one in public service who has not been taught in a school. But officers who have the responsibility of making appointments look to natural quickness, willingness to work and to learn, diligence, steadiness, and so forth, so that it is not always the people with degrees and certificates that get the posts. A number of our present officials were appointed before our Provincial educational system was organised; and therefore the actual number of men holding degrees, &c., does not form a large proportion to the total number of officers employed.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—As regards secondary education, the style of teaching is not seriously defective. It is capable of improvement in various ways, but there is nothing radical required in the way of change; nor is there anything that cannot be locally carried out without difficulty or objection. If primary education were made more general, there would still be only a limited number passed from primary schools to the secondary, the number in towns being greater than in the country. It is not likely that the mass of the people will generally attain to the standard of secondary education. Middle school education will principally be required to fit out pupils who seek official or public, and to a less degree, commercial employment. The multiplication of secondary schools is not therefore much wanted, and they certainly ought to be to a certain extent self-supporting. I do not see why, as a rule, Government should coax boys with scholarships to the middle school at all. The only use of scholarships would be where some deserving and promising pupils are really too poor to support themselves for the middle school course (which would be probably at a distance from their home); and the scholarships should only be awarded on the special recommendation of the district committees, who know the facts of the pupil's case. I am of opinion that Government cannot at present help keeping up some secondary schools and English schools. It wants a *certain* number in order to equip the agents needed to recruit its own minor services; but the place of Government schools would certainly not be taken except in rare instances by any other agency than the missions. On this subject I have some further remarks to make in another place.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I think that the number of "Entrance" passed candidates every year (taking the total) is unduly large, and that it is pure waste of money to turn out these youths who do not benefit themselves or the country by having been taught or crammed up to the latter standard. A certain number of people at present must get an education up to "Entrance" (supposing the Entrance to be a good and practical standard)—(*a*) people of wealth who have to manage their property or considerable mercantile businesses; (*b*) people who wish to go in for professions, law, medicine, or engineering, or for translatorships, and so forth. There is no reason why Government should directly maintain schools teaching up to the standard for a number beyond the requirements of public employment. I have no objection to seeing liberal grants-in-aid being given to such schools when established by others.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In my opinion, wherever funds can be found, special schools are properly the work of Government. Normal schools for teachers are necessary. It is only here and there that we can find a training school in private hands, as, *e.g.*, under the Anglo-Vernacular Education Society.

Agricultural schools at present would not be found useful. We must first be content with introducing elementary knowledge into village schools.

Industrial schools are also to be advocated, as in a reasonable time they will become self-supporting. They would also be the natural complement to the present Mayo School of Art. This institution is rightly devoted mainly to teaching practically the art of designing, of cabinet-making, moulding, decorative carving, and so forth. It does not desire to be an industrial workshop to make up goods for sale. Its pupils ought to be able to go forth with the knowledge acquired in the "Mayo School," and themselves surprise private workshops or local industrial schools, where all sort of work is done for sale and profit to the pupils.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject.

Ans. 39.—I think that definite moral teaching has not yet been introduced; but I do not think there will be any difficulty in introducing it. I believe that to be useful it must be on a theistic basis, by which I mean only that without going into the dogmatic beliefs of any religion, however excellent (which Government cannot do), moral teaching *can* be given with reference to the moral obligation of obedience to trust in God, which is a ground of a sense common to all the religions which have a place in India. Moral teach-

ing on a purely utilitarian basis or any other basis apart from that stated, will be entirely useless. I should like to add, though it is not exactly an answer to this question, that it seems to me a great reform in teaching is wanted to overcome a special difficulty. In India, youth has a peculiar memory; the way in which the people can remember the words of section after section of, say, an Act of the Legislature, without having the original idea of the real meaning of the law, is something wonderful. This fatal faculty of apprehending the form of words, while the intellect has not assimilated the spirit of the lesson or the meaning of the thing, is one which our system of teaching does not sufficiently aim at repressing, the teaching of subjects, not definite books and chapters of books, is to be aimed at. This is rather vague perhaps, but I think it will be understood our college teaching at present gives the greatest scope for cramming. A man goes successfully through the course, and gets his degree, not when he can write a good hand, talk correct English, or readily render the thought and purpose of any English passage into the forms of his own language, but when he has been able to read and formally parse and explain allusions in given chapters of Scott, in a given play of Shakespeare, and to answer more or less difficult questions about grammar and composition.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—In my opinion the defects are in the selection of the educational officers and the organisation of the department, and in an insufficient view of the question, What *is education?*—a question which is not fairly faced at all. There are also defects in practice which necessarily follow from the agency being unable to rise to anything higher, and from the view they take of what an educated Native is or ought to be. It must be remembered that there is a considerable power to back up the present system; there are not a few directly interested, and regarding it as a very fine thing for *them* that Government should pay for their education entirely, and then find them appointments afterwards. That is very much liked, of course; and fortunately the advocates need not openly proclaim *why* they support the present system; they can assign plenty of other fine sounding reasons rather than refer to the real one. One of the features which strike me most about our Educational Departments is, that they appear to regard their schools as an end, not a means. This is a fault to which all *special* departments are more or less liable, and it is one that is sure to be prominent in a service not manned by the very best men that can be had. At present there is too much reason to fear that we have not got the men best suited for the work. There are, of course, happy exceptions, and it is very difficult to state a general proposition of this kind without harshness.

But I must say that in general the bulk of the officers appear to be unable to take any large view of education. All settle down to regard the Entrance Examination standard of Calcutta as something God-sent and perfect, and that the great object of the department is to have a system of schools elaborately classified, worked like machines with great precision, and showing the largest possible percentage of actual attendance and the largest number of successful "Entrance" candidates. The same thing is carried further into the higher classes.

This is the reason why the rather bulky and profuse annual reports are of so little interest. They take for granted the end, and go into wearisome detail about the means. No one asks what is the end of all this. What does the country really want? What is the actual character of the educated *material* turned out of the Government mill, and its real value to the commonwealth? The mill itself, the structure and principle of its mechanism, and the number of its revolutions, alone engages attention. My opinion is, that this will not be remedied till a different plan for selecting and appointing the higher educational officers is adopted. They should be all admitted as Covenanted Civil Servants, not necessarily on the same examination as that for the Judicial and Executive Service, but of the same kind and resulting in the same status and rules as regards leave, pension, &c.

At present we do not, as a rule, get men who are able to take anything higher than a schoolmaster's view of the whole question. The whole staff of superior officers below the Director consists of Inspectors of Circles and Professors at the Government College and Normal Training College. Quite a disproportioned share of this staff, regarding the cost of it, is devoted to turning out annually a certain number of "educated" boys from the Government College. The Director has no one to help him in the great work of sending out good text-books for schools, nor consequently can the Educational Department do much towards creating and developing a useful vernacular literature. There is, of course, a certain staff for translation, and there is what is called a Text-Book Committee. But what can these gentlemen really do? They meet and talk over matters for two or three hours (and that does some good, no doubt); but when it comes to the actual work of reading, checking, and testing the books submitted, and compiling or preparing those that are wanted, no one has the requisite time at his disposal. I think that the organisation of the department ought to include men for translating and compiling and writing the books required for schools and for popular teaching. But it seems to me that the greatest defect of all is that we do not face the question, What is 'higher education' or 'education' of any kind? The question in this province has been treated as if it were settled. 'Education' means enabling youths to pass the "Entrance" "First Arts," "B.A.' and "M.A." standards respectively. The refusal to face this question, or to allow it to be a question at all, is at the bottom of all the difference of opinion that has arisen in connection with the Panjab University movement. This affords so complete an illustration of the question I am now speaking on, and is of itself at the present time of so much importance, that I may be permitted to devote a few lines to it.

The origin of the movement was the desire to introduce new life and an altered spirit into educational administration, by giving more prominence to the popular feeling, to let the popular will be more heard on educational matters. By "popular" I do not mean the mass feeling, because there is none; but the voice of the intelligent classes not directly and officially connected with the Educational Department. It was thought

that if education for its own sake, that is, if the character of the people, was to be improved through schools and their teaching, we ought to hear much more what the intelligent classes wished for, what subjects they attached importance to, were they satisfied that their sons should be the class of youths which the existing schools and colleges produced.

It happened that a considerable body of Native gentlemen were *not* satisfied; they complained that the new youths had lost their old religion, their old traditions, their respect for parents, domestic manners, and so forth. It was a feeling among many that if more attention was paid to the ancient classics of India, the national life, connected as it is with these classics, would revive, and domestic and social traditions would be preserved. The class who were to supply the candidates for Government appointments must learn English, and so must those who aspired to the highest widest scholarship; but a large class who might be educated for the sake of improving their character and raising their whole nature might be encouraged to learn through the medium of their own vernacular languages.

These arguments, put forward by an active committee, secured considerable contributions from the Rajas and Chiefs and wealthy men, as well as from the intelligent and leading men of districts and towns, I may say, generally. Some, no doubt, acted merely on the example of others; but the feeling was genuine in favour of the movement, and it, no doubt, touched the religious and national aspirations of many. From the moment this institution was organised with money so contributed, the Government gave a grant-in-aid, which is sometimes appealed to as if it justified a very considerable modification in the aims and in the practice of the institution. But the grant must be taken to have been made, because the Government approved the original scheme which it thus supported. However this may be, the whole force of the Educational Department has been brought to bear to repress any originality, and to enforce our education and examinations being mere copies of the older ones. A separate committee was indeed appointed, and the standards for our Entrance, B.A., and so forth were drawn up on the old lines—the same imperfect English, the same smattering of literature, the same cramming up of detached fragments of authors and special text-books. I and some others who well knew the mischief that was being done were reluctantly compelled to give in, the strong point being that to dissent from them would threaten the stability of the movement at the outset and the hope was that ultimately the plan would be changed if there was nothing which prevented it. The University College also had an Oriental School and College which was worked on a somewhat new method; this also has been persistently run down. I cannot say more of this, because there was much personal feeling mixed up, and I do not desire to enter on any controverted ground. I have no reason to believe but that the pupils from the Oriental School are in the main just as good as those of any other school, although their education costs very little. But the whole *rationale* of the opposition is and was the feeling (of which I complain), *viz.*, the settled conviction that the established "Entrance" and "B.A" standards were perfect, and the system beyond question, and that any attempt at originality or at advance along other roads than the beaten one was to be resisted at once.

I trust I shall be understood as introducing this matter, not as directly concerning the University and its work, but as an illustration of the feeling which pervades the Educational Administration.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I am not, on the whole, inclined to think there is much in the charge which is made. It will be urged that without a Government college the department cannot find men to become teachers and so forth. I think that it will be difficult to dispense with the *one* college which exists in the province. What is wanted is to try and change the results which appear to follow from college teaching at present, or to have followed from it, in the past.

Cross-examination of Mr. Baden Powell.

By the Rev. W. R. Blackett.

Q. 1.—You consider that at present children attend school mainly for the purpose of getting Government service. Do you think that the present scheme of studies in primary schools is fitted to foster, or counteract, this tendency?

A. 1.—I think it certainly does not counteract it, and rather tends to foster it.

Q. 2.—Why do you consider the payment of fees in primary schools a mistake?

A. 2.—Because the people are very poor, and it is important to avoid any kind of discouragement. And if a very humble and simple education be given, which I have always advocated, it ought to be sufficiently paid for by the cess. For those who do not pay the agricultural cess, I still prefer some sort of cess to fees, for the same reasons.

Q. 3.—If doctrinal teaching in mission schools were not compulsory, would it, in your opinion, be consistent with religious neutrality to withdraw Government schools where there is no other except a mission school?

A. 3.—Certainly. I believe the people themselves would be delighted with it. The careful supervision of the mission schools by a select Board must also be taken into account, and must be insisted upon.

By Haji Ghulam Hassan.

Q. 1.—If the department be abolished, and all our educational management be made over to the Senate of the Panjáb University, do you think it will be managed more satisfactorily and economically than at present; if not, why?

A. 1.—Certainly more economically. I am not prepared to say that some sort of machinery directly connected with Government would not be necessary, such as Secretary in the Educational Department. It may also be necessary to have paid translations, &c. But, as a deliberative body,

the Senate is quite sufficient, or should be made so.

Q. 2.—In answer 47 you note that many Native gentlemen, being dissatisfied with the existing education, formed themselves into a committee to substitute for it a system of education through the Indian classics. Were there in the committee any such gentlemen also who strongly opposed the movement, and were their arguments brought forward and discussed regularly in the committee?

A. 2.—No one was asked to join who was opposed. Naturally the committee consisted of the supporters of the movement.

Q. 3.—Will you please mention what was your opinion in respect of the translation of a chemistry primer, which was rendered into Urdu by a Native gentleman of Lahore, Sayid Amir Shah.

A. 3.—I found that, although the translation was generally admirable, yet there were many mistakes arising from an imperfect perception of the author's meaning, which might have been obviated by the assistance of one who could have understood the English text better.

By Mr. C. Pearson.

Q. 1.—Do you think it possible to make the village school part of the village system; that is to say, can the schoolmaster be paid from village funds, and appointed by the people of the village?

A. 1.—Certainly not. The people are far too ignorant to be trusted with the selection of a teacher, nor will the present system of village funds admit of his being paid from them. The cess which should naturally support him is paid into the district treasury and appropriated to the district funds. The teacher might be treated as a village officer and as an important member of the community.

Q. 2.—Would not the success of such a scheme depend in a great measure on the existence of a general desire for education?

A. 2.—If the state of the country were entirely different, such a scheme might be possible, but it is not possible under existing circumstances.

Q. 3.—If desire for employment is now the chief inducement to attend school, does not the present scheme of studies meet the demand.

A. 3.—I am not prepared to say it does not. But I object to the scheme on that account.

Q. 4.—What reason have you for thinking that the local education rate is not spent in the district where it is raised?

A. 4.—I merely meant to say that I had no information whatever on the subject. I endeavoured to ascertain from the reports what was the total of the educational cess, and what portion of it was spent on primary schools, but I did not succeed.

Q. 5.—When you say that the plan of assembling the pupils of several schools to meet the Circle Inspector is worse than useless, do you admit that some competent opinion is in its favour?

A. 5.—I cannot say that I have ever heard any competent opinion. I am entirely opposed to the present system of circle inspection by European officers, but I think that the Native Inspectors under district officers often do good work, and that this plan is capable of efficient development under local boards or Educational committees.

Q. 6.—In what cases do you think it expedient to keep up a school by giving scholarships, where without scholarships sufficient numbers could not be retained?

A. 6.—I would not keep up any school by scholarships, except for the special purpose of training young men for teacherships, or other public employment.

Q. 7.—When you condemn the action of the Education Department with reference to the scheme of studies of the Panjáb University College, are you not in fact condemning the course of studies prescribed for schools preparing students for the Entrance Examination of the Calcutta University?

A. 7.—I condemned the Educational Officers because they declined to give a fair trial to a new idea which found favour with large numbers of the people. They seem to have no power of emancipating themselves from the trammels of a cut-and-dry system, which has been formed for them by the Calcutta University.

Q. 8.—Is your opinion of the inefficiency of home education consistent with the view that it is good so far as it goes?

A. 8.—I think the old system has much in it that is commendable, but it does not, as a whole, fit the requirements of the present day.

By the President.

Q. 1.—Do we understand that the whole primary education in the Panjáb is practically given in Urdu?

A. 1.—Yes.

Q. 2.—Do you think it possible to give a useful primary instruction, such as you describe in answer 5 of your evidence, to the mass of the people, so long as Urdu is the practically sole vehicle of instruction recognised by the Education Department?

A. 2.—I do think so; but I wish that all oral instruction should be given, as at present, in the local dialect; and that the reading and writing should be in such dialect as the local committee decide on, in reference to the local requirements.

Q. 3.—Are we to understand that, in your opinion, the primary instruction, as now given by the Education Department, unfits the children for their home occupations and family sympathies?

A. 3.—Yes; it does so in the great proportion of instances.

Q. 4.—Are we to understand that the cess taken from the villagers is to a large extent expended on giving education to non-agriculturists below its cost price?

A. 4.—I tried to get the figures, but could not obtain them. I only know that non-agriculturists are equally admitted into the schools supported from the village cess; and that their fees, where they pay any, are much below the cost price of their education.

Q. 5.—I understand you desire to modify answer No. 6 in your evidence, with regard to the absence of indigenous schools?

A. 5.—By my 6th answer I do not mean to say that there are or were no indigenous schools in the Panjáb, but that none gave what *we* should call primary education. The priesthood of Oriental religions regard teaching as a duty; there are sure, therefore, to be schools of some sort, attached to temples and mosques, and kept by Brahmans and

others. There are also schools where Persian is taught; but these schools never produced a good influence on the districts at large, as the Poongyees' (monks) schools did in Burma. In that country there are districts where, in consequence of the existence of such schools, it is comparatively rare to find a boy who cannot read and write. In the Punjab the schools that existed before our rule were such that they were naturally regarded as of doubtful utility. They were often purely religious, and the teachers both ignorant and bigoted; they resented the teaching of facts which (they supposed) contradicted the sacred books. Their methods of teaching also were slow and cumbrous to a degree. Here and there, no doubt, a really learned "pundit" or "mulla" might be found; and it is quite possible to find occasional good specimens of the results which their teaching could produce. I look now with the greatest sympathy on the proposal to revive and encourage (at the same time *improving*) the best of these indigenous schools; but I do not think that there is any ground for surprise that our earlier Directors did not think of doing this, and certainly no ground for thinking that Government ruthlessly destroyed the schools, and withdrew the grants of land or revenue that supported them, as has sometimes been stated.

Q. 6.—You say that the education in the indigenous schools was not of a practical character, and does not seem to have influenced the masses. Do the primary schools under the Educational Department give education of a practical character, and does it influence the masses?

A. 6.—It gives a practical education to a limited class, *viz.*, the sons of the officials. But it is not adapted to the masses. Its influence on the masses, where it exists at all, is to draw them away from their natural occupations.

Q. 7.—With reference to your answer 26, does the Educational Department at present "coax boys with scholarships" to stay in its schools, and to accept an education which they and their parents would not otherwise wish for?

A. 7.—Yes; I think it does in a very special manner. I would give no scholarships from Government funds, except by open competition, or in exceptional cases, to poor deserving boys.

Q. 8.—Do you think that money is also wasted in coaxing lads up to the University Entrance Examination; are you prepared to adhere to your description of this system in answer 28 of your evidence as a "pure waste of money?"

A. 8.—Yes; except in special cases, such as law officers and translators, where men are required for Government service with the qualifications of the Entrance standard.

Q. 9.—Is there no one in the Educational Department capable of translating or revising the translation of text-books for the schools? Why is the work left to committees, which you described as so ineffective in answer 47 of your evidence?

A. 9.—No; there is no one in the department at present who can do the work.

Q. 10.—You have asked us to cut out the Lahore Training School from answer 36 in your evidence. Do you wish us to record your opinion that the Training College as at present constituted is inefficient and a waste of money?

A. 10.—My knowledge of the Training College is derived from what I see in the departmental reports. Judging from them, a large amount of money seems to be uselessly spent on the Lahore Training College. But I think some system of Normal schools would be useful. I do not know enough about the existing Normal schools of the Panjáb Department to pronounce an opinion as to their merits.

Evidence of THE REV. F. H. BARING (*Batála, Panjáb*).

[Some of the following questions are special, and the serial numbers do not therefore correspond with those of the "standard list."]

Ques. 1.—Please state what opportunities you have had of forming an opinion upon education in the Panjáb.

Ans. 1.—Soon after coming out to this country in 1872, I officiated for about six months as a Professor in St. John's College, Agra. After that period I was transferred to the Panjáb as Principal of the Amritsar Mission Collegiate School and branch schools. This post I held till April 1878, when I opened a boarding school for Christian boys at Batála. I have several village schools in the Batála Tahsíl, and am about to start one in Kulu. I should have more schools did I receive any substantial encouragement and assistance from Government. At present I only get a monthly grant of ₹40 and a Municipal grant of ₹15 to meet an expenditure of about ₹600, without calculating my own services. I have travelled about the country a good deal, and have always availed myself of any opportunities to examine into the state of education.

Ques. 2.—Do you think that the system of primary education in the Panjáb is on a sound basis?

Ans. 2.—There are fewer schools now than there were some years ago. I think that primary education requires a great deal more attention than has hitherto been paid to it. There is a very large field indeed for increased effort. Primary education has not yet been placed on a sound basis in this province.

With His Honour a former Lieutenant-Governor (in the Education Report for 1871-72, Section 10, page 5) I doubt the wisdom of teaching Persian in most village schools. Sometimes Hindi or Gurmukhi, as well as village accounts and forms of agreement, would be useful. Simple instruction with regard to borrowing and mortgaging might save many cultivators from much grief. Boys of every grade and class in life should not be all forced into the same mould, but there should be more freedom of action, and a larger choice of subjects suited both for cities and villages.

Funds ought gradually to be withdrawn from higher education and devoted to primary *village* education.

Ques. 3.—How far can Government depend upon private effort for the supply of elementary instruction?

Ans. 3.—I do not think that Government can depend on private effort to any great extent at present. But if private efforts were more encouraged, it would result in increased private exertion.

Ques. 4.—How far can the funds assigned for primary education be administered by boards?

Ans. 4.—This greatly depends on how the committees or boards are constituted.

Ques. 5.—Can you suggest measures, other than increase of pay, for improving the position of teachers in primary schools?

Ans. 5.—In some districts at least it would be very useful if the masters of primary schools had an *elementary* knowledge of medicine. A great deal of sickness might be alleviated if the masters of primary schools knew how to tell when a man or boy is suffering from spleen, and when he is in need of a *jaláb*. In that case a few simple medicines might be entrusted to his care, on the sale of which he should receive a good commission.

The post office is no doubt a great help to the increase of education. I would advocate the establishment of small branch post offices of which the schoolmaster should have the management. He might receive R2, 3, or 4 a month as pay in postage stamps or cards. This would give him a more direct interest in making the post office a success.

The present Government primary school teachers are, I consider, *very* well paid indeed.

Ques. 6.—Is the vernacular taught in the schools of the Panjáb the dialect of the people?

Ans. 6.—In the hill district of Kulu, with a population of about 100,000, the Government are introducing Persian Urdu, a foreign language and character, into the country, by means of their schools. The dialect of the country cannot be written in the Persian character. It appears a case in which the Roman character, instead of the Persian, might be introduced with very great advantage. I am an advocate for the gradual introduction of the Roman character generally, as it can be used for all the languages of the country.

Ques. 7.—How can primary schools be increased in number and rendered more efficient?

Ans. 7.—The state of primary education in a district depends greatly on the amount of attention and interest shown by the Government officers. I should be disposed to advocate the appointment of educational committees for each zaildári, the committee to be composed of the zaildár, head lambárdárs, schoolmasters, and a representative of any private schools, whether aided or unaided. This would probably be better than a village committee for each village school. Under each committee there might be one or more teachers of superior attainments, who would teach in each school by turns; the other teachers might be on lower pay and of inferior attainments. This would be cheaper than the present system. By degrees these committees might have their grants from the district reduced to two-thirds or one-half the expenses, but for the present I doubt whether this could be managed.

Twice a year I have an examination of the pupils of my village schools all assembled together in Batála. The school that most distinguishes itself has charge of a champion banner for the next six months, and the teacher receives a reward. The plan is working very well, and something of the sort might be adopted elsewhere, as it would create interest and competition. Let, for instance, each school in a tahsil send in 5 or 10 pupils to be examined once a year at the head-quarters of the tahsíl. Let the zaildár, head lambárdar, master, and boys of the best school be publicly rewarded a list published, and any schools that did badly fined. Night schools should be more encouraged. If a rule were passed that after 5 or 10 years none should have any Government appointment of any kind whatever who could not read and write, it would help on primary education very considerably.

Ques. 8.—Do you know any instances in which Government institutions of the higher order might be made over to private management?

Ans. 8.—The Government College in Lahore might be amalgamated with the Oriental College without any injury to higher education. A considerable saving might thus be made which might be applied to primary education. In carrying out the amalgamation care ought to be taken that English education should not suffer.

Ques. 9.—Are any gentlemen in the Panjáb ready to establish schools and colleges on the grant-in-aid system?

Ans. 9.—I believe so, if they receive encouragement from the educational authorities.

Ques. 10.—How far is the educational system practically one of religious neutrality?

Ans. 10.—In paragraph II, section 2, of the Director's Report for 1879-80 it is laid down that "all educational institutions under the direct management of Government, or of officers or committees on behalf of Government .... shall be termed Government schools." This gives all the prestige of Government to schools supported by Municipal and District Funds, which is unfair to the aided institutions. I would propose that only the first and last sentences be allowed to remain.

The district schools are inspected by the Inspector three or four times in the year. Aided schools only once. Once a year ought to be sufficient, and the time of inspectors might thus be saved. If, however, more frequent inspection is necessary and available, aided institutions should have a fair share of the benefit.

With regard to the middle school examinations in the Panjáb, numbers and letters ought to be used instead of the candidate having to write his name and school. These numbers and letters, together with the number of marks and the names of the candidates, ought to be published.

Ques. 11.—Do educated Natives readily find employment?

Ans. 11.—An intelligent young man has at present little difficulty in obtaining employment. There are, however, certain Government posts which are practically reserved for the relations of those already in office. The competitive system has, I believe, been introduced in the Madras Presidency, and might perhaps be advantageously adopted in some instances in the Panjáb.

Ques. 12.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful knowledge?

Ans. 12.—The choice of subjects and text books might be much improved.

Ques. 13.—Is the number of candidates for the University Entrance Examination unduly large?

Ans. 13.—Not at present, but in a few years I think the fees ought to be raised so that those studying in the Entrance classes should pay the whole expense of their education, poor but clever boys being helped by scholarships.

Ques. 14.—Is the scholarship system impartially administered?

Ans. 14.—In section 152 of the Report for 1879-80 it is stated "scholarships are allowed also, though for the most part on no fixed system, to scholars attending aided schools. They are less required than in Government schools....." I do not consider that scholarships are less required in aided than in Government schools, and hold that they should be obtainable only by fair and open competition. It does not seem to me advisable that district and municipal committees should have the power of selecting what particular pupils should receive scholarships, but only of fixing the amount that should be spent in scholarships each year. If there is suspicion that scholarships have not been awarded fairly, there should be power of appeal to a "Board of Education." Scholarships should be transferable from one school to another under certain conditions.

I cannot consider that in the past the scholarship system has been impartially administered.

In section 152 of the Report for 1880-81 ₹2,491-3-4 is entered as supplied for prizes, and ₹2,400-0-5 supplied to Inspectors, &c., for prizes. It ought to be stated what portion of these prizes were given to *bonâ-fide* aided schools. During my experience in the Panjab my pupils have never once received a single prize, and I believe Mr. Forman's pupils in Lahore have never received any. If prizes are given, they should be fairly distributed.

The sum of ₹3,894 is also entered for books supplied to college and school libraries; it should be stated what proportion is given to aided colleges and aided schools. In section 133 it is stated a committtee was appointed ..... to consider what books should be supplied to the libraries of Government Educational Institutions. Aided schools should be fairly represented on this committee, and the word Government should be omitted.

Ques. 15.—Is Municipal support extended to aided schools?

Ans. 15.—Municipal support is not often extended to grant-in-aid schools, unless the manager or proprietor has a seat on the committees. Grant-in-aid schools will need some protection if the funds are to be administered by municipal or district committees.

Ques. 16.—What is the present system of school inspection?

Ans. 16.—The Inspectors at present have the appointment of teachers, and the general management of certain schools. It appears to me that the Inspector should be a *bonâ-fide* Inspector and Examiner, and not have any more interest in or control over one school than another. The Inspectors and Assistants should not be only chosen from amongst the masters of Government schools, but the appointments should be open to all well qualified men, whether in Government employ or not. Whether a school receive a Government grant or not, it should be in the power of the manager to request an examination.

Ques. 17.—Can you suggest any improvements in the system of school inspection?

Ans. 17.—In the hill district of Kulu, I believe the work of inspection and examination might be managed far better were it made over to the Assistant Commissioner of Kulu, who is not overworked. Economy and efficiency might both be attained by this. I would make education in Kulu and Lahoul entirely independent of the Education Department.

I may here be allowed to mention that the Government gain a very large profit from their forests in Kulu; and, as they have taken up a great deal of land for the Forest Department, a precentage of the net profits ought to be given towards the education of the district, or, which would perhaps be better, the Forest Department might compound by paying a fixed sum annually.

Ques. 18.—How far do you consider the text books in use suitable?

Ans. 18.—Some of the text books are objectionable; others, though not objectionable, are not very well suited.

In section 135 of the Director's Report it is stated that a Persian series has been intrusted to a committee of 10 Native scholars. These books when published must be used in aided schools, but the aided school managers have not a single representative on the committee. Is this either fair or wise?

Ques. 19.—Are the present arrangements of the Education Department for the supply of text books such as to interfere with private enterprise?

Ans. 19.—No doubt in the early days of education in the Panjáb the Government Book Depôt was a very necessary and useful agency. Now, however, the time seems to have come when it might with advantage be abolished. It is now, it appears, a paying business, and a practical monopoly of this kind must interfere with private enterprise.

I think also the managers of schools should not be tied down to the use of certain books chosen by the Director of Public Instruction. The present arrangement by which masters of Government schools are encouraged to sell books to their pupils is, I think, a doubtful advantage, though in some places it may be a good arrangement.

Ques. 20.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government schools?

Ans. 20.—More attention should be paid to this subject. The present Government Readers are very defective.

If the boarding houses in connection with Government high schools were *outside* large towns, the morals of the students might be improved.

Ques. 21.—Are any steps taken for promoting the physical well-being of students?

Ans. 21.—In some places the Government might without difficulty or expense set apart certain open spaces as play-grounds. When this can be done, it is, I think, advisable. The yearly sports at Amritsar should be thrown open to the pupils of all schools, whether Government or aided.

Ques. 22.—What progress has been made in female education.

Ans. 22.—Very little progress, indeed, has been made in the districts with which I am acquainted. With regard to the higher education for girls, I hold that the scheme of studies and the examinations should be different to that for boys. In the Entrance Examination, for instance, instead of having Euclid or Algebra, I would suggest, at least as optional subjects, books like "Till the Doctor Comes," or some on such subjects as Cleanliness,

Health, and Nursing. Instead of Persian or Arabic, Hindi and Gurmukhi should be allowed as optional. For lower education also the scheme of studies requires alteration and improvement.

Government might, perhaps, introduce some other industries for women through their schools. The spinning machines are likely before long to cut out the present spinning wheels to a great extent, and a very large number of women will thus lose their employment. Possibly an improved wheel might be introduced. The Government schools should no longer pay the pupils to attend in places like Amritsar. The *paisa* system should not be used longer than absolutely necessary. More stress should be laid on the schools being open to inspection by the Government Inspectors, or, better still, a good Inspectress might be appointed. Prizes should be offered for needlework, &c. Object lessons, singing lessons, movement lessons, should be introduced; and the actual lesson hours should not be too long.

If one or two lecturers were to go about the country, under Government patronage, giving lectures on the advantage of female education, it might do good. Municipal and district committees are not likely to give fair grants to aided female schools unless bound to do it.

Ques. 23.—What is the best method for providing teachers for girls?

Ans. 23.—For the present, some of the most respectable of the Government pensioned teachers from boys' schools might, perhaps, be employed in some parts with advantage. Inducements should be offered to the teachers of boys' schools to teach or have their wives trained as girl school teachers. Aided Normal schools should be encouraged in every way; the infant school system should be taught in them.

Ques. 24.—Can you suggest any other improvements in the present system of education?

Ans. 24.—It would probably be very beneficial if both public bodies and private individuals had some voice in the management of the education of the province. For this purpose I would suggest the formation of a "Board of Education," to be for school education very much what the Senate is intended to be for college education. This board should have the selection of subjects or text books for examinations where any are required, the appointment of examiners, &c. Possibly these duties might be performed by a committee of the Senate, half selected by the Lieutenant-Governor and half by the Senate itself; but to my mind a separate board would be preferable. More care should be exercised by the India Office not to send out Educational officers devoid of all religion.

Ques. 25.—Is any part of the expenditure on higher education unnecessary?

Ans. 25.—There is a certain amount of expenditure which does not appear in the Director's report. It is known, I believe, under the name of 'savings,' and is composed of the difference between the estimate and the actual expenditure. The way this amount is spent should be stated in the yearly report.

Ques. 26.—Have Government institutions been got up unnecessarily in any places where private schools already exist?

Ans. 26.—Yes, there are some cases; for instance, Ludhiana, where there is a mission school, and a Hindu school, which institutions are quite capable of supplying the educational needs of the people.

Ques. 27.—Have you any suggestions to make on the subject of school fees?

Ans. 27.—In places where education has existed for some time, and where it is valued, the scale of fees should be higher than in districts where it is less appreciated. Where there are other schools in the same place, I think the Government school fees might be reasonably higher than elsewhere. In primary schools the sons of agriculturists are admitted free, and are eligible for certain scholarships. An exact definition of what constitutes an agriculturist is necessary, as there have been many cases of rich money-lenders who have land obtaining scholarships for their sons as the sons of agriculturists.

Ques. 28.—To what schools do you think the system of assigning grants according to the results of examination should be applied?

Ans. 28.—I think probably some such system will be necessary for most aided schools receiving grants from Municipal or district committees. The aided school when examined should not be judged by one standard fixed for the whole province, but regard should be had to the state of education in the immediate neighbourhood.

Ques. 29.—How far is it necessary to employ Europeans as professors in the colleges?

Ans. 29.—Natives as a rule have not sufficient independence and strength of character to make good heads of colleges, and are not likely to maintain sufficient discipline. I should advocate the foundation of exhibitions to England, to be held on condition that the holder give his services to the Education Department if required. A young man who has had the advantage of a Cambridge University education ought to make a far more efficient professor or principal than one who has only had local training and experience. Probably some of the Rajás or leading gentry of the Panjáb would be willing to found exhibitions if the matter were brought before them.

Ques. 30.—Are the circumstances of any class of the population such as to require exceptional treatment in the matter of English education?

Ans. 30.—A boarding school and college has been started at Batála for the sons of Native Christian gentlemen of Northern India. The institution being for the whole province, it and similar institutions should receive a grant-in-aid from provincial sources. I may here remark that it is important that boys should be removed as far as possible from evil influences, and in cases where good boarding schools can be established, the Government should give liberal grants-in-aid.

Ques. 31.—Are the conditions on which grants-in-aid are given in the Panjáb more onerous and complicated than necessary?

Ans. 31.—Yes. For instance, in the statistical return for primary schools we have to certify that "all pupils shown as attending the upper division of the primary school have passed the lower primary school examination, with the exception of pupils admitted under the special sanction of the Inspector of Schools." This is, I believe, an unnecessary and unfair restriction. In Madras, I believe the examination may be conducted by the head masters or managers of the schools. It is not an easy matter to know what the rules and regulations and conditions of

the Education Department are at any particular time. I would suggest that a volume of rules, &c., be carefully drawn up by a fairly representative committee, and that these rules be published, and kept to unaltered for at least two years.

Ques. 32.—Do you consider that sufficient attention has been paid to the supply of a pure literature in the vernaculars? Can you suggest any measures for increasing and improving the supply?

Ans. 32.—I do not think sufficient attention has been paid to the subject. With the spread of education it appears to me of the very greatest importance that a good moral high-toned literature should be provided. I shall be glad to see a 'pure literature' society started for the Panjáb under Government patronage. Should this not be practicable, the Government might set aside the proceeds of the sale of the existing stock of the Government Book Depôt (valued by the Director at about ₹1,41,000) as a fund from which to provide prizes yearly for the best works on various subjects.

If the Education Department guaranteed to take a certain number of copies for school and college prizes, private publishers might be induced to bring out the works.

Cross-examination of THE REV. F. H. BARING.

By THE REV. W. R. BLACKETT.

Q. 1.—Referring to your answer 1, do you find that there is any objection on the part of the villagers to schools started by missions?

A. 1.—No; I have had many applications to start schools in villages.

Q. 2.—With reference to your answer 5, you think the primary school teachers are well paid? Do you think that their salary could be made in any degree to depend on the fees, and could those fees be materially increased?

A. 2.—I think the Government primary school teachers are now well paid. Their pay might be reduced, and they might be made partly dependent on the fees, which might, I think, be in some degree increased?

Q. 3.—With reference to your answer 7, do you think that the existing Municipal or district committees are so constituted as to give fair consideration to the different classes of primary schools, Government, aided, and unaided?

A. 3.—No; I think aided schools ought to have a special representative, and also any indigenous or unaided schools.

Q. 4.—With reference to your answer 10, do you find any inconvenience in the examinations, owing to the pupil having to write his name and that of his school for the papers?

A. 4.—Yes; I am afraid the examiners are often influenced, it may be unintentionally, by knowing the names and schools of those who write the papers. Boys in my school who have afterwards gone to a Government school shortly before the examination, have passed, when some of their former school-fellows who did better in the class failed. I could also mention other instances.

Q. 5.—Regarding your answer 14, why do you think that district and Municipal committees should not have the selection of the recipients of scholarship?

A. 5.—Because I have known instances in which favouritism has been shown.

Q. 6.—With reference to your answer 15, do you receive any support from Municipal or district committees for your village schools?

A. 6.—I receive a small grant from one Municipal committee, but the district committee has recently refused to aid my village schools.

Q. 7.—Kulu is, I believe, a somewhat remote district. Is it too far away for the Inspectors to reach?

A. 7.—They visit it nearly every year, but the Assistant Commissioner would be able to do the work far more effectively.

Q. 8.—Do you put it forward as a general principle that Government and other public property ought to contribute for the support of education as well as the agriculturists?

A. 8.—Yes; the land taken up by the Forest Department pays nothing towards the schools, though the population is not thereby reduced. The railways and the salt mine at Pind Dádan Khan are other instances in point.

Q. 9.—Do any practical abuses arise from the sale of books by masters to their scholars?

A. 9.—Yes; I have known a case of a parent having to pay about ₹10 to the head master for books which he could have obtained in other ways for about ₹2.

Q. 10.—Do the Government girls' schools at Amritsar pay the pupils for attending?

A. 10.—So I am informed. The aided schools would, I believe, abolish the pice system if the Government schools would take the lead.

Q. 11.—With regard to your answer 24, do you suggest that this Board of Education should be a substitute for the Educational Department?

A. 11.—No; by no means, at present at least, though ultimately it might do so.

Q. 12.—With regard to your answer 28, can you illustrate what you mean by suggesting that aided schools at examination should not be judged by one standard, but regard had to the state of education in the immediate neighbourhood?

A. 12.—If a railway is opened at a place, the school loses at once all its best pupils, who take service on the railway, while the teaching staff has to be maintained. Moreover, in some districts, education is much more backward than in others.

Q. 13.—With regard to your answer 30, what institutions, similar to the school at Batála, should receive grants-in-aid from provincial sources in your opinion?

A. 13.—The Alexandra School and Girls' Boarding School in Lahore; there is also the Aligarh College in the North-Western Provinces.

Q. 14.—With reference to your answer 32, are you aware that there is in existence a fund for the encouragement of literature amounting to several thousand rupees per annum, and do you know what it has accomplished for that end?

A. 14.—I was not aware of its existence.

By Hazi Ghulam Hassan.

Q. 1.—On what grounds do you state that the number of primary schools has decreased?

A. 1.—From a comparison of reports, and from my own personal experience in the Batála tahsil, where I have myself re-opened two schools given up by Government and know of others which had been closed.

Q. 2.—Would it be safe, in your opinion, to entrust the administering of medicine in the hands of persons so slightly acquainted with the medical science?

A. 2.—I think it would be quite safe if they were well taught in elementary knowledge, and had entrusted to them none but simple medicines.

Q. 3.—Do you consider that a primary schoolmaster would be adequately remunerated if he possessed the qualifications suggested by you?

A. 3.—I think he would if he received a good commission, say 50 per cent., on the value of the drugs.

Q. 4.—Do you consider he will have leisure to act efficiently the part of a village hakim and postmaster in addition to his legitimate duties?

A. 4.—Yes; in a village, as the post office work would be very slight.

Q. 5.—With reference to your answer 8, do you think that English education would suffer by the amalgamation of the Government with the Oriental College at Lahore; and if so, what measures would you suggest to avoid it?

A. 5.—My idea is that if the two colleges were amalgamated, they would form the Oriental and English sides respectively. Care should be taken to preserve the English sides in full efficiency.

Q. 6.—Do you consider that higher education cannot be satisfactorily imparted through the medium of the Oriental language. If not, why?

A. 6.—I decidedly think it is not possible at present for want of books and other causes, and I do not see how the higher education is *ever* to be carried on except through English in an efficient way.

Q. 7.—With reference to your answer 14, is it not the rule that grant-in-aid prizes to aided schools are given when applied for, provided that the schools are favourably reported on by the Inspector?

A. 7.—I was not aware of the rule.

Q. 8.—Did you ever apply for such a grant in the shape of prizes, and was it refused by the department?

A. 8.—I made on one occasion an application, but was told that prizes were not given in aided schools.

By Mr. C. Pearson.

Q. 1.—You say that if district schools require inspection three or four times a year, aided schools should be inspected more than once. Do you take into consideration the fact that district schools are managed as well as inspected by the Inspectors?

A. 1.—I have said in another answer that I should wish the management of schools to be taken out of the hands of the Inspectors. I wish for equality.

Q. 2.—When you say that aided schools have not been fairly dealt with in the matter of scholarships, prizes, and salaries, am I to understand that you object to the principle of Government giving a liberal grant-in-aid which may be expended at the discretion of the managers upon any of these objects?

A. 2.—I consider that the grant-in-aid should be entirely independent of any other funds, and that scholarships and prizes should be impartially distributed among schools of all classes.

Q. 3.—Have you considered the question of supplying books to village schools by means of a *colporteur?*

A. 3.—Yes; I have often thought that something of the kind was needed.

Q. 4.—Do you suppose that the savings under the educational budget are expended by the Director in the department?

A. 4.—I have known instances in which the expenses of cricket matches were defrayed from savings.

Q. 5.—Were not these savings an accumulation from lapsed scholarships, fines, &c.?

A. 5.—I am not aware whether they were or not?

Q. 6.—Have you any idea what may be the actual worth of the stock of the Government Book Depôt, valued at about ₹1,41,000.

A. 6.—No; but I suppose that it is considerably less.

Q. 7.—You are aware that Government gives grants-in-aid of expenditure for tuition only. Have you considered the economical difficulties which might arise from any system of contributing to boarding expenses?

A. 7.—I do not think that the actual expenses of boarding should be contributed to by Government; but the number of pupils in a boarding school is smaller than the number in an ordinary day school, while the teaching staff has to be as large.

Evidence of Pandit Bhagwan Das, *Lahore.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The opportunities which I have had of forming an opinion on the subject of education in India might be thus summed up:—

There was a Pandit called Shubha Karna of Benares who lived at Lahore for 40 years, and used to teach hundreds of students. I read with him and had thus an opportunity of seeing his mode of teaching.

My grandfather and father were teachers, and I used to see their way of education and teaching. I have been a teacher myself for sixteen years in the Government College, Lahore, and an Examiner of the students of the Panjáb University College. I have also inspected indigenous Sanskrit schools.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—I think the system of primary educa-

tion has not been placed on a sound basis in our province. Much of the time of the boys is wasted in the acquisition of Urdu and Persian, which are of no use in agriculture, trade, commerce, &c. They are only passports of Government service. Only those persons take any interest in primary education who are desirous of serving Government by getting higher education. If education be given in arts, agriculture, &c., and through *Deva Nágari* characters, there is no doubt it will prove useful and enlightening.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The people of the Panjáb like that kind of primary education which may help in their religious education; and this religious instruction can only be given through Hindi and Sanskrit; and, as Hindi is not a subject of study in primary schools, a large number of the people of India do not avail themselves of this education. Only that class of people like the present system of primary education whose parents and relations are in Government service owing to their knowledge of Persian, or such persons who wish to prepare their children for Government service.

Tradesmen and merchants and those who choose such professions do not care for the present system of education. They know that this education is of no use to them, and it is mere loss of time to acquire it.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools; and can it be further extended?

Ans. 4.—There are many indigenous schools in Panjáb, and for want of time I cannot give an exact number of them; but I add a list of a number of these schools, of their teachers, and of the boys that read in them, the kind of education they receive, and their way of supporting themselves. These schools have come down from time immemorial. In Lahore and Amritsar and many other small towns of the Panjáb, Native teachers called *Pándhas* give instruction in Hindi and Lundá; many *Sikh Bháis* teach Gurmukhi in their *dharmsias;* and many *Pandits* teach Sanskrit in mandirs and in their own houses. The *Pándhas* maintain themselves by gifts and donations from their pupils, which are given on Sundays, or on religious occasions, or when any new book is begun; and they teach according to their own choice. There is no strict formal discipline in these schools; but what the boys learn here is far more strongly impressed on them than what they read in Government schools, for the boys learn all the day long and with great interest. There are no fixed hours of teaching in these schools, and *Pándhas* are generally Bráhmans. Some are good Sanskrit scholars; others have but moderate knowledge, and know only practical ordinary things. A University College has been established at Lahore to turn out competent teachers. If Hindi and Sanskrit scholars be encouraged by as good remunerations as the Urdu scholars are, there will be a great improvement in these schools. By the introduction of this foreign Urdu language, the people of the Panjáb have not been benefited by the change of Muhammadan rule so far as education is concerned. These indigenous teachers would gladly accept grants-in-aid, provided that religious education were not to be given along with secular instruction. Of all these indigenous schools Government gives grants-in-aid only to a few of the *Pándhas.* If aid be extended to all kinds of schools, of *Pandits* as well as *Bháis* and Pándas, there is every hope that primary education will be greatly extended.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete, on equal terms of examinations qualifying for the public service, with boys educated at schools?

Ans. 5.—Education can be given at home up to the Entrance Examination standard on two conditions—*first,* the people should be anxious that their children may receive a good education; and *secondly,* they must be rich. We see neither of these conditions existing among the masses of our countrymen, and they cannot afford to keep private tutors. So home education is impossible at this stage of our society. A boy educated at home is not able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In rural districts which are poor it is hopeless to expect that private efforts would be made to impart primary education. Persons in affluent circumstances are engaged in other work, and do not care to attend to educational matters. The people of India have not reached that stage of civilisation when they can appreciate the value of knowledge and establish primary schools without Government aid. I think, therefore, it would be wrong to depend on the people for the spread of primary education.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The following subjects, if introduced into primary schools, would make them more acceptable, *viz.,* religious books, elements of agriculture, land surveying, arts and manufactures, arithmetic and book-keeping. The best means of achieving this is the Hindi-Bhasha, which can be

acquired easily within two or three years. All Hindus know that Hindi is their mother-tongue, and they love it intensely: much time will be wasted if education be given through Urdu. Let Urdu be taught to those who are anxious for clerkship, &c. Urdu and Persian are compulsory subjects of study in middle schools. It is not right that it should be so, for these subjects are of no use to our children. Instead of Persian, Sanskrit ought to be made compulsory in these schools.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Urdu is not the mother-tongue of the people of the Panjáb, though it is taught in our schools. We see various dialects and alphabets in this province. Bráhmans generally use the Deva Nágari character in their business; Kshatris and others use Lundé characters, a modification of Deva Nágari, and it is used much in book-keeping, *hundis*, letters, documents, &c. The Sikhs prefer Gurmukhi characters, and transact their business in that; the Paharis (inhabitants of the mountainous parts of Cashmere) use Dogra characters, another corruption of Deva Nágari, while now-a-days there has arisen a class of men who carry on their correspondence through Persian or English characters, which were introduced by foreigners into India. Alas! how deplorable it is that there should be so many dialects, &c., in such a small province. If a boy educated in a village school in Urdu goes to a town, he often finds his knowledge of Persian alphabets of little use to him, for he cannot read letters of trade, &c., written perhaps in Hindi, Gurmukhi, Lundé, or Dogra characters. People are very anxious for Hindi and Sanskrit education, and are ready to take any pains to see such institutions established. Thus, Rai Mul Sing has established a Sanskrit school in Gujránwála, in which there are about forty boys reading, and Pandit Bidyadhar is its teacher. Both teacher and pupils get salaries and scholarships from the aforementioned gentleman. A Hindi-Sanskrit school has also been established at Lahore, which is supported by the liberal donations of Rai Mela Ram, who gives R50 monthly; Lala Nihál Chand, who pays R19; and merchants, traders, shop-keepers, &c., pay at the rate of 1 anna per hundred of their income. We can assure the Government that if Sanskrit be made compulsory in our schools, there would be a great development in these schools. The Maharája of Cashmere has also established Hindi and Sanskrit schools in every town of his dominions. There is another advantage in the introduction of Hindi into our schools. The Hindus do not like to give Urdu education to their girls and women, but prefer to teach them Hindi. If women are taught Hindi, it is far more necessary that men should also be taught the same language, for then men will be enabled to help their sisters, wives, and daughters in their education, and when mothers are educated they will be a help in the education of their children. Only Government officials and Muhammadans like Urdu, but the people at large do not like Urdu. As a proof of this may be mentioned Bráhmans, Aroras, and agriculturists, who as a class do not care at all for Urdu; and there is no doubt that they form the majority of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The Government should give some stipends to those students who receive education in the indigenous schools on the Government principle. This will largely increase mass education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The present system of taking fees in primary schools does not fall heavily on the people. No doubt it will be a very good thing if poor students be taught free.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—In my opinion, to increase primary schools Government should help and take under its management the existing indigenous schools.

The primary schools can be rendered more efficient if Hindi be taught instead of Urdu, by which time will be saved and much profit derived, as Hindi will enable the students to study their religious books. Books treating of mechanical and agricultural science and mathematics should be introduced, and fit teachers also should be appointed to teach such subjects in the primary schools.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I am certain that the time is not come as yet for our countrymen to establish colleges, if Government closes its own or spends less money for high education. We see that, up to this time, the Delhi College has not been established, and also it is seen that students do not enter the colleges without getting some scholarship. It is impossible to establish colleges without the endeavours of the people; and if colleges were established, it is impossible to get students unless they receive scholarships in such colleges. Education in such colleges will be of the worst type.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Panjáb I am certain there is no such gentleman who is able or willing to establish schools upon the grant-in-aid system without the help of Government. There is no wonder if Rájás and other rich men contribute something for Hindi and Sanskrit education, as they do to the Panjáb University College.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If persons possessing a fair knowledge of Hindi and Sanskrit get better posts than at present, they will be able to manage the schools. Now-a-days, where there is education there is want

of money, and where there is money there is want of education; but if money and education go hand in hand, our countrymen may be expected to manage the schools. It is, therefore, of extreme importance to educate the merchants, banyás, and mahajans in Hindi and Sanskrit, which will enable them to maintain schools.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system now in force in schools and colleges is of such a nature as to afford no advantage or disadvantage to those in which religious instruction is or is not given; but, for several reasons, there are some defects in the present system of education. In my opinion Hindi should be substituted for Urdu; and some select Sanskrit books for Persian, because I consider that the moral tone of Hindu literature is higher than of that which is derived from Persia. Most of the Urdu and Persian books which come within the popular knowledge of Indians are amorous or lustful, and demoralising to youth.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—Of the two classes of boys in schools—(*a*) the sons of rich men, peasants, and artisans; (*b*) the sons of Government Munshís who intend to take employment in Government offices—the latter, I think, derive much benefit from schools. Sons of rich men do not care for education; sons of peasants and of artisans do not get the kind of education they most desire. Rich people do not give much pecuniary support to the cause of education, while poorer people cannot do much in that direction.

In the Lahore Government College, in which at present I am employed as an Assistant Professor of Sanskrit, a monthly tuition fee of R2 is taken from all students without reference to the means of their parents or guardians. My opinion is that sons of rich men ought to pay more than R2 a month, sons of men of moderate means ought to pay R2, and sons of poor men ought to pay less than that.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are three schools in Lahore entirely supported by monthly tuition fees exacted from pupils. One of them is managed by Pandit Ishri Pershad; the other by Master Ganga Din; the other by Lala Behar Lal, of Sat Sabhá, Lahore.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—If Government were to help the independent schools in the Panjáb they will make, I trust, such great progress within a short time that they will come shortly to rival the Government schools.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—At present the Entrance Examination held in the Panjáb is of two different kinds—one that of the University College, Lahore; the other that of the Calcutta University. These require different kinds of preparation from boys. Those who desire to get scholarship, &c., go up for Panjáb Entrance; those who want degrees prefer the Calcutta Entrance to the Panjáb. The instruction given in schools comprises the courses of both, and therefore the students prepare for both examinations. This causes unnecessary labour to teachers, as well as to the taught. If the University College of Lahore were to be raised to the status of a full University, equal in rank to the Universities of Calcutta, Madras, and Bombay, students will prepare for only one examination, and the instruction given will be consequently more thorough and decided than at present.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Those persons who, through the recommendation of rich men, get the favour of Government officers, get employment and live prosperously, while those who have merely their own education, merit, and ability to recommend them do not succeed.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Boys receiving secondary instruction in schools are not furnished with any information useful in daily life.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships ought to be mainly based on the order of merit of students. At the same time, a little pecuniary help may also be given to poor students so as to enable them to continue their studies.

Cross-examination of Pandit Bhugwan Das.

By the Rev. W. R. Blackett.

Q. 1.—With reference to your answers 4 and 10, what is the religious teaching you allude to, and what are the religious books you would recommend?

A. 1.—I mean the scriptures of the different religions and also books of religious teaching, in accordance with the dogmas of the different religions, not of one religion only.

Q. 2.—What would be the benefit of making the teaching of Sanskrit compulsory?

A. 2.—Sanskrit is the parent of all the Indian languages, and therefore it should be taught.

By HAJI GHULAM HASSAN.

Q. 1.—What do you mean by Hindi *Bhása?*

A. 1.—Hindi is Hindi. It has its roots in Sanskrit, and is the language spoken by the common people.

Q. 2.—Do you think Muhammadans also should be taught in Deva Nágari?

A. 2.—If they have a desire, Muhammadans may be taught in the Deva Nágari character; if they have not such a desire, then they should not be so taught, but in Urdu.

Q. 3.—If Muhammadans wish to learn Urdu through the medium of the Persian character, should they be so taught?

A. 3.—Yes.

Q. 4.—Was a desire ever shown for Hindi Bhása before the appointment of the Commission, and were any special meetings held on the subject?

A. 4.—Yes; such a desire has long been shown, but until the appointment of this Commission, people had no assurance that their views would be heard. There have been meetings of *pandits* long before the Commission was appointed. The general opinion was that the petition would not be heard, and so no application was made.

By MR. PEARSON.

Q. 1.—I have heard that, in the neighbourhood of Delhi, Hindus prefer for a teacher a Brahman, or if not, a Mussalman, rather than a Kayath or a Bania. Is this within your experience?

A. 1.—No; I have never heard of this. That depends upon the kind of dialect, whether Persian or Hindi, is taught. If a Brahman and a Muhammadan and a Kayath were side by side, and of equal learning, the people would prefer for a teacher, first, the Brahman, then the Kayath, and then the Muhammadan.

By THE PRESIDENT.

Q. 1.—What language would you substitute in the Panjáb for Urdu, since you say Urdu is not the mother-tongue of the Panjáb?

A. 1.—I would let the Hindus have Hindi, and the Sikhs Gurmukhi; but the sects of Hindus who follow the Sikh religion might also learn Hindi. I would give Urdu to the Mussalmans.

Evidence of SIRDÁR KUNWAR BIKRÁMA SINGH, BAHÁDUR, AHLUWÁLIA, C.S.I., *Panjáb.*

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary instruction at present in force in the province is satisfactory. But it is desirable that elementary text-books on agriculture, and crafts of artisans, should be introduced in the primary schools, and these books should be printed in the Persian, Hindi, and Gurmukhi characters. Special attention should be paid to composition, as the students in the primary schools are invariably deficient in this subject, and are seldom able to write correctly and intelligently.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There is a general desire for primary education. No class of people excepting the wandering tribes, like the *Sánsis* and others, holds aloof from it. With the exception of sweepers and *chamárs*, no class is excluded from attending the primary schools. Their exclusion is due to the fact that on account of their occupations they are considered too low to be associated with. The Hindus specially refrain from coming in contact with them.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are no indigenous schools in villages. They exist in towns. There are not so many of these schools now as there used to be in former days. In these indigenous schools, a little grammar is taught, and more attention is paid to reading and writing, in order that the student may become competent to read religious books and discharge his religious duties, to read and write letters, and peruse and understand books in general. The teachers are themselves deficient in arithmetic, and the students from these schools generally have to resort to the schools of the *Pándhas* to learn arithmetic, whose special work it is to teach arithmetic. The teachers are also ignorant of geography and the different arts and sciences. There is no system observed in these schools. The teachers manage them as they think best. There is no fixed rule about fees either. In the Persian schools the teachers arrange to realise fees, varying from 1 anna to 1 rupee per mensem, from the parents of the students. In some cases they are satisfied with securing their meals only from the students. The fees are thus realised in various ways. Very few children are sent to the Hindu Pathsháls; such as wish to become Pandits generally go to a popular Pandit to prosecute their studies under him. Instead of paying fees, they render him services and go on studying. They sometimes support themselves by charitable donations to the Pathsháls; otherwise they go and beg *roti* and flour from Hindu houses, and thus support themselves. On

occasions when Hindus give away money, clothes, &c., as religious offerings, these students have their share also. The fee in the schools of the *Pándahs*, where arithmetic is taught, is a pice a week, besides which the students have to provide the teacher with his daily meals by turn. When there is a marriage in a student's house, he has to pay a rupee to the teacher. They have also to pay a rupee when they are advanced enough to commence writing names, and a rupee when they commence Rule of Three in arithmetic.

There is no rule for selecting teachers for the schools for Muhammadan children; any man possessed of competent knowledge can set himself up as a teacher. The Hindu Pathshálas are kept up by Brahmans alone, such as are well versed in the subjects they are required to teach. The Pándahs are generally from the class of Muhammadans known as Rawals, or from Brahmans. As far as I am aware, there is no system observed as regards the course of studies, or the selection of teachers, in these schools. If the teachers are allowed a grant-in-aid on the condition that they should teach in accordance with the Government rules and show good results at the examinations, and if they are allowed to retain the fees they realise, these schools can be placed on a satisfactory footing with very little expense. The teachers would be glad to accept aid from Government and bind themselves to comply with the rules issued by Government.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—Up to this time people have not had their children taught at home with the object of preparing them for the public examinations, and whatever there is in the shape of home instruction is of very little worth. Some are in the habit of giving a little elementary education to their children with a view to sending them to school afterwards. Home instruction in certain cases does enable children to acquire satisfactory literary attainments, but they can never compete with school boys in arts and sciences.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The time has not yet arrived when private effort can be depended upon for the spread of education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Under the present constitution of district committees or local boards, it cannot be expected that they should make satisfactory arrangements for primary education.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Besides the text-books now in use, if some simple elementary text-books on agriculture, which may be of service to enlighten the cultivators as regards their daily agricultural occupations, and a few elementary text-books on crafts of artisans, were introduced, and if these books were printed in the Persian, Hindi, and Gurmukhi characters, in order that they may be studied in any of these languages, it is believed the children of the agriculturists would take to them readily, and study them with pleasure. They could thus qualify themselves for earning a livelihood in other ways than by seeking Government service only; and if small plots of land were taken up and turned into model farms, to enable the children of agriculturists to acquire experience and knowledge regarding refined modes of cultivating land and raising crops, they would be benefited greatly.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And, if not, are the schools on that account less useful and popular?

Ans. 11.—The recognised vernacular of the province, *viz.*, Urdu, is a most suitable and refined language. It is liked by the people of towns and the educated classes. But Urdu is not the dialect of the villagers. I am, therefore, of opinion that if, along with books in Urdu, books in Panjabi printed in Nágari and Gurmukhi characters were introduced in the village schools, they would prove more beneficial for village people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is most expedient for the prevention of deceptive arrangements.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Besides the agriculturists who pay the educational cess, other classes should be required to pay fees also, but on a reduced scale, so that they may pay them with ease.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The reply to question 10 disposes of this question also.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Education is sought for by all classes of people, and not by any special class. The complaint that the wealthy classes do not pay enough for higher education is, to a certain extent, well founded. But it should be remembered that by sending their children to school they do not derive any special advantage for which they should pay more. In fact, they have to remain anxious about the moral training of their children, as they have to associate with low-class children, and there is no one to watch their behaviour and conduct, and they may thus get spoilt. But as there are no institutions of a higher order, where

they can spend more money on the education of their children, and have them taught to their own satisfaction, they are obliged to send them to the ordinary schools. The system of taking fees in accordance with the income of the parents is not at all an equitable one. In my opinion the same rate of fees should prevail in the primary and secondary schools for all boys, as the instruction imparted is the same for all.

If a school of a higher order is established for three or four divisions, in which, besides the ordinary branches of education, children may learn accomplishments, *viz.*, music, drawing, &c., and their manners and habits may be better looked after, and if fees are taken at a rate sufficient to defray the expenditure of such a school, the measure may prove expedient. Under such circumstances the wealthy classes will not object to pay more, as the education would be of a higher order.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The immediate withdrawal of Government, so far from improving the state of education, will degrade it, and in a short time the cause of education will be injured seriously.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Such instruction does not, as far as I am aware, occupy a place in the course of Government colleges and schools, but it is expedient and necessary that in future the matter should be attended to.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—There are no indigenous schools for girls; certain women, and among Muhammadans, certain aged Mállahs, teach them religious books, and teach them the daily religious exercises.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—There has been progress in the institution of schools for girls, but not to the extent one may wish. The reason is that people are debarred, by the custom of keeping their women in *pardah*, from sending their girls to the schools. Besides, the girls discontinue attending school as soon as they get married. The instruction in these schools generally is primary. In certain schools needlework is taught also. In my opinion the best means for spreading female education is to establish Normal schools for the training of widows from middle class families in the ordinary branches of education and in fancy work, so that they might go out as teachers and teach in the zenánas.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Hitherto very little has been done by European ladies for female education. If they took a larger interest, the cause would no doubt advance greatly, and no one will have any objection to their taking part in it.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The rate of fees should not vary, seeing the instruction imparted is the same for all. If arrangements are made for a higher order of education for children of the wealthier classes, it would not be amiss to realise higher fees. I have adverted to this point in detail in my reply to question 12.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In my opinion fees should be paid by the month.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—In my opinion it is necessary that, as far as is practicable, European Professors should be employed in colleges educating up to the B.A. Standard.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Although the policy of the Government that wherever there is a flourishing private school the Government should close its own school, is a sound one, this policy should only be acted upon when the question of religion is not concerned. Under the circumstances alluded to in the question, the withdrawal of Government will not be proper and will be in contravention of the policy of Government of observing neutrality. Such withdrawal would produce the impression that Government wishes to compel people to send their children to schools which are set up with the avowed object of teaching religion.

Evidence of THE REV. K. C. CHATTERJEE, *Punjab.*

Ques. 1.—Please state what opportunities you had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been connected with higher education for seven years, five years as head master of Jalandhar Mission Schools, and two years as a professor in the Mission College, Lahore; and with primary education for fourteen years, as manager of mission primary schools and as a member of the sub-committee on Municipal education in Hushiárpur.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you

suggest any improvement in the system of administration or in the course of instruction?

Ans. 2.—I think primary education in the Panjáb is on a sound basis. This may be viewed in three different points:—

(*a*) As regards the course of instruction used in it. The object of the State in a system of primary education is to give its subjects the opportunity of acquiring the rudiments of useful and practical knowledge, and the chance of becoming good scholars, if there is capacity and talent. I believe this object is fully attained by the course of instruction appointed in primary schools. A boy who has gone through it carefully is able to read and write correctly, has a good knowledge of arithmetic, and knows a little geography and the rudiments of mensuration. These subjects fully supply all the practical wants of an agriculturist, and besides put him in a position to carry on his study further if he chooses to do so. The only improvement I would suggest is the introduction of lessons on sound morality in the Urdu and Persian Readers, and the addition of a primer on practical agriculture to the course.

(*b*) As regards the language in which the education is imparted. It is not Urdu, but Panjabi, which is the mother tongue of the people. The latter is, however, so varied in its usage and so destitute of literature that it cannot possibly be made the medium of a system of popular instruction for the whole province. The other two languages spoken in the Panjáb are Hindi and Urdu. Of these the latter is more extensively understood, and is more popular and useful, being the recognised vernacular of courts and public offices, and nearly all places of business. Hindi is used only by the Hindu merchants in their accounts and communications with each other. It has been tried as a medium of popular instruction and found not to fulfil any of the anticipations of its advocates. When the Education Department was first organised in the Panjáb, most of the village schools were started with two departments—one Persian and the other Hindi. The latter after several years' trial was abolished from shere want of students to attend it. So long as Urdu continues to be the vernacular of courts and public offices, it must be more popular and useful, and should be used as the medium of primary education.

(*c*) As regards the administration under which it is placed. The primary schools are managed by the Deputy Commissioner. He superintends their working, appoints, transfers, and dismisses the teachers, examines the schools himself, and directs and supervises the work of the District Inspector. The Education Department only appoints the course of instruction, and annually examines the classes for promotion. This appears to me to be the best arrangement that could be made under the circumstances. The district officer is generally well acquainted with the people and their wants, and is best fitted by his education and position to direct this work. When the new scheme for self-government comes into operation, this work will fall on sub-committees of District and Municipal Committees, which will also be a satisfactory arrangement.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society.

Ans. 3.—Primary instruction is sought for by all classes of people. I am not aware of any, besides a few wandering and criminal tribes, that keep themselves aloof from it. The sweepers and *chamárs* and other low-caste people are practically excluded from it on account of their social impurity. The upper classes look upon indiscriminate extension of education with disfavour. They consider education as their sole birthright and privilege, and any extension of it to the lower classes as destroying that distinction which they formerly enjoyed. They say also that education unfits the lower classes for their position and occupation in life, and makes them discontented.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are numerous indigenous schools in the province, more perhaps in number than Government primary schools. There are 102 indigenous schools in Hushiarpur District against 80 primary schools. Twenty of these teach gratuitously, and in the rest a fee of from 1 to 4 annas per month is taken with occasional meals from some of the students. These schools are attached to *masjids, dharmsalas*, and other public institutions, and form a relic of the old village system. The instruction imparted in them is almost entirely of a religious character. A few chapters of the Korán, the Granth, or the parts of *Dharm-shastras* used in ordinary ritual, are all that is taught in these schools. Some few give secular instruction useful only to Hindus of the mercantile class. The teachers are recruited mostly from the priestly classes, and are extremely ignorant of general knowledge, and incapable of improvement. They enforce no discipline in their schools, save that of reverence to themselves. They would be glad to get State aid, but are not able to conform to the rules under which it is given. I do not think these schools can be turned to any good account. Such of them as could be utilised have been already incorporated into the Government system. I am not aware of any attempts to extend grant-in-aid to them.

Ques. 5.—What opinion does your experience lead you to hold of extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools?

Ans. 5.—I consider home instruction most important and necessary (1) for the moral and religious training of boys, (2) for preparing them for school education, and (3) for helping them in school education. The great mass of the people have no means of imparting this instruction. The educated and well-to-do people have always home instruction for their boys, and for the purposes mentioned above. It can seldom take the place of the serious and regular work of the school. I have known only a few instances in which boys educated at home have appeared at public examinations to compete with boys educated at schools, and in all of them with failures.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The only private agencies that exist in the province for primary education are the mission schools. They are not extensive enough for the purposes of a national education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education are nominally administered by district committees in the Panjáb, the real distribution being made by the Deputy Commissioner. From the training these committees have had, and the manner in which they work at present, I should think they would continue to discharge their duties on this point satisfactorily when the whole work is entrusted to them. The feeling of power and responsibility which does not now exist, will make them more interested and careful. I would propose the following limits to the control to be exercised by these bodies:—

(1) Their budget estimates should receive the sanction of the Deputy Commissioner;
(2) All appointments and dismissals should receive his sanction;
(3) No school should be opened or closed without his sanction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming the provision of elementary instruction in towns to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—All primary schools situated within the limits of Municipalities should be supported by them. The management of the schools, however, should be given only to the first and second class Municipal committees. I would not give it to the third class committees, simply because they rarely contain members sufficiently educated to assume this responsibility and perform the duties connected with it with intelligence and efficiency. There is very little fear in the cases of first and second class Municipalities of failing to make sufficient provision for the schools. Their income is generally stable. If it falls short of the estimated amount in any particular year, they can easily curtail their expenditure on less important and needful objects, in order to make up the sum required for education, or they can draw from their reserve fund for it. If the third class Municipalities fail to make sufficient provision, grants-in-aid might be given to them from the district funds in proportion to the number of agriculturists attending the schools.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The teachers of primary schools should be, as far as possible, trained and certificated teachers of Normal schools. Those who are not of this class generally fail to bring up the boys in arithmetic and general knowledge. The *zamindárs* or landed proprietors very rarely adopt teaching as their profession. The teachers come mostly from the middle classes of the population, and are regarded with considerable respect. Some of them exert a wholesome influence on the villagers, but many keep themselves aloof from the affairs of the village. A few of the teachers might be advantageously made members of Municipal and district committees.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—As suggested above, I would like to see more moral teaching introduced in primary schools. The want of it has been felt by all classes of people. I would like also to see a small agricultural primer added to the course containing simple lessons on the principles and practice of agriculture. To make the instruction on this subject efficient, it has been suggested that model farms should be attached to all primary schools. I do not think such an arrangement is practicable. It would make the whole system too complicated and expensive to be carried on satisfactorily. I would leave the students to turn their knowledge into practice on their own fields.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—As noticed above, the vernacular used and taught in our village schools is not the dialect of the people, but it is not on that account less useful and popular. The reasons have been mentioned above (see answer 2).

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—No.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees should be uniform for each class, and double their present rates.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—To increase the number of primary schools, we must have more funds. These could be provided in the following ways:—

(*a*)—By imposing an education rate on all non-agriculturists. It may take the form of a house-tax, and may be levied in the same way and by the same agents as the *chaukidári* tax. It should be small in the first instance, varying from 3 annas to 12 annas per annum according to the circumstances of the family taxed. The kamíns or the menial classes, of the village, should be exempted from it. A light tax of this nature on non-agricultural classes would not be considered grievous, but just and popular in the Panjáb, and raise enough to answer our educational wants.

(*b*)—By effecting a saving in higher education, and using the money thus saved on primary instruction. Where the saving can be effected, could be best suggested by those who are acquainted with the details of the departmental expenditure. To us it appears the salaries of the district school teachers could be advantageously reduced and the fees given by boys, raised to at least double their present rates.

I would have suggested also the trial of a system of grant-in-aid on more liberal terms, but do not think the country is yet prepared for it. There is no enlightened public spirit yet to take advantage of such a system. The mass of the people, as well as their leaders, consider it the duty of Government to supply them with education, as they are already paying a cess for it.

To render the schools more efficient they should be supplied with trained teachers.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—The Government schools of Siálkot and Kángra have been transferred to the local missions. I am not aware why more effect has not been given to the provision of the 62nd section of the despatch. As a rule, such arrangements can only take place when Government officers, educational as well as administrative, are in favour of them.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system.

Ans. 17.—I do not know any gentleman who is able and also willing to aid in the work of education on the grant-in-aid principle. There is a great deal of liberality in the country, but it requires yet to be directed this way. There are many rcis who would do this if they were only assured their act would please the Government, and that they would be honoured for it.

Ques. 18.—If the Government or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—It is not yet time in the Panjáb for Government to withdraw any of its educational institutions, far less those of the higher order.

Ques. 19.—Have you any remarks to make on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The grants-in-aid to girls' schools are not adequate. The present condition of requiring half the actual expenses from private sources ought to be relaxed in reference to them. The Government ought to give two-thirds to one-third contributed from private sources. There is always more expenditure connected with girls' schools than with schools for boys. They are, besides, less appreciated by the people, who pay nothing towards their support, not even fees. Hence the necessity of larger grants from Government.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—So far as I am aware, the Educational Department is administered on the principles of perfect practical neutrality.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—All classes of people avail themselves of higher education, whether offered in Government or mission schools, especially the middle class—the children of Government officials, railway employés, and others who have experienced the advantages of education in practical life. The rate of fees in the Government college is R2 per month and in high schools it varies from 14 annas to 5 rupees according to the classes in which boys study and the means of their parents. I think these fees are not adequate. In the college, the fees could be raised to R5 per month and in the schools to double their present rates without in the least retarding the progress of education.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is perfectly possible for a non-Government institution of the higher order to be influential and stable in direct competition with a Government institution. The following conditions are necessary:—

(1) The population of the town in which the institutions are should be large enough for both;

(2) The quality of instruction in the non-Government school should be just as good as in the Government school, if not superior to it, as tested by the results of public examinations.

(3) The fees in non-Government schools should be a little less, and the advantages of scholarships equal or nearly so.

(4) The Government patronage to students passed out of the non-Government schools, should be the same as to those who are passed out of the Government schools.

The mission schools of Lahore, Amritsar, Ludhiána and Dehli to some extent support this statement. There was also a mission college most successfully conducted in Lahore for four years.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is no competition in higher education in the Panjáb, far less an unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Up to this time, educated Natives of good character and reputation have no difficulty in finding remunerative employment in the Panjáb.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think it is.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I do not think the attention of teachers and pupils is unduly directed to the Entrance Examination of the University. Whenever there is a competitive examination, there must be special attention towards it. But this, instead of doing harm, does good to the students. A close and attentive study of the subjects prescribed for the Entrance Examination is in itself an education that fits a young man for practical purposes of life, as well as for carrying on his study in the college, if he has an opportunity of doing so.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not consider the number of pupils who present themselves for the Entrance Examinations in the Panjáb is unduly large. In 1879-80, only 253 boys appeared at the two Entrance Examinations, and 79 passed. This number is certainly not too large for the requirements of a province containing a population of 19,000,000. Some of these are studying for the Arts and others have entered law, medicine, and engineering classes. A few have entered the public service.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools.

Ans. 29.—The system of scholarships prevailing in the Panjáb is very nearly as follows:—No scholarships are given in primary schools. In middle and high schools scholarships of ₹3 and ₹4 respectively are awarded to students under certain conditions by district and Municipal committees. In high schools scholarships are also given by the Director of Public Instruction. The amount of these scholarships is ₹5 or ₹6. In Normal schools the scholarships are of the same value as in high schools. In the college, the scholarship vary from ₹8 to ₹32. They are given according to the results of the Entrance and First Arts Examinations of the Panjáb University College. As a matter of fact, with the exception of a few students, all who read in Government middle and high schools and in the college are supported with scholarships. In my opinion they ought to be fewer, and given as rewards of merit, and not simply as means of subsistence. They have not hitherto been impartially administered as between Government and aided schools. I am not aware of a single instance in which scholarships have been awarded to boys studying in aided schools. The Director of Public Instruction has lately issued a circular by which the scholarships of the district committees are made transferable to mission schools if the parents of the scholarship-holders wish it.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is in several instances extended to grant-in-aid schools whether belonging to Missionary or other bodies. This support, however, cannot be depended on, specially in case of mission schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think there is the least need of Normal schools for providing teachers for secondary schools. University training is enough for this purpose.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Vernacular primary and middle schools are inspected three or four times a year by the District Inspector, and once a year by the Assistant Inspector or the Inspector of the Circle. These schools are also visited by the Deputy Commissioner and his assistants and the *tahsildars* during their district tours. English schools, high and middle, are inspected twice a year by the Inspector and his assistant. High English schools are also sometimes visited by the Director of Public Instruction. The aided schools are visited once a year by the Inspector and his assistant. The system of inspection in the Panjáb is very satisfactory, and requires no alteration.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in use in different classes of schools are very good so far as they go. None of them seems to be open to any serious objection. It is impossible to have any set of text-books with which no fault could be found. I would propose the introduction of moral lessons in the Readers used in Government schools. I would also suggest the appointment of a permanent committee for the revision and improvement of text-books from time to time, consisting of representatives of Government and aided schools.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Education Department in respect to the course of instruction to be pursued in different grades of schools, and the examinations to be passed by them, do certainly interfere with the free development of private institutions, and hamper both teachers and pupils in their work. Although the text-books appointed in the Government course, are optional to private institutions, yet on account of the frequent departmental examinations, and these examinations being conducted entirely by the officers of the Educational Department, the managers of aided schools are to a great extent obliged to make use of these text-books to ensure success for their students in the examinations. The consequence is the whole country is being cast into the same "educational mould." I would therefore make the following suggestions:—

(1) The Director's scheme of studies should not be compulsory on aided schools, but the managers of such institutions should be allowed to choose this or any other course they think best.

(2) The departmental examinations for promotions from different grades of schools should not be compulsory in private institutions. The managers should be allowed to examine the boys themselves, and promote them from one grade of schools to another.

(3) If the present system continues, the examiners should be chosen from the representatives of Aided as well as Government schools. This is not the case now.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools and colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertion and combinations for local purposes?

Ans. 37.—It is not yet time in the Panjáb for the Government to withdraw to any large extent from the direct management of schools and colleges. I know of no local exertion or combination capable of taking up the work. The consequence of such a measure would be greatly to retard and injure the cause of education.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on the subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct have no place in the course of Government colleges and schools. Only moral philosophy is taught as an optional subject in the college. This is a source of deep regret to all classes of the community. To remedy it to some extent, I would make the following suggestions:—

(*a*)—Introduction of moral lessons very largely into the English and vernacular Readers used in Government schools.

(*b*)—Moral philosophy should be a compulsory subject both in the First Arts and B.A. Examinations.

(*c*)—Strict attention to the moral and religious character of all who teach in colleges and schools in accordance with the rule of religious neutrality. No professed atheist or scoffer should be entertained as a teacher.

(*d*)—Strict injunctions to teachers to cultivate the moral principles and conduct of boys.

(*e*)—Giving of good conduct prizes and scholarships.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Athletic sports of different kinds, such as the parallel bars, and specially cricket, have been most successfully introduced in great many district schools, especially of the Lahore Circle. It is suggested that the privilege of competing for prizes in these sports be extended to aided schools.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered; what suggestions have you to make for the remedy of such defects?

Ans. 47.—On reading the educational despatch of 1854, one gets the impression that the chief feature contemplated by Government in a complete scheme of education for India would be the grant-in-aid system, each section of the community having "that description of education which is most consonant to its feelings and suited to its wants, the Government simply directing the efforts of the people in this, and aiding them whenever they appear to require most assistance." I do not think this policy of the Government is sufficiently known and understood in this province. I am sure that it is not in the Hoshiarpur District. Nor do I think officers connected with education have always had this policy of Government in their view and endeavoured practically to impress the people with its importance. As a rule, they are more anxious to increase the number of State schools and foster and encourage them rather than those which are simply *aided* by the State. On occasions of public recognition of the educational work of a district, aided schools hardly ever find a place, much less a place of honour and encouragement. The consequence is the people regard aided institutions

with suspicion, as inferior to Government schools and in competition with them, and not as a part —indeed the most important part—of the Government system. I consider this as one of the chief defects in the educational administration of the province. If ever the ultimate ideal of the Government policy is attained, it must be by its officers always trying to start grant-in-aid schools in preference to Government institutions and by extending to those of the former which are already in existence those encouragements and privileges which are bestowed on Government institutions.

Ques. 48.—Is any part of the expenditure incurred by the Government in high education in your province unnecessary?

Ans. 48.—As suggested above, the salaries of the district school teachers and the number of scholarships given to boys might be advantageously reduced.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—The rate of fees in schools and colleges ought to be uniform for each class, and not vary according to the circumstances of the parents and guardians of the pupils—

(*a*)—As all the boys receive the same advantage, it is but just that all should pay the same fees.

(*b*)—The latter system exerts a bad moral influence on the boys. Those who pay larger fees almost invariably look down upon those who pay smaller fees, and treat them as paupers.

(*c*)—It exerts a bad moral influence on the teachers, tempting them to treat with greater kindness and consideration those who pay larger fees than those who pay smaller ones.

(*d*)—It is very difficult for the head master to ascertain accurately the means of parents and fix the fees accordingly. Even after all careful enquiries, he is constantly charged with being lenient to some and hard to others.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—I think one-half of the total expenditure is a very fair and liberal aid in ordinary circumstances.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In colleges as many as 100 boys can be taught conveniently, but in schools not more than 50.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—The system of monthly fees answers very well here.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities.

Ans. 62.—It is certainly desirable that promotions from class to class should be given by the head masters of the schools; but from one grade of schools to another in all Government schools they should take place by public examinations extending over the whole province. In private and aided schools this should not be insisted on. The managers of such institutions should be allowed to promote the boys themselves.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—It is certainly desirable that Government should retain under direct management one model college so long as the private institutions do not come up to the Government standard or excel it as tested by the result of examination.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European Professors are not necessary to educate boys up to the B.A. standard; but at the present stage of progress in the Panjáb one Professor of English Literature is desirable.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I do not think the Muhammadans in the Panjáb require exceptional treatment in the matter of English education. Those who objected to it on account of religious prejudices are fast disappearing. All earnest and enlightened Muhammadans are convinced of the advantages of an English education, and are availing themselves of it. The plea of "Want of pecuniary means" I do not think has been sufficiently established. They are perhaps poorer than the Hindus, but not so poor as to require special care and patronage from Government. In Jalandhar and Hoshiarpur Districts the richest *zamindars* are Muhammadans.

Cross-examination of THE REV. K. C. CHATTERJEE.

By the REV. W. R. BLACKETT.

Q. 1.—Are you a native of this province, and were you educated therein?

A. 1.—I am a native of Bengal, and was educated there.

Q. 2.—Do you consider Persian necessary as part of the rudiments of useful and practical knowledge?

A. 2.—Yes, because without some knowledge of Persian, the knowledge of Urdu, which I have maintained under present circumstances to be the best medium of instruction, is never complete.

Q. 3.—Do I then understand that two foreign languages, Urdu and Persian, are necessary for the primary education of the masses in the Panjáb?

A. 3.—I do not consider Urdu a foreign language. My advocacy of Urdu, as a language spoken in the country, though not the mother-tongue of the people, is only conditional.

Q. 4.—Does the existing scheme of studies actually supply the children of agriculturists with what is needful and useful for them in the way of education?

A. 4.—Yes.

Q. 5.—Do you consider that the purpose of primary education is to fit the people for work in courts and public offices?

A. 5.—No. It should give practical knowledge, and this kind of knowledge falls within that object.

Q. 6.—In answer 4 you state that in your district there are more indigenous than Government primary schools. May we infer that indigenous schools are more popular than Government primary schools?

A. 6.—No; Government schools are more popular. The children go to the indigenous schools simply because they get religious instruction, and sometimes directly useful instruction, such as book-keeping and practical mental arithmetic.

Q. 7.—Are the members of the district committees drawn mainly from the upper classes?

A. 7.—Yes; they are all picked men from the upper classes.

Q. 8.—Would they then be likely to favour the extension of education among all classes?

A. 8.—No, they would not, if it were left entirely to their own choice.

Q. 9.—Would the people generally be willing to pay double fees for the sort of instruction at present given in Government schools?

A. 9.—Yes, I think so, speaking generally.

Q. 10.—As long as Government undertakes to provide education directly, will not the feeling remain among the people that it is the duty of Government only so to do?

A. 10.—Yes; that feeling exists, and is likely to remain. Still I do not think that on that account Government should withdraw from the direct management of education.

Q. 11.—Who is to be responsible for the choice of teachers of good moral and religious character?

A. 11.—Whoever has the direct control of the school. Up to the present, too little attention has been paid to this point. There is a general impression that some of the teachers, both European and Native, in higher schools, as well as inspecting officers, are defective, both as to morals and belief, and that their conduct in certain cases has been scandalous, and no public notice has been taken. By "scandalous" I mean that they have led immoral lives, and it has been openly talked of in society.

Q. 12.—Have aided schools been hitherto excluded from competing for prizes in athletic sports, &c.?

A. 12.—Yes.

Q. 13.—Have the grant-in-aid rules been widely made known, so as to reach the people at large?

A. 13.—No; not even in a place like Lahore.

Q. 14.—Do Inspectors examine more schools than one at a time for the purpose of promoting scholars?

A. 14.—Not in mission schools, but they do in Government schools.

Q. 15.—Do you think that an Inspector at an examination can form a well-founded judgment as to the fitness of individual boys for promotion?

A. 15.—No.

Q. 16.—Is the rule of giving a grant-in-aid of one-half the expenditure usually observed in the grants-in-aid as actually given?

A. 16.—So far as I am aware that is the general practice.

Q. 17.—On Mrs. Chatterjee's evidence. Is money paid for simple attendance at girls' schools, and by whom?

A. 17.—It is paid in some schools. My knowledge extends only to mission schools.

Mr. Chatterji desired to add, with reference to his Answer No. 17, that he had since learned that the mission of the Church of Scotland would be willing to take over the Government college at Lahore.

By Haji Ghulam Hussan.

Q. 1.—If mission schools were more numerous, do you think they would be popular among ignorant people in rural districts?

A. 1.—Yes; I know by experience that they are popular. Any objection to mission schools is generally raised by English-educated young men. The village people never object to Bible lessons. I do not believe there is any real opposition.

Q. 2.—Can you give instances of middle class district schools in which all, or nearly all, the students receive scholarships?

A. 2.—Yes; in the Hoshiarpur District School I have been assured by the head master that nearly all the pupils receive scholarships.

Q. 3.—Do the educational officers decline to examine boys of aided schools in the books which they there read?

A. 3.—No. What I mean is that in written examinations they do not set questions in the books used in the schools. Moreover, the Inspectors usually notice it with some disapprobation if they find other books used than those in the Director's scheme. Unless the Director's prescribed books be used, we generally fare ill in the examinations, and thus the scheme is practically compulsory.

By Mr. C. Pearson.

Q. 1.—Can you explain the particular effects you would expect from teaching an agricultural primer in primary schools?

A. 1.—Yes. The student would have opportunities of comparing what he learns in his primer with what goes on in the fields, and would be able to improve the process. Besides, he will think more intelligently about his business.

Q. 2.—What is the nature of the *chaukidári* tax to which you allude?

A. 2.—The *chaukidári* tax is levied by the *lambardárs* from all householders for the payment of the village watchman.

Q. 3.—Is the license tax regarded as a substitute for the various systems of direct taxation formerly levied in the Panjáb?

A. 3.—I am not sure. At all events the people would see no injustice in paying a house tax equivalent to the cess paid by agriculturists.

Q. 4.—Do you prefer a house tax to a slight increase upon the license tax?

A. 4.—Yes, because the license tax falls only on trades.

Q. 5.—Are you aware that a house tax was so highly unpopular in the Panjáb thirty years ago that the Board of Administration refrained from levying it?

A. 5.—No, it is not within my knowledge.

Evidence of MRS. MARY CHATTERJEE (*Panjáb*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been connected with female education more or less for the last 20 years—1 year in Ludhiana, 1 in Dehra Dún, 4 years in Jalandhar, and 14 years in Hoshiarpur.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is some indigenous instruction for females in the Panjáb. It exists more among Síkhs and Muhammadans than among Hindus. It is entirely of a religious character, consisting generally of a few lessons on the Kurán and the Granth, and the daily prayers. Some few educated Panjábis have commenced to teach their wives and daughters to read and write Urdu and Persian. But the number of such is very small. Out of a population of 900,000 in the Hoshiarpur District, only 166 females were returned last year as capable of reading and writing, 66 out of this number being girls from the mission school.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—I am not aware of any girls' schools having been established by the Educational Department as such. The schools returned as "Government Schools" in the Directors' Report are all, I believe, under District and Municipal Committees, and have been established through the exertions of the Deputy Commissioners of the districts. District officers have invariably attempted to introduce female education in the districts under their charge. In some places these attempts have been met with partial success. In others there have been repeated failures for want of interest and co-operation from the leaders of Native society. There are 150 such schools in the Panjáb, most of them being situated in the Jalandhar, Siálkot, and Ludhiána Districts. These schools teach up to the upper primary school standard. The instruction given in them is the same in character as in boys' primary schools. I do not think it is suited to girls' schools. There ought to be less arithmetic and no mensuration in the course at the present stage of progress. The education imparted in these schools ought to be such as will simply enable the girls to read, write, and cast up accounts correctly. I would suggest another improvement, if it does not already exist in these schools. It is the introduction of needle-work, such as *phulkári* (silk embroidery), lace-making, knitting, &c. This, besides improving the taste of the girls and civilising them, will make the schools more popular and attractive. In female education we ought always to remember that girls cannot stay long in school on account of early marriage, and we must turn to best use the short time that we can have them.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—By mixed schools, I understand schools in which boys and girls are taugh together. Such schools are not possible or desirable at the present stage of progress in the Panjáb.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—In the first instance it is always best to utilise the existing agencies. It is best to select a *pundit*, a *bháí*, or a *mulána* from the priestly class of the community for which the school is intended. The man must be of unimpeachable moral character, and possessed of social influence, and enjoying the confidence of the community. He should be, moreover, in full sympathy with the work himself, and, if not experienced in teaching, intelligent and teachable. A school commenced by such a teacher, with constant and intelligent direction, will have the best prospect of success. When the number of girls increases and becomes too large for him to manage alone, he should be supplied with an assistant. A young boy of good character and reputation, who has studied up to the Entrance standard, may be employed for this purpose. He would be useful in teaching general knowledge and arithmetic. Pupil-teachers may be also made use of by the payment of small sums of money. This will train the upper class girls to teach, and also prove to them the practical value of learning. I have found this system successful in Hoshiarpur. I must say, however, that I propose its adoption only temporarily, as long as trained female teachers are not available. As soon as these can be found, their services should be enlisted. The pandit, however, should still be continued to keep the children together, and to secure the confidence of the parents. The day for trained teachers, however, seems to be far off. The Normal schools for mistresses are not meeting with that success which was anticipated of them. Women of good social position do not care to be trained as teachers, and those who have been trained, have in most cases been found unwilling to leave their own homes and go out holding appointments; and the few that I have seen going out have been generally found wanting in strength of character. In my opinion, Normal schools for mistresses will only be successful when female education has so far advanced as to be appreciated and sought for by the community. In the meantime something could be done by training Native Christian girls of position and good education for the work of teachers and Inspectresses towards supplying this want.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants-in-aid to girls' schools are not larger in this province than those given to schools for boys, being in both cases half the amount of actual expenditure. They have been always given, however, very readily and on less onerous terms to the former. The rules for the exaction of fees have been dispensed with in the case of girls' schools, as well as, in some cases, inspection by Government officers. The latter exemption, however, has been found to work injuriously, and schools formerly closed are, one

after another, being thrown open to Government inspection.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European and American ladies have taken, and are still taking, a most extensive and important share in the female education of this province. Most of the schools returned as "Government Schools" in the Directors' Report owe their prosperity, and in some cases their origin, to the active interest taken in them by English ladies—the wives of Government officers. There are, besides, working in the Panjáb more than twelve Missionary and benevolent societies, six of these being solely intended for female education and *zanána* work. All these societies have girls' schools and *zanána* classes under them. The exact nature and extent of the work done in these, will be described by some of the ladies directly engaged in them. I would only remark that, besides teaching the children to read and write and also to do needle-work, these ladies are exerting a most wholesome, moral, and civilising influence on their minds, the beneficial effects of which must show themselves in the rising generation of women.

One way of increasing the interest of European ladies—the wives of Government officers—in this work, appears to me, would be to give them all sorts of information about it, to bring them in constant contact with it, and to show them the importance and usefulness of their visits to the schools. This could, however, be done most successfully if the ladies would learn the vernacular of the country, so as to be able to follow the girls in their reading, and the school-house be situated in an easily accessible place, and be airy and decently furnished.

Besides what has been said under the above questions, I would here make a few general observations. Female education is yet in its first stage in the Panjáb. The people do not care for it: even the intelligent portion of the community look upon it with indifference and suspicion. The present prejudices and misapprehensions will only disappear with the progress of English education in the male part of the community. Until this has taken place generally, we shall in vain look for appreciation of, and longing for, the education of their wives and daughters. In the meantime, efforts must be made to familiarise the people to the idea, and demonstrate to them the utility, of female education. This must be done from outside. The great key to the success in this undertaking is close and intelligent supervision. Wherever there has been any success, it has been through this means. Separate schools must be established for Hindus and Muhammadans, the former being taught through the medium of Hindi and Gurmukhi, and the latter through Urdu. In large towns girls of the respectable classes should be brought to the school in conveyances. In small places they might walk to the school under the charge of a trustworthy man or woman. No money should be paid for simple attendance. When once begun it is difficult to stop this practice. But prizes might be given periodically to reward industry, attendance, and good conduct. Books, writing and working materials, might be supplied in the first instance gratuitously. The schools must be open to inspection if aided by Government.

Zanána classes are necessary for Muhammadans of the upper class. This must be left to private efforts and to the labours of benevolent societies started for the purpose. Government aid is not desirable to any work that cannot be inspected by its officers. All efforts to train female teachers and inspectresses, should be largely encouraged by Government; and, generally, Government grant-in-aid to female education should be larger than for the education of boys.

Hoshsiarpur; 3rd June 1882.

Evidence of W. COLDSTREAM, Esq., B.A. (*Simla*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—During my 18 years' residence in the Panjáb, I have all along taken more or less interest in educational matters, and for seven or eight years have, as Deputy Commissioner, supervised the primary and middle school education of my district.

Personal service of witness.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There is a pretty widely spread desire for education among the people generally, based principally upon the hope that it will lead to Government service or a situation in the railway.

Desire of the people for instruction.

I have never seen sweepers, nor I think *chamárs*, in any Government school; but I have never had any complaints that they were excluded.

The attitude of the influential classes towards the extension of elementary knowledge to every class of society is simple indifference.

Attitude of the influential classes towards primary instruction.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system

been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are common enough in the province. They are of three kinds, principally, I should say, in the parts with which I am best acquainted:—

Indigenous schools.

(1) Muhammadan schools, kept generally in or near a mosque, where the boys learn little else than to *read*—not generally to *understand*—the Kurán.

(2) Hindi or Sanskrit schools, attended by Bráhman boys, who learn there the texts useful in religious services; or by Hindu boys generally for the sake of religious or *quasi*-religious instruction.

(3) Hindu shop-keepers' schools, where boys are taught the characters in use among the mercantile class, and the multiplication table and accounts.

The fees taken in these indigenous schools are very small, and are paid, I believe, frequently in kind.

The qualifications of the masters are generally most inferior. No arrangements have been made for training or providing masters for them.

I think it would be quite possible to extend the grant-in-aid system to indigenous schools. These schools have in the Panjáb secured very few if any grants.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government cannot at present depend on private efforts for the supply of vernacular education either in country or town.

Government cannot depend on private efforts.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in *rural* districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think funds assigned for primary education in rural districts can be advantageously administered by district committees and local boards when the district officer or other intelligent and responsible official is President. But district committees as at present constituted in the Panjáb cannot *unaided* exercise effective supervision over the schools, because they have not always a trained departmental or professional educational officer. The District Inspector is not always fully qualified to supervise, and is always the better for the stimulus of inspection by the higher inspecting officers of the Educational Department.

Administration by district Committee of funds assigned for primary education.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position.

Ans. 9.—There is no doubt but that there is at present in the Panjáb a great difficulty in getting properly qualified and trained teachers for primary schools. I have felt the difficulty for years. District officers have been obliged to take such men as they could get, and a large proportion have been inefficient. The truth is, that the necessity of a professional training for teachers, not so very long ago recognised at home, has not perhaps been fully recognised in India till of late years. The teachers have been sent up to the Normal school in Lahore, but the examination there was of a *pass* kind, and although much had not been learned even after a two or three years' course, the teacher on return to his district was no doubt, in general, better than men who had not been at a Normal school at all, and so was kept on.

Provision of teachers for primary schools.

I consider this question of the supply of properly trained teachers a vital one. The inefficiency of our village teachers, too often lazy men, who have learned a little Persian and Urdu at the village mosque with no other qualifications for the post of village schoolmaster, or men who, having learned to read and write, wanted ability and energy to push their way in the world, and were content to rest in the sinecure of a village schoolmastership, has been a drawback to progress and a serious defect in our system of primary education. Great efforts have been recently made to remedy this by the establishment of a training school at Lahore, which, I am sure, will do the greatest good in the province.

I have recently recommended that a large number of village schoolmasters in Hoshiarpur District be allowed to act as village postmasters; this gives them a substantial addition to their salaries, and so improves their position. The schoolmaster is generally a very useful man in the village, and, if a good man, takes a high position in the village society.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I think the introduction of teaching in the simplest facts of physiology and natural science relating to the growth of animals and plants is very highly desirable. I think it would be acceptable to the rural community and would tend to increase knowledge and stimulate thought on agricultural subjects—a matter of the highest importance to the people and to Government. I do not think the importance of this end can be overrated in connection with schemes for improving and developing primary and middle school vernacular education.

Recommendations as to subjects which might be taught with acceptance to the people.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of the Panjáb (Urdu) is sufficiently near the dialects or patois of the Panjábi in its various developments) to be understood by the majority in its simplest form. The Panjábi dialects differ

Vernacular taught in the Panjáb schools.

from pure Urdu much in the same manner and degree as broad Scotch does from English.

I should certainly not advocate the introduction of Panjábi as a general medium of instruction. I think Sir Charles Aitchison's late reply to the Srí Singh Sabhá deputation met the case, when he said that he was afraid that if Panjábi were introduced into the schools, the next generation would not thank them for advocating the measure.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I think the question of fees requires strict supervision by the district officer. I found in the district of Hoshiarpur that in one of the largest and best of the middle schools no higher fee had been charged for years than one anna per month. It is of great importance that non-agriculturists be made to pay fairly for education, and in the classes of the middle schools scholars will pay from 4 to 8 annas per mensem. When higher fees are introduced in a school, the attendance falls off for a year or so, but will, I think, generally be found to recover itself in great measure.

Fees in primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I think it quite possible to increase the number of primary schools by giving small grants-in-aid under proper restrictions and supervisions to indigenous schools.

The gradual improvement and the efficiency of primary, as well as other, schools mostly depends on the supply of efficient teachers as above said.

Improvement in primary schools.

For years to come it will be necessary to have a certain number of Government primary schools. These will be, or should be, managed as examples to all neighbouring indigenous schools, and the standard of teaching in them being kept up by the supply of good masters, they will in this respect influence favourably the indigenous schools.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I think it would tend greatly to the rapid spread of education in the Panjáb if Government were to declare in favour of a policy by aiding indigenous or private schools from district Funds.

Grants-in-aid.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—I think, as above said, that close supervision is necessary in district primary and middle schools to secure the payment of adequate fees by the non-agricultural classes.

Scales of fees for non-agriculturists requires supervision.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—A good knowledge of English would, I should say in all cases, secure remunerative employment at present.

Field for employment of educated Natives.

As regards vernacular education, I think the supply of educated Natives, such as are turned out from the upper primary schools, is greater than the demand, or, if not so just at this moment, is rapidly becoming so. No doubt the boys who go on to pass the middle school examination still find employment easily enough; but there is, I think, a distinct danger in the fact that the number of boys educated up to the standard of the upper classes in primary schools is too large for the demand existing in the country for this style of education. The danger is that boys, sons of agriculturists, who have been at school up to the age of 14 or 15, do not like to return to the plough, and yet cannot easily find employment. In Hoshiárpur District, for example, I have been able to procure munshis or record carriers for the district office for 10, 6, and even temporarily for 5 and 4 per mensem. Of course, these were men of social standing or ability something inferior to those who had passed the middle school examination; still, they were men who could read and write fairly well.

I take this as an indication that there is as yet no great demand in the country for the services of educated men.

Of 83 boys who left primary schools in Hoshiarpur District in 1871, 1872, and 1873, 45 were sons of agriculturists; of these 45, 16 only adhered to agriculture; 37 boys obtained Government appointments; 23 of these appointments were under 10 per mensem, and 14 of these appointments of value from ₹10 to 20 per mensem.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Special Normal schools are undoubtedly needed, and the pupils to be trained by them should be carefully selected. I think it is often overlooked that many men never *will* make good teachers from stupidity, want of the gifts of expression and sympathy, and other causes. These men should be detected and weeded out before the end of the first year at the Normal schools.

Necessity for Normal schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I think the system of school inspection pursued in the Panjáb is very efficient. Every school in the district is visited by the District Inspector once in each quarter, and either the Inspector of the Circle or the Assistant Inspector examines most of the schools in the cold weather.

Panjáb system of school inspection.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I do not think it is possible to secure really efficient voluntary agency for inspection and examination.

Voluntary agency for inspection not procurable.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I think the State should confine itself, as far as possible, to the functions of—

Functions to be discharged by the State in a complete scheme of education.

(1) supplying grants-in-aid;
(2) inspection and examination;
(3) training of teachers.

I think it should aim at having in each district in the Panjáb—supported, if possible, from private sources, but if this is not possible by Government—one really good school teaching up to the standard of the middle school examination in English and vernacular; and in some districts now, and hereafter in all districts, one really good school teaching up to the standard of the Entrance class of the University; that a few vernacular high schools should be meanwhile maintained; that private schools teaching up to the middle school and Entrance standards should be encouraged; and that Government schools should be withdrawn wherever the teaching in such private schools was acceptable to all classes or to a very large majority of the community, and at the same time efficient; or, wherever the number of such schools supplied efficiently the wants of all sections and classes of the community, that the wider diffusion of the funds levied from the people for the purposes of education should be aimed at by encouraging for elementary education the growth of indigenous schools, helped by grants-in-aid; and that as private schools increased in numbers and efficiency, schools wholly supported by Government should be gradually reduced in numbers. I would be inclined to diffuse education of the most elementary kind widely among the villages rather than keep up a smaller number of upper primary schools from Government funds. My reasons are, firstly, that this plan would be more equitable; for all villages pay an educational cess; and secondly, I think the villages are as yet prepared for only a very low standard of education, and that it is undesirable, if not dangerous, to go too fast. I think it is of importance that some relation should be maintained or exist between the material and intellectual progress of the country. The spread of knowledge and the development of the country should, and naturally will, go hand in hand. It is inexpedient to force education too much. The material development of the country seems of equal importance. I would therefore, as far as State action is concerned, incline rather to a system with a widely diffused knowledge of the most elementary kind, giving all subjects of the State, as it were, an opportunity of raising themselves, and at the same time laying a broad foundation for the expansion of education hereafter, than to the maintenance of a few schools in which the *higher* branches of primary education were taught. Such a system would be a great innovation; and it is, of course, difficult to say without experience how far it would be an improvement; but I think it might be tried in some districts.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—There is no question but that the withdrawal of direct management and support by Government could not be effected except very gradually, without injuriously affecting education. I do not think that at present local exertions and combinations could be relied on to fill the gap which would be created. Whether local exertions would, say even within a period of ten years, *fully* supply the place now taken by Government is, I think, doubtful.

Effect of withdrawal by Government from direct management.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I think religious instruction an essential part of the education of the young.

Instruction in duty and morality.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—I think the encouragement of physical training is a very important branch of education. It has been attended to, to a considerable extent, by the Education Department in the Panjáb; but I do not think it has been sufficiently encouraged by district officers. I think a training master, who might be a young man from the Native Army, or a youth who had distinguished himself at one of the larger schools or colleges principally in athletics, might be entertained in each district, for the purpose of teaching the boys of the schools in the district gymnastics, cricket, &c. The larger schools in the Panjáb contain a considerable number of good cricketers, but gymnastics and cricket have not yet been taken up with much energy in the district schools other than those at head-quarters.

Physical training.

One reason that physical training in schools does not progress faster is that the idea is, generally speaking, one foreign to the country; and hitherto physical training has not, I believe, formed any part of the curriculum of the Government Normal schools (though I am not quite sure of this). I would recommend that in Normal schools special attention be devoted to it. It has, I believe, been duly encouraged in the Training Institution of the Christian Vernacular Education Society at Amritsar—an institution from which I have sometimes been supplied with masters for employment in district primary schools.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—I think the grants to girls' schools *are* given on less onerous terms than to boys' schools; and rightly so.

Grants to girls' schools.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Very few European ladies other than ladies who devote themselves wholly to zenána or Missionary teaching have thrown themselves with zeal into the

Share taken by European ladies to the promotion of female education.

cause of female education, or with marked success. Mrs. Steel's work at Ferozpore I would mention as a signal exception.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—On the subject I have a general impression that Government pays too large a share of the expense of education in the case of the higher schools and colleges. I think that now the upper classes of the Native community would pay well for the education of their boys.

Share of expenses in the higher education borne by Government.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I think it is very important that some of the officers and employés of the Education Department who are to have the inspection and direction of schools should be trained in England in the art of teaching and school management. This is not difficult, as the subject is now taught at some of the Universities; for instance, in Scotland at the Universities of Edinburgh and St. Andrews.

Officers and employés of the Department who inspect and manage schools should have practical training in England.

I believe the Panjáb Education Department has to some extent recognised the great importance of professional training for its officers: doubtless its importance can hardly be overrated.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The system of monitors is decidedly useful in village schools; and often, while benefiting the older pupils selected as monitors, considerably cheapens the teaching agency in a school.

Monitor system.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—I cannot say there is any tendency on the part of the Education Department to raise primary into secondary schools. I think the leading men of a large village, who have generally intelligence and ambition above the average, and often take an interest in the village school, are often naturally anxious to push on their school, and for their own good name and the honour of their little town have it raised to the dignity of a middle school. This is a tendency which requires to be watched. There may, or may not, be material for the classes of a middle school. The middle school costs more than the primary one, and it is, of course, unwise to enlarge the expenditure when there is no real need. On the other hand, if the expenditure is not increased, and it be attempted to work the middle school with the primary school staff, or a very small addition to it, the primary education of the school, which is its *raison d'être* and its far most important work, is sure to suffer.

Tendency to raise primary into secondary (middle) schools.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—In ordinary circumstances, the grant-in-aid should be half the gross expenditure.

Proportion of grant-in-aid to gross expenditure.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In village schools I should say one teacher to every 30 boys; but I think the number might be increased to 50 or 60 by the use of monitors.

Number of pupils to be allotted per teacher.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No; I do not think so.

Religious neutrality.

Ques. 62.—Is it desirable that promotions from class to class should depend at any stage of school education on the results of public examination extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think for village schools the most practical test for class promotion is the annual examination by the inspecting officers, aided by the District Inspector, who has been familiar with the class work throughout the year; a system of examination extending over the whole province would be applied with difficulty to primary schools.

Promotions from class to class.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I am of opinion that for some years to come it will be highly desirable in the interests of education that professors employed for most branches in colleges educating up to the B.A. standard should be Europeans.

Professors in colleges should be Europeans.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I do not think that any class of the native population of the province should receive exceptional treatment in the matter of English education at the hands of Government. It would doubtless be acceptable to Muhammadans that their religion should be taught in the schools to which they send their sons. I think that the want of religious training in the schools may possibly have prevented Muhammadans, especially those of the wealthier class, from availing themselves so freely of the advantages of Government school education as they otherwise might have done. To meet these views they have only to establish schools of their own which Government, *qua* the secular education therein given, should support by grants-in-aid.

Exceptional treatment of any class not necessary.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population

objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I think this is a question which can only be decided in view of the actual circumstances of the individual case. If conscientious scruples as to sending their children to the alternative institution were entertained by a very few, then it would be often undesirable, or might be even absurd, to keep up the Government school: it being always assumed that Government was ready to provide a grant-in-aid, *qua* primary and secular instruction, for every creed and nationality.

Withdrawal of Government institution in favour of private one.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—No; I do not think the conditions on which grants are given by Government in the Panjáb are more onerous and complicated than necessary.

Conditions of grants-in-aid.

In conclusion, I venture to express my sense of the importance of the following matters in connection with the management of district schools:—what I would submit in connection with each will be found in the annexed "*Extracts from Deputy Commissioner's Educational Order Book, Hoshiarpur District*" (Appendix):—

Additional remarks.

I.—The necessity for attending to discipline, cleanliness, and neatness in district primary schools.

II.—For attention to furniture and teaching apparatus.

III.—The supply of clear, well printed maps.

IV.—Systematising of reports by District Inspector entered quarterly in the Log Book.

Simla; July 1882.

Cross-examination of Mr. Cold Stream.

By the Rev. W. R. Blackett.

Q. 1.—In answer 4 of your evidence-in-chief, you think it would be quite possible to extend the grant-in-aid system to indigenous schools. Do you mean under the existing rules, or with some modifications?

A. 1.—As far as I am aware, district funds have not been, as a practice, applied to the aid of indigenous schools. I do not know what the rules are.

Q. 2.—In answer 25 you point out indications that there is not sufficient demand in the country to absorb the kind of educated men turned out by the upper classes in the primary schools. Do you think that the proper object of primary education is fulfilled by producing educated men of this kind? Or does the present system tend to permeate the masses with education to a more modest standard?

A. 2.—I think my answer to that is contained in my answer 36.

Q. 3.—With regard to your answer 40, have you found masters from the Christian Vernacular Education Society's Training Institution at Amritsar as well taught and trained as those from the Government Normal School?

A. 3.—I think I have had three or four masters from Mr. Rodgers. My impression is that they were carefully trained. One is doing well; another did not do well.

My impression is that the result of the Government Normal School training is not that a number of well-trained teachers is turned out.

Q. 4.—With reference to your answer 46, do you think that the interest of ladies in female education could be stimulated by their being definitely asked to inspect or superintend girls' schools, or in any other way invested with responsibility in the matter?

A. 4.—Yes. And if Government were to recognise such efforts, it would stimulate this still more, supposing that Government do wish to stimulate such efforts.

Q. 5.—With reference to your answer 62, do you think that it is desirable or fair that promotion from class to class should be wholly taken out of the hands of the schoolmasters and placed in the hands of Inspectors, judging by the results of annual examinations?

A. 5.—I do not think that primary school masters are quite to be trusted as a body in this matter. I think in the middle and higher schools the masters might be trusted.

By Haji Ghulam Hassan.

Q. 1.—Will you please state, as Deputy Commissioner, how many times in a year on an average had you opportunities of inspecting the village schools of your district?

A. 1.—I inspect generally 15, 20, or more, out of 80 primary schools in the district.

Q. 2.—Will you please mention your reasons for not adopting Panjábi as a medium of instruction?

A. 2.—Urdu is a growing and spreading language, and I think it desirable that the province should have one general language.

Q. 3.—Don't you think that a sort of cess from non-agriculturists would be preferable to raising the schooling-fees?

A. 3.—No. I think I would rather raise the schooling fees.

Q. 4.—Will you please mention what religion you mean? Whether all the religions now prevalent in the Panjáb. Do you think that such a measure would not be opposed to the principle of religious neutrality maintained by the Government?

A. 4.—I think any religion is better than no religion. I do not think Government ought to teach any religion. And in the teaching of religion in aided schools, Government should see that nothing is taught that is contrary to the universal morality.

By Mr. C. Pearson.

Q. 1.—You say that the present system of school inspection is efficient. What do you think of the plan of collecting three or four schools at a centre for examination by the Inspector of the circle, or his Assistant?

A. 1.—I think the plan of collecting three or four schools at a centre for examination by the Inspector saves time for more efficient inspection. But the distance of any school from the centre should not be more than 5 or 6 miles. My

impression is that the school children sometimes come further.

Q. 2.—With reference to your answer No. 3 to Haji Ghulam Hassan, you recommended that fees should be raised for non-agriculturists rather than that a rate should be levied. Is there any danger that fees might practically become a charge on the teachers' salaries if they were raised above what has been customary?

A. 2.—Teachers will be found every now and then probably to pay the fees of a poor boy. I don't think this consideration should have any practical weight in determining the system.

Q. 3.—Would you recommend that fees in village schools should be taken by the teachers as part of their salaries rather than that they should be remitted to the treasury, as at present?

A. 3.—I think the system well worth a trial.

By THE PRESIDENT.

Q. 1.—Do I understand that the District Inspector is the practical inspecting agency for primary schools, and that he is under the Deputy Commisioner?

As. 1.—Yes.

Q. 2.—Does he take his orders from the Deputy Commissioner or from the Education Department?

A. 2.—In the management of the primary and middle schools, such as the appointment, promotion, and dismissal of the teachers, he is under the Deputy Commissioner. In matters of discipline and detail, such as holidays, punishments, fees, furniture, hours of attendance, and the whole internal economy of the school, he also takes his orders from the Deputy Commissioner. But he is careful to observe the general rules of the Education Department, or any general circulars on these points which it may issue.

Q. 3.—Do you understand that primary instruction in the Panjáb is practically managed by the Deputy Commissioners, and not by the Education Department?

A. 3.—The lines are laid down, and the general rules are prescribed by the Education Department. But the management and the working out are in the hands of the Deputy Commissioner.

Q. 4.—As a matter of fact, is promotion of pupils from class to class in the primary schools of the Panjáb made by the Inspectors who judge by annual examination?

A. 4.—It is, I think, in primary schools practically in the hands of the Inspector, who, I should say, has power at any time to promote a boy. It is my impression that the promotions are made after the annual visit of the higher inspecting officer. He examines the school, and I believe sometimes records in his inspection marks his opinion that so many boys are fit for promotion. But I do not know that he always does so. As Deputy Commissioner, I have not attended much to the question of promotion from class to class; and I am not sure how far the District Inspector looks to the higher Inspector in this respect.

APPENDIX.

Extracts from Deputy Commissioner's Educational Order Book, Hoshiarpur District, No. II.

Now that Ishar Das has become District Inspector, I wish to draw his attention to a few points connected with the advancement of education and improvement of the schools:—

I.—*Female Education.*—Little has been done in this district in this direction, except in the girls' school at Hoshiarpur maintained by the American Presbyterian Mission. If District Inspector sees any good opening, advantage should be taken of it.

II.—*Physical training* has not been aimed at as yet in the primary and middle schools. The Director draws attention to this—it is very important. I hope the specimen parallel bars, of which I have given District Inspector a plan, will soon be ready. I should like to see a set introduced into every school; also cricket should be fostered where the boys are older, and where there is near the school a space to play in. The expense of bats and balls can be borne by the District Funds up to a certain amount.

III.—*Teaching in Agriculture.*—I am very anxious to see the course of all primary and middle schools comprise a series of lessons in agriculture and its principles. Whenever there is an opportunity for giving lessons on the growth of plants, the use of manures, the outlines of the chemistry of agriculture, I should like to see such lessons introduced.

IV.—*Discipline, neatness, and cleanliness.*—I hope Ishar Das will instil a great regard for these into the minds of all teachers and pupils. I consider the subject very important—when discipline is lax, even a good teacher loses much of his value and power. The boys should be taught to be quiet and respectful in demeanour, and to yield their masters implicit obedience. District Inspector should enquire about this, and see that masters enforce discipline. Unruly boys should be warned, and if they persist in unruliness, should be punished or even expelled.

The boys should be taught to—

(*a*) Come to school in clean clothes.
(*b*) Maintain cleanly habits in school.
(*c*) Keep their books clean and neat.
(*d*) Sit or stand in exact order.
(*e*) Classes when moved about the school-room should be moved in order and in regular lines, without noise or confusion.

V.—*Furniture and Teaching Apparatus.*—This is a matter which sadly wants attention. Every school should have one decent chair—schools in towns, or middle schools, should have more than one, and should be provided with a small table. Chairs of a folding pattern would perhaps be most useful, as when not used they can be folded up and occupy little space. There are in my office good patterns of folding chairs. They are probably less apt to get broken than others. For tables also I think folding patterns are the best, as they can be put away when not wanted.

Blackboards should be supplied wherever they would be useful.

Maps should always be neatly hung. District Inspector should see that maps are mounted *neatly* on cloth and rollers with rings to hang them up by. District Inspector will please make arrangements about this, and make up some maps as *patterns* in the matter of mounting. There is one daftry, or other hand, in the settlement office who can mount maps very neatly on cloth and rollers, and I should like District Inspector to see if his services can be secured, when necessary; some *specimens* should be made up at once.

The walls, door frames, maps, floor-cloths, mats, &c., in a school are very apt to get dirty from being smeared by the dirty fingers of boys, or with inkstains. District Inspector will please warn masters about this. Boys who commit such nuisances should be punished, and any teacher who is lax in this respect should be reported. Masters must insist on the school, and all belonging to it, being kept clean and tidy.

Mats for boys to sit on.—When new ones are required they should be made up of munj matting, which is now made at Hoshiarpur and costs 6 annas a square yard. It should be made in lengths according to size and shape of school-room, and 4 *feet wide*.

Sun-dials.—I should like to see every school provided with a sun-dial to keep the time by; there is a good one in my compound, which might be taken as a specimen.

All these articles of furniture and improvements cannot be provided or carried out at once; but District Inspector should aim gradually at introducing them. I will be happy to see specimens of articles mentioned for approval.

No. III.—MAPS.

There are numbers of useless and worn-out maps accumulated in the schools. District Inspector will please have these called in; their wooden rollers can be kept for future use, and the torn and disfigured maps should be sold as waste paper. Each school should have a clean map of the district furnished to it. District Inspector might enquire at settlement office whether any clear vernacular maps of the district are available.

There is a great difference in the maps supplied from Lahore; a very few are clear and distinct, but a great many are so full of strokes and names that they are almost unintelligible. I wish District Inspector to take particular care that no maps but those of which the writing and the natural features are very distinct are supplied to the schools of this district. The maps published by *Betts* (London), coloured and varnished, are the very best, and wherever practicable *these* should be supplied.

No. IV.

INSPECTOR'S REPORTS IN SCHOOL INSPECTION BOOKS.

I will be obliged by District Inspector's writing the reports of his periodical inspections in the inspection books in English on one side of the page, and a vernacular translation on the other. When the master understands English, no translation is necessary. When District Inspector has little time, he can explain his remarks to teachers and note in English that he has done so.

The District Inspector's remarks should be written in an orderly manner, and I would like the subjects which call for remark to be taken up in the serial order shown below :—

1. Date of inspection.
2. Attendance in classes.
3. Results of examination of each class.
   V.
   IV.
   III.
   II.
   I.
4. Discipline.
5. Cleanliness of scholars.
6. Neatness and order in school-house.
7. Condition of maps, books, and furniture.
8. Condition of school-house, as to repairs of compound, and of garden (if there is one).
9. General remarks.

Headings for Inspection Reports. These headings should be written down the margin of the page and the remarks put opposite them.

It is not intended that remarks must be made on each subject at each inspection: remarks on 1st, 2nd, and 3rd subjects will always be necessary, and on the other subjects remarks should be made in each school from time to time; and the subjects, even if remarks are not written, should always engage the District Inspector's attention.

When District Inspector considers that any matter contained in an inspection report should be immediately reported, the inspection book, or a copy thereof, can be forwarded to the Deputy Commissioner.

W. COLD STREAM.

Hoshiarpur; 17th February 1882.

Evidence of MISS MARY R. BOYD, *Zenána Missionary, S.P.G. Mission, Delhi.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been a zanána Missionary and connected with Native female education for the past 15½ years.

I commenced work in 1867 as an agent of the Normal School Society, with whom I entered on a two years' engagement. The whole of 1867 I was engaged in Calcutta, teaching Bengali in Bengali zanánas, but early next year I was sent to Amritsar to take charge of the Native girls' orphanage, now under Mrs. Reuther. Having completed my term with the Normal School Society in December 1868, I left Amritsar in January 1869, to join the S. P. G. mission in Delhi, and I have continued an agent of this mission ever since.

My work during the last 13 years has chiefly been the superintendence of the female Muhammadan schools opened by the late Mrs. Winter, consisting of one Normal and four branch schools.

I have also taught in Hindu and Muhammadan zanánas.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction? In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 2.—I do not think the system of primary education for girls has been placed on a sound basis, for the attendance of the pupils is entirely due to the payment of scholarships, which, if discontinued, would result in the closing of most of our schools, as they are mainly filled with women and girls of the lower and poorer classes, who are induced to attend on account of the scholarship, which though small is *sure*, and *more* than they could earn by taking in work at home.

The wives and daughters of the influential classes are, through the force of social prejudices, practically excluded from attending our schools, so that zanána visiting is the *only* way by which we can offer them education, and in the majority of instances it has to be given *gratis*, for female education is not generally appreciated, and if fees were insisted on, there would be very few houses opened to us. The instruction given in the zanána is of a very elementary nature, owing to the shortness and infrequency of our visits, and the many interruptions caused by the domestic manners and customs of the Natives. In consequence of these disadvantages, the progress made is slow, and the zanána pupil seldom gets beyond the lower primary standard. Of course there are exceptions where girls of ability have been ambitious to get on, and have called in the aid of father or brother to supplement the work of their teacher.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 32 & 33.—Our female schools in Delhi, both Hindu and Mussalman, are examined yearly by the Inspector; but no system for the inspection of work done in zanánas has yet been set on foot. I think it would be a good plan for the Inspector to nominate a zanána Missionary of some experience, belonging to one mission, to examine zanána pupils taught by agents of another mission, and

vice versâ: reports of these examinations to be sent direct to him.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I know of no indigenous schools for the instruction of girls in *secular* knowledge, but in my visits to zanánas I have within the last year come across a mixed school for little Muhammadan boys and girls, who are taught portions of the Kurán in Arabic by a young widow of the Wahábi sect (an aunt of one of my pupils). She has made the pilgrimage to Mecca, and now spends her time in this voluntary work. I have been told since that there are many more schools of this kind where rich *begams* (under the belief of its being a meritorious work) give gratuitous instruction in the Kurán to poor Mubammadan children. Well-to-do families pay a small sum to have their girls taught the Kurán at home by an *ustani* or an old *maulvi*. In like manner Hindu families get their daughters taught the Ramayana by an old *pandit* or *panditáni*.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The question as to the best method of providing teachers for girls is a difficult one to answer. I have had charge of the Muhammadan Normal School since 1869, and have always had a great difficulty in keeping up the numbers. My plan has been to draft in the best girls from the branch schools, but I have proved from experience that this is most unsatisfactory, for just when they are most promising, they leave to be married, and it generally happens that their husbands object to their attending school or taking employment out of Delhi. Young married women, as a rule, will not offer themselves for training, and the few who do come are so irregular in their attendance, that I am glad to get rid of them. The most steady and persevering are the elderly women, whom we are sometimes obliged to admit, to keep up the numbers, but they are too old to make much progress, and are only useful as assistant teachers.

The only plan which suggests itself to me for getting an efficient staff of Native teachers, is the training of Native Christian girls,—first, because they do not keep pardah; second, we have a greater hold on them, and they fall more easily into the European method of teaching; and third, they do not object to accept situations after marriage or to go to out-stations.

Cross-examination of Miss Boyd.

By the Rev. W. R. Blacket.

Q. 1.—Are scholarships given in *all* your schools?

A. 1.—One little school, lately opened, has no pice. The children even pay for their own books. In the out-stations we pay no pice.

By Mr. Pearson.

Q. 1.—Do you think that a report in detail by the ladies of the mission upon the progress in zanána classes would suffice instead of the visits of an Inspectress?

A. 1.—Yes. But it would be more satisfactory to have the *zanána* classes inspected by a stranger on the part of Government.

Evidence of J. Graham Cordery, Esq., *Commissioner of Peshawar.*

Ques. 1—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I officiated as Director of Instruction in the Panjáb from January 1871 till June 1872, and have worked either as Assistant or Deputy Commissioner, and as Commissioner in many of the districts north of the Sutlej in that province. It is to the Panjáb that my remarks generally apply, though I have also served some years in Berar, and as Secretary to the Resident at Haidarábád, in whose charge Berar lies.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 2, 3, & 4.—I think it better to throw my answer to these questions into a connected form. I have no trustworthy statistics concerning the numbers or character of indigenous schools before me, and in other respects the questions run into each other.

The present scheme of primary instruction in the Panjáb appears to me excellent, while it is regarded either as the first stepping-stone by which a youth can raise himself in life, whether in our employ or in any of the professions which are the growth of our rule, or while it is regarded as the foundation or basis on which a good and liberal education can afterwards be reared by those who will pursue it further. This may seem high praise. But I think it to be thoroughly justified, first, by the actual attainments of the boys who pass through it, which much exceed those in the

parallel schools of other countries; and, secondly, by the rapidity and the general success with which those who proceed further attain great proficiency in mathematics and a thorough and practical mastery of languages. If the aims of a system of primary instruction were limited to these objects, I conceive that, after the recent improvements effected in our text-books, little fault could be found with that in force. The status of the Native District Inspectors, on whom so much depends, was much raised in 1871, but will, of course, be liable to re-consideration from time to time. It would also be better if inspection and examination by the English officers were so arranged as to give more opportunity for unforeseen visits. Other criticisms in detail could easily be advised. But, as I have said, the prescribed course of instruction appears to me (subject to the very serious limitation which I have given of its aim and object) not open to much blame, and successful in its results.

It is obvious, however, that the children of the mass of the population cannot rise in life, nor leave their fathers' trades, nor push their education beyond the age (at most) of twelve years. A scheme, therefore, which affords a sound basis of instruction for lads with opportunities may fail entirely in addressing the masses. And experience renders it impossible for me to deny that this is the case in the Panjáb. The population of the Panjáb is in large proportion agricultural. And if the sons of the few men who are either lambardars or patwaris (village officials) be deducted, the percentage of possible school-goers who go to school, and who are sons of zamindárs, must be quite fractional. This is not due to the absence of schools, but to the uselessness of opening our institutions when they will not be attended. In towns they are more popular, though even there the scheme of studies is found too ambitious for the petty trader, who considers, and perhaps finds, instruction in three points only sufficient for the son who is to tread in his own footsteps. These points are—(1) the basis and maxims of his own religion, (2) the mahájani character, and (3) the multiplication table; and these are supplied to him by the indigenous institution.

The attitude of the influential classes towards our system of *primary* instruction follows from the facts: They could understand a course which included the instruction of children in their parents' religion; they can also understand our schools looked upon as a means of educating our own employés. From no other point of view do they see its object, and, on general grounds, they are averse to what has a levelling tendency.

The causes of this apathy are partly beyond our control, and lie in the poverty of the people, and the total inadequacy of our funds to render education so general as not to unfit a youth to adopt his hereditary occupation. But the most deep-seated roots of our failure lie in the religious difficulty, which confronts the thinker on Indian education at every turn. If, as in the middle ages, the system of education we could offer to the people opened the only gate to an honoured and truly national profession like their church, instead of absolutely closing that outlet of educated agencies amongst them, our schools would be much more thronged than they are. What in other countries has been the principal incentive in the early stages of education, and the principal and most widespread reward to success, *viz.*, the influence and position of an ecclesiastical teacher, is totally lacking to any efforts that we can make. Nor can we in our poorest institutions offer to the parent the inducement that the child will be instructed in the first elements of his own religion. When the power of these drawbacks is considered, my wonder is often that our schools are as well-frequented as they are—not that the objects of their existence are not clear to the people.

It is due to a perception of this difficulty, rather than to any inherent defects in the secular scheme we offer, that attention has been turned towards the possibility of utilising indigenous institutions. These are, especially in the frontier division of the province, very numerous. I have seen no figures that correspond to what my personal observation leads me to believe to be the fact. There is no doubt that their endowment would lead to a great diffusion of the sort of education which they can give. If district committees, for instance, were invested with discretionary power over educational funds, this is the first step which they would take. But the education given by their teachers (though far better than none) is, from our point of view, so poor, and proceeds from the outset on such mistaken principles, that a great alteration in the present rules for grants-in-aid will be necessary to render this measure feasible to any large extent. Some idea of their *modus operandi* may be gathered from an account which I remember giving in my Report for 1870-71 of their system in teaching Persian. In perhaps the majority the *Kurán* is simply learnt by rote. There are no fixed fees, but presents are made to the teachers. I believe that, if promises of Government aid to these schools were made, many of the sons of these mullas would consent to go through a course at our Normal schools; and that, on their return, if the grant were coupled with a liberal distribution of our text-books, a long step would have been taken towards the spread of education amongst the frontier Muhammadans. The position of teacher is hereditary in these cases, and connected with the mosque. Somewhat similar education is given in many Hindu dharamsálas. It has been argued, with considerable plausibility, that this description of school will continue to exist, whether it is aided or not, and that its mere enrolment on a Governmental list is no proof of its being bettered, and is calculated to lower our standard altogether. I do not deny that a good deal of the money may be wasted; but I believe that the chances of the teaching being improved and extended, and the change which would thus be effected in the general attitude of the influential classes would more than compensate for that waste.

It should be mentioned, however, that there are also a few schools of a higher stamp along the frontier, in which Arabic and Persian are, after a somewhat protracted course, acquired thoroughly and well. The teachers in these schools are ordinarily independent men, and would neither seek nor accept aid from us. Hindu Sanskrit schools, on the other hand, would not have this feeling.

It must be thoroughly admitted that the encouragement and fostering of these schools will distinctly and considerably lower our present standard of primary education. The tests must be of a simple nature, and must be generally applied by a Native inspecting agency. But primary education ought not to be of a sort which unfits

or disinclines a lad to take up his hereditary work; and though I am not slow to recognise the merits of what we have done, our present system is, in my opinion, undeniably liable to this reproach.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home education in the south of the province has been generally supplanted by the higher education offered by Government. Amongst the better families in the north it still is in vogue. Where the father or guardian is a man of good character, and accustomed (even though illiterate himself) to bear his part in the public affairs of his district, I think that the home education which he now gives his son produces a type of manly character superior to that which is ordinarily produced by State education. If a youth so educated finds himself under a disadvantage in qualifying for the public service, it is the principle of competitive examination which ought to give way for his admission. But he is quite as competent as others to pass a *test* examination in his work *after* admission.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Not at all, as things are at present. The distinct recognition of religious schools, and their adoption of some portion of our secular system, would in time make a difference.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I have already stated what I think would be the first effect of a transfer of educational funds to district committees. It would be impossible, perhaps even undesirable, totally to prevent jobbery. A veto, sparingly exercised, should be reserved to the district officer on all proceedings.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I think the management and support of the branch primary institutions in a city, or of corresponding aided schools, might be made over to Municipal committees, who should also be the determining agency in the fixing and collection of fees. Even this will involve (if I remember rightly) a large addition to the sums they vote for education, and will, unless supplemented by an increase of fees or a special tax, lead to a reduction of education. But the thriving population of our large towns ought to pay for what they receive. If this principle, however, be pushed to its logical conclusion, and the secondary and higher education in a city be also made a charge to be met by the Municipality, or by the parents of the students, it is certain that, at the present stage of feeling on the subject, sufficient funds for its maintenance will not be forthcoming. And this leads to a grave difficulty in administration, in connection with the continuation of both our school and college staff. From this point of view the proposal to transfer secondary education to Municipalities appears to me to be unfeasible and unpractical.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present system in the selection and appointment of schoolmasters errs in not considering local influence sufficiently. But it is difficult to find qualified men or men willing to qualify in the neighbourhood of every school. It would be worth while, however, to put up with a lower standard of qualification for the sake of social influence. What I have said concerning the adoption of mullas' schools into our system bears on this point. Artificial distinctions conferred by the British Government, if much beyond the natural status belonging to a position, render the recipient ridiculous. I should be glad to see the village schoolmaster also the post-master of his circle. But he would not feel at home in a chair, or in the company of his superiors in committees.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I have no belief in special or technical education as part of a *primary* system. After the mind has been formed on the "three R's," and some further linguistic study, promising pupils might be transferred, upon scholarships or on their own means, to a further class in mensuration and arithmetic at the head quarters of their tahsil.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Punjabi, I presume, would be called the vernacular of the Panjáb. But I do not believe that the substitution of its study for Urdu, or even for Persian, would be popular, or attract a single student to our schools. Provision is already made for instruction in the Devanágri character where it is needed. Instruction in Panjábi would not open the door to further education.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—No. Payment by results implies far too *uniform* a test to be applicable in the Panjáb.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Fees cannot be insisted upon in primary schools. To indigenous teachers they are principally given in kind.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—Answered in reply to questions 2—4.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 15 & 16.—I know of no cases of transfer of Government institutions of the higher order to local bodies. English education at several towns is in the sole charge of mission societies; but, where this is the case, I believe that their school stands alone. I should not call a rival institution into being where none is already in existence. But where, as it Lahore, Amritsar and Delhi, the number of students is very large and sufficient to fill two schools, I think that their existence side by side is preferable to their being merged into one.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I am not aware. But it is probable that some mission societies would be quite willing to extend their operations, if it is deemed desirable to merge Government institutions with theirs.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—It would be impolitic on the part of Government to deem to seek mission aid for the maintenance of any institutions which it might be proposed to abandon. And, apart from this source of supply, I know of no other. If the aid of Native gentlemen could have been expected for any such purpose, it would have been forthcoming for the restoration of the Delhi College.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Government employés of all descriptions, artizans, and men of independent means, are those who principally send their sons to our schools. The mass of agriculturists and traders use them but little. I believe that ₹5 a month is the maximum fee demanded, and for some classes 14 annas is the minimum. Fees are, however, much mitigated by scholarships in the upper classes. But I am not now sufficiently aware of what is taken from sons of really wealthy men to say whether they ought to pay more. It is probable that they would remove their sons if the demand was heavy.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I am not aware.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I believe the competition to be healthy to both institutions, wherever the number of pupils seeking education is sufficient to fill two, as at the three places I have already named. Nor can I see any reason why either (subject to this condition of a sufficient population) should fail in permanence or stability. It is highly important, when the disintegrating effects of our higher education upon the old beliefs of the country is considered, that the freest room should be allowed for play and variety in the thoughts which such a disintegration must give rise to. And the fact that two courses of higher instruction are now open at important centres of civilisation to the more advanced students, is, on this account, as well as on others, an advantage, in my opinion, not to be lightly thrown away.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—As I have said, I do not consider that any injury is done.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The field of employment has hardly widened in proportion to the increase in the number of educated candidates. The lower grades of the Native Bar are becoming crowded; and this will have a tendency to lower the status of that profession in the Panjáb to an even lower point than it now occupies in the estimation of the more respectable portion of the community. It will become more and more difficult every year for a Native highly educated on our present system to obtain what he will consider sufficient remuneration or position. The ecclesiastical profession, the adoption of which has always, at early periods of growth in a nation, followed upon an University career, is closed to him. The administrative and educational appointments in the gift of Government are not only limited in number, but are disposed of under the guidance of many considerations, of which education is only one. My own opinion is that the market will soon be overstocked if this description of employ remains all that the student has to look forward to.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I believe that the main result of a secondary education can only be such a training of the mind as will enable it to have a ready and firm

grasp of what is the subsequent subject of its occupation. I am not sure what is meant by "useful and practical information." A secondary course of instruction in the Panjáb may be either wholly in the vernacular, or may include English. In either case it will be found also to include a knowledge of arithmetic and Euclid reaching an average such as may fairly surprise any competent observer. A thorough knowledge of Persian is also given in this course, and (if I remember rightly) the first elements of either Arabic or Sanskrit are mastered in vernacular high schools. On the English side also, though the language cannot be thoroughly mastered without a further course, yet it is attained sufficiently to be of much practical help to the youth in his coming struggle for a livelihood. So far as the scheme of studies is concerned, I doubt if more could be obtained or aimed at with advantage. At Sir Henry Davies' instance, I introduced at Amritsar some classes in natural science and drawing, but I have had no opportunity of testing their success. As I have already hinted in my reply to question 5, it is in the formation of character, and not in the cultivation of the intellect, that our system falls short. And this depends almost entirely on home influences in the first place, the interaction of one boy upon another in the second place, and the personality of the teachers in the third place. Much of those parts of the English character which are commonly attributed to education is due to the working of these more subtle influences. In mere intellectual attainments and in acquired knowledge, the Indian lad, when he leaves school, is on the average far better equipped than the English lad of the same age.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 27 & 28.—Some fixed standard is necessary both as a criterion and as a guide of work. Provided that the Entrance Examination furnishes a test for purely vernacular, as well as for English, proficiency, I think as much variety is permitted as is compatible with steady progress and any principle of management of numbers. To pass that test is believed to give a candidate a preference in the race for employ: and the market is, perhaps, as I have said before, becoming over-stocked. It seems to me quite possible that, under the pressure of numbers, many of these men, may, on a well organised system of grants-in-aid, be induced to become creators and teachers of denominational schools.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The Punjab University College Senate award their scholarships only to Government colleges and their own institutions. At least that is my recollection of the matter. Most Government scholarships are also given to Government institutions. Without their aid the college at Lahore would not be full enough to justify its staff. Scholarships are given by district committees to take boys up to town schools. The system is only healthy so long as a sufficient demand exists for the services of a boy so pushed on and educated; and unless new openings in life soon present themselves, this condition will soon not be fulfilled.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I have on many occasions advised Municipalities to assist both Muhammadan and Hindu schools on the grant-in-aid principle, and have obtained scholarships for mission schools in that town. It is more than probable that these grants did not long survive my removal from a district unless the same view was adopted by my successor.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The knowledge acquired in the University course is quite sufficient. To men with an innate liking and turn for teaching, no further preparation is needed. The majority would be the better for some short instruction under an experienced teacher of the art. But *special* Normal schools for secondary, as distinct from primary, schools I should deem unnecessary.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I have partly answered this in giving my opinion upon primary instruction. The English Inspector of a circle attempts too much in conducting personally the test-examinations of so many primary schools. To do this he finds it necessary to throw schools into groups, and also to give previous notice of his arrival. He would, as I conceive, be better employed in testing his subordinate District Inspectors' examinations and reports by visitations without notice.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Voluntary inspections of schools by Native gentlemen are occasionally made for the gratification of the English officer. They are never efficient. They would be of much more value, and be better conducted, if an extended scheme of grants-in-aid to religious schools were adopted. These would be more immediately under the patronage and direction of committees, and a feeling of rivalry and of pride in their being found efficient might be generated.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—My views on text-books will be found fully expressed in the report of a committee which met (I think) in 1873, and the proceedings of which I drew up. These were printed by the Panjáb Government. Subsequent committees have sat and have proceeded, on the whole, upon the lines then laid down. The work of revision

and re-writing has not yet been completed; but so far as it has gone, I believe it may fairly be pronounced successful. The standing committee for this purpose is still engaged on it; and when it is finished, I believe the course will compare favourably with any in use. The merits of the new vernacular series have been recognised by its adoption in other Presidencies.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The many limitations by which grants-in-aid to primary schools are fenced round, and the strictness with which the rules are interpreted, undoubtedly check that variety of instruction which would follow, if each large religious section of the community sought out its own teachers, and took the course of study that suited itself.

The general repute and character of the teacher, the number of pupils who attended him, the effect he was exercising on the neighbourhood, and the proportion of his pupils who were able to perform the "three R's," would be the tests substituted for that of compliance with the present regulations. I have already given the arguments, as they present themselves to my mind, for and against such a change. Our text-books would, I believe, in time recommend themselves; but, at the first start, their use would be optional in such schools. But I have said enough on this subject. In other respect I fail to see any foundation for imputations against the department as discouraging natural development.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—The withdrawal of Government to any large extent from its share in the management of schools and colleges would cause a grave administrative difficulty. It is certain that nothing but fixity of tenure and certainty of pay would attract men of the calibre required for the education of the higher institutions. Such a move would probably give a great impulse to private education, which would be conducted at cheap rates by the men whom we have already taught. Were there any hope of such tutors maintaining the standard up to its present height, or even up to a point not falling far short of the present height, the measure might be advocated. But the country is not ripe for it. The English staff, or the exceptionally qualified Native staff, are only held together by Government. The result of their superintendence being withdrawn, would be a rapid and rapidly increasing deterioration in every class of instruction, from the highest to the lowest. I see no means possible for averting this consequence. The growth of a native class of competent instructors in the higher branches of English education, and of capable and trustworthy superintendents of other education, is still in the future, and, till such a class exists, a European agency must be employed, which will only engage to serve under Government, and to which Government alone can afford sufficient pay.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I believe that instruction in duty and moral conduct can only be conveyed indirectly by lessons deduced from what is read, by example, by the influence of character, and by habits of discipline in other matters. The mere insertion into text-books of common-place precepts inculcating copy-book morality, or giving direct lessons in these, has never benefited a boy yet.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Boarding-houses have been established in towns for the accommodation of pupils from outlying villages, and the sons of petty jagirdars and village officials. Where these exist, they have a good effect and deserve encouragement. Gymnasia have been added to several schools of the same class, and are liked by the boys. In one or two towns cricket also has been thoroughly started. Mensuration should always be taught and exemplified out of doors. District officers can exercise much influence in encouraging the teachers to foster active habits of body amongst their boys.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ques. 44.—What is the best method of providing teachers for girls?

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 41 to 46.—I am not aware of any indigenous instruction provided for girls. Where every girl marries at an early age, education cannot spread amongst women until it is more appreciated by men. I am not, therefore, in favour of giving larger grants-in-aid to girls' schools in this province, because I see little prospect of real results. If by mixed schools are meant schools in which girls are to be taught with boys, I think they will be looked upon with repugnance in the Panjáb. American ladies in Gujranwala have

been successful in starting girls' classes and some of the pupils learned to read and write.

But the girls were almost always removed at too early an age to have satisfied the teacher with their progress. Still, in the few cases where such an agency is available, I should counsel exceptional liberality. But it seems improbable that it can largely be extended, except at a cost disproportionate to the likely results. I am informed that in some frontier towns the Kurán is taught by rote to girls by the wives of men who are themselves teachers by profession.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I have found myself unable to discover any mode in which a saving could be effected, save by the extension of the grant-in-aid principle.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Yes. Indigenous schools in villages might sometimes fill the place of our primary schools, if helped with money, on condition of their scheme of education being extended.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think the Educational Department in the Panjáb at all open to the charge of being exclusively devoted to the higher education of the province. On the contrary, the Inspectors of circles appear to me to give too much time to the examinations of the primary schools. The college staff are, of course, for the college; but more than one of its members by no means limit their labours in the general cause to its walls. Normal schools have also received constant attention from the Director, and these have a direct bearing on the improvement of primary instruction. It is only into Normal schools that I would advise the introduction of the class of certificated teacher in England. But his presence there would be of much benefit. The help of Mr. Rodgers, the teacher in the mission Normal school at Amritsar, was willingly given to the department and was of excellent effect in our Normal schools in 1870.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—My opinion as to pupil teachers and their great utility may be found in the *Panjáb Gazette* during 1871. Their names and a record of their capabilities should be transmitted to the Normal schools of their circle, and their services to the department should be secured in promising cases. The system works well in schools where it is tried, and is liked by both teachers and boys.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is such a tendency on the part of ambitious teachers, but I think it is sufficiently guarded against in the Panjáb, where the sanction of the Director, upon the recommendation of the Inspector of the circle, is needed for the elevation of a school into the secondary grade.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I think it should; and the distinction is one which does not condemn itself as unfair or unjust to the Native mind.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—On the frontier private schools exist, but they cannot be held to be profitable to their owners; indeed, they are sometimes conducted at a loss. There is a class also of private tutors, but they are not liberally paid. The profession, so far as it is formed, is not as yet well remunerated.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—So far as payment by results is at all applicable to the circumstances of the Panjáb, I should prefer to see it applied, as an incentive to exertion, only to the teachers in our own schools, not in those to which a grant-in-aid is assigned. The latter should be left free of uniform and rigid tests. But where certain periodical examinations are prescribed and admitted as the test of work, a teacher's success in passing a large number of pupils may fairly be held to entitle him to an increase of pay. But I am not in favour of the principle generally. In a backward district a man may deserve more credit for keeping his school together at all than another deserves for apparently much greater results elsewhere.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—One-half.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Thirty pupils in a school class, and perhaps the same number in a college class: provided that, in the latter case, class-teaching is supplemented by private tuition of individuals, or of two or three at a time. If this is not possible, the class in a college should not consist of more than 10.

Ques. 59.—In your opinion should fees in colleges be paid by term, or by the month?

Ans. 59.—As scholarships are paid, *i.e.*, by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from direct management of colleges and schools?

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it

desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any classes of the population object to attend the only alternative institution on the ground of its religious teaching?

Ans. 60, 64, & 68.—I do not think that the spread of general knowledge, unaccompanied with religious teaching, can be fairly charged with favouritism to any particular form of religious belief. I do not see, therefore, how Government is guilty of any breach of the principle of religious neutrality by undertaking the management of schools and colleges where this description of education is given. Its effect certainly may be to shake the belief of a youth or a man in the miraculous side of the faith in which he was bred. But it does not therefore incline him towards, but rather disinclines him from, accepting any other system involving a different order of supernatural intervention or revelation in new forms which are less credible to him than the old, because his mind has not been habituated to them by early associations.

But the question may mean (not that the education given by Government has, in breaking up the foundations of one faith, a tendency to promote the growth of another, but) that by ignoring all existing systems, it lends its weight in the scale to the *negation* of religion altogether, and is therefore, *pro tanto*, partial and unfair in its operation on religious matters.

This is a very different thing, and is calculated to have very different results from partiality shown to any one existing system. But, apart from this consideration, a sufficient reply to the argument lies in an appeal to practical politics. While Government undertakes the management of these institutions, it must, to be fair to all religions, either exclude, or admit, them all into its scheme. And of these alternatives, that of total exclusion in Government institutions recommends itself on every ground, political, educational, or practical. Until, therefore, Government is able to withdraw from its present position, it is bound to pursue its present course. The existing circumstances of the country are such that it could not retire now without bringing about a very gross violation of that very principle of religious neutrality for the preservation of which the measure is alleged to be advisable. For the only body that could occupy its place or continue to furnish the staffs necessary for higher English education, consists of the European mission societies. No Hindu or Muhammadan organisation could for a moment stand against theirs. The reception of a higher education would thus be rendered subject to the condition of its being coloured by Christianity, and given with the object of spreading Christianity. Though these may well be desirable ends in themselves, it seems to me that Government cannot take a step which will so directly tend to bring them about, without violating the principles promulgated when the Crown took over the Government of India.

For these reasons my answer to question 60 would be in the negative, and to 64 in the affirmative. To 68 I should say that Government would not be justified in withdrawing from an existing college or school, where the alternative institution was objected to on religious grounds, unless the attendance was so small as to justify its abandonment on the ground of cost, or unless other grounds existed for the measure independent of the removal of competition from its neighbour.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—The present system is generally approved.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—None exist. No need for any such arrangements seems to have been felt. It is seldom that a boy can attend any school save that nearest to him. Between Government and mission schools, where they exist in the same town, mutual courtesy in such matters can be the only rule.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The Muhammadans of the frontier are, as a rule, averse to English education—a feeling which is due rather to prejudice and bigotry than to poverty—for many of them are rich men. Some contrive (as I have said) to give themselves a good literary education in Persian. In other parts of the province they are often both poor and proud. The Native educational officers whom I have consulted recommend their usual panacea of scholarships; but I doubt if these would meet the case of the men whom we would most desire to attract to the study of English. I doubt if anything short of a large denomination school, on the principle of the Aligarh College, and supported by a grant-in-aid, will alter their present temper.

Ques. 69.—Can schools and colleges, under Native management, compete successfully with corresponding institutions under European management?

Ans. 69.—Schools taught by Natives and under the superintendence of the department, compete successfully with similar schools taught by European and American Missionaries. Though the latter have great advantages on their side in the attainment of a correct accent and pronunciation, yet the former can also impart a sound and practical knowledge of English. The competition is also uneven in history and geography. But in arithmetic and Persian the balance is redressed. For instruction in colleges the European element is still indispensable.

Evidence of SARDAR DAYAL SINGH, *President, Indian Association, Lahore.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have always taken an interest in the education of my countrymen, and have therefore, from time to time, specially since the late discussion on the merits of the Panjáb University question, made enquiries on the subject, and held discussion with persons who take an interest in, and are acquainted with, it. Besides, as proprietor of the "Tribune" and President of the Indian Association of Lahore, I have had occasion to ascertain the opinions of the people. I have also had opportunities of observing the working and progress of education on the occasion of my visits to some village schools of the Amritsar District. My experience is, of course, only confined to the Panjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary instruction in this province has not been placed on a sound basis. The principal objections are with regard to the text-books used, the subjects of study prescribed, and the language through which primary education is imparted to the people. The text-books are not all that could be desired. They are not models of style, and, excepting the Urdu Readers, they are not calculated to improve the moral or intellectual tone of the pupils. The subjects are mostly unpractical, and not at all calculated to meet the actual requirements of the pupils in after-life. In villages the agricultural classes predominate, and the kind of instruction is not at all suited to meet their wants. The system of primary education in force in the Panjáb has not tried to utilise Native educational institutions which are of pre-British period by the European method. In all Government schools, in my opinion, the indigenous system may be retained so far as it may be useful, and may be supplemented by the European method as far as necessary. The system now in force is not at all capable of development up to the requirements of the community.

In order to make primary instruction useful and agreeable to the people, the course of instruction requires to be thoroughly revised and improved.

Persian in primary schools may be considered as altogether superfluous. The subjects taught should be selected, with reference to the classes of the people for whose benefit the schools are primarily intended. There may be two classes of schools, village schools and city schools,—the former being intended chiefly for the sons of agriculturists.

The subjects taught may be the three R's, lessons on common things, a little field measurement and surveying, gleanings, agriculture based upon the Indian system, and practical chemistry. It is quite useless to give these people such a smattering of Persian and Urdu as would turn them into conceited pedants, and render them quite incompetent to carry on their ancestral calling. In city schools the subjects may remain much the same, with the exception that Persian may be abolished, and other books likely to improve the taste and moral and intellectual tone of the students be introduced in its place. In these schools it is expected that the boys could go on from the primary to the secondary and from the secondary to high education. Hence the course in primary schools should be selected in such a way as may form a stepping-stone, as it were, into the course that is to follow it. But in primary schools intended for the children of petty traders and agriculturists, the chances being that very few of the students will be able to pursue a higher programme of studies, the course should be made as efficient and complete in itself as possible. The period of instruction should be reduced in both classes of schools. The village schools are at present inspected by the Government inspecting staff. Their inspection should be allowed to continue, but that is not enough; every attempt should be made to interest the patwaris and lambardars in the work of inspection by recognising their services whenever remarkable. The tahsildar and naib tahsildar should also be asked to take great interest in educational matters. The whole educational system must be placed on a popular basis, so that people may see the worth of education, and be induced to accord hearty co-operation and support. Artificial stimulus cannot be productive of enduring results, nor can high pressure elicit real and abiding sympathy.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The people in general do not seek for primary instruction. The schools as at present constituted offer little temptation to agriculturists who form the backbone of the population of the province. Besides that, they cannot spare their children for five years. The instruction that is given, instead of making the children better agriculturists, renders them unfit to carry on their ancestral calling. The same may be said of the artizans. The classes of the people who most resort to our schools for primary instruction are those who make a living by service. Others who are not artizans and agriculturists, such as bankers, shop-keepers, &c., learn only as much as may be necessary for the purpose of carrying on their respective business. But these have chiefly recourse to pandah's schools for the little education they receive rather than to our primary schools, strictly so called, the system of training in the former being of much more practical utility to them in carrying on this business than that pursued in the latter.

The influential classes of the Panjáb are not opposed to the extension of primary education among all classes of the people; but they are quite indifferent in the matter, and seldom, if ever, bestow any thought upon it.

It is not easy to say the exact extent of indigenous village schools in the Panjáb. There are no statistics, so far as I am aware, on the subject, and the Director of Public Instruction in his Reports says: Now-a days popular education in the Panjáb does not take the indigenous schools into account. There were, however, 3,461 indigenous schools in 1857-58, as shown by the report for that year, and there is every ground for believing that the number of indigenous schools now may not be less than what it was a quarter of a century ago. In almost every large village

which does not possess a Government or aided primary school, there is one or more of these schools, and sometimes they are found to exist together with the primary schools. These indigenous schools are to a great extent remnants of the ancient village system. They formed an essential part in the economy of every well-established village in olden times, and they have come down to us from those times. They may be divided into three classes—

(1) The *Pandah* schools, (2) the *Bhai* schools, and (3) the *Mullah* schools.

The Pandah schools are attended by almost all classes of people, specially Hindus as well as Sikhs. The subjects of instruction are reading, writing, mental arithmetic, and a little book-keeping. The instruction given in these schools is of the utmost practical value to village merchants, patwaris, money-lenders, and others, and consequently we see them attended in some instances by so many as 200 boys. These schools are held in some public place of the village, or in shops, or at the houses of the teachers themselves.

(2) The Mullahs' schools are held in mosques. The subject taught is the Kurán, which the boys are made to repeat without knowing the meaning. Sometimes a little Persian is also taught, and when the Mullah is a learned man, as is seldom the case, he teaches the higher branches of Persian and Arabic learning.

(3) The Bhai's schools are held in dharmsálas, where Gurmukhi books are read and taught to them. There is no regular system of fees. The teachers are paid both in cash and kind, according to the circumstances of the parents of the students. Small payments are also made on certain festivals, and on admissions. The system of discipline is very lax, save that in these schools great consideration is paid to the teacher, who is held by the boys in the highest respect. There is no classification of students, and in one school the same book is often read by a dozen different boys in a dozen different places. There is consequently great waste of teaching power. The teachers in these schools are not selected, but are hereditary. Their qualifications are of a very inferior order, generally speaking, and they cannot travel beyond the subjects they teach. They belong to the sacred classes, and therefore, though their remuneration is not high, they are treated with respect. No arrangements, so far as I know, have yet been made for training or providing teachers for these schools. These schools can very well be turned to account if Government gives them a little encouragement. The best way to do so is to grant *muáfis* or aids to the holders of these schools according to the results they may show, also by giving a training to the teachers themselves, so that, besides the subjects they now teach, they may know a little mode of teaching, and a few of the subjects of general knowledge in use in our primary schools. Teachers who are so qualified would, in addition to the subjects they now teach, be able to teach other subjects, a knowledge of which cannot be dispensed with, even in the most rudimentary form of education, and without which the training afforded in indigenous schools must always be regarded as highly defective and incomplete. If efficient schools conducted by these men were instituted or held in every village, that would solve the problem of primary education to a very great extent; the teaching would be imparted in a highly popular form, and the classes would soon be filled up with children from every section of the community.

So far as the Panjáb is concerned, the grant-in-aid system does not seem to have been extended to these indigenous schools. In some instances schools have been subsidised by Government; but in almost all these instances they have ceased to retain their indigenous character, and have merged into ordinary Government or aided schools, observing the system of instruction and the discipline in force in these schools, and controlled by the same agencies as they are. The three classes of indigenous schools above mentioned are of course quite independent of Government controlling agencies, and they are hardly even subject to any kind of supervision. Any grants or aids made by Government to these schools should not be fettered with the condition that they shall in all respects be subject to the strict inspection of Government controlling agency. Some kind of inspection may be introduced, but that simply for the purpose of testing the progress made in the schools and making suggestions how this condition might be improved. All officious interference should be avoided, and every freedom should be allowed to the teachers in selecting the books, and in matters of internal discipline.

Home instruction, if conducted under proper guidance and supervision, may be productive of results; but the great disadvantage of home instruction is that it does not create that spirit of healthy emulation which serves such noble purposes in public schools. There are other disadvantages too; one of the principal among them is, that the students not coming in contact with a great variety of people are apt to get shy, and may find difficulty in making their way in the world in after-life. All other circumstances being equal, a boy educated at home can hardly compete on equal terms with a boy educated at school for public service.

In the Panjáb the Government can depend very little on unaided private effort for the supply of elementary instruction in rural districts. With help of aids and bonuses, however, a great deal can be effected in the way already suggested. The private agencies for promoting primary instruction may be grouped into heads—

(1) Influential and educated men starting private schools for the diffusion of education among the people; such men and such schools, however, are rather rare in the Panjáb; (2) the Missionary bodies, but their action is generally confined to the urban population; (3) private individuals who seek a living by starting schools. The pandas and mullahs may be said to come under this class, though, besides keeping schools, they may also derive a scanty living by officiating as priests.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education in rural districts cannot always be advantageously administered by the district committees. The district committees are governed absolutely by the district officers; and if the district officer is a suitable man, a great amount of good necessarily follows. Otherwise they may spoil a good thing by too officious or capricious interference. If

the members of the district committee, however, be even of independent views, as we rarely have in this province, the administration of funds by district committees can lead to nothing but good. The control exercised by the district committee should be of a general nature. It should not enter into minute details. They may, for instance, prescribe the course of studies, may inspect from time to time and see that the school is really maintained, may hold examination now and then, and suggest improvements to the officers in charge of the schools.

Municipal committees may, when the funds at their disposal permit it, be charged with the support of primary schools. I find that during the year 1880-81 Municipalities paid about ₹60,000 towards the maintenance of these schools, and about ₹27,000 towards the maintenance of schools for secondary education. But it is matter worth enquiring into how far these Municipalities were in a position to pay the above sums of money, and whether most of them was not extorted by pressure of some kind or other. It is a patent fact that sanitary arrangements in most of the Panjáb cities are far from all that may be desired, and any funds, therefore, that may be diverted from their immediate purpose may be said to amount to misappropriation; but the necessities for education in the Panjáb are of a crying nature, and it would not be a matter of regret even if such partial misappropriation were to take place. But, though our Municipalities might in certain cases be called upon to support primary schools, there are very few of them which can be entrusted with the management of those schools. The Municipal Committees in this province generally consist of persons of little or no education, and the management of any educational institutions by such persons can lead to no particular good. Unless, therefore, a great element of educated men be introduced in our Municipal committees, no class of school can be safely entrusted to their management.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position.

Ans. 9.—The present status of masters in our village primary schools is not all that might be desired. But they are not at the same time held in contempt. The education they possess, however, is not enough to enable them to exercise a positively beneficial influence among villagers. Their position may be rendered more respectable if the more deserving among them were allowed seats in committees or boards, if the tahsildar were to show them some more consideration and consult with them and listen to their suggestions of educational matters. The tahsildar is the most considerable person of the locality, and if he treats a man with marks of outward respect and does not deal with him as with a peon, as he is sometimes found to do, the villagers also would show such a man some regard.

What the agriculturists would wish their children to learn are such subjects as would make them better agriculturists. The introduction of such subjects, and in fact of subjects that are practically useful to the learners, would popularise the primary schools among the agricultural classes and the community in general. I have already noted some of the subjects that may be advantageously introduced in primary schools, in my answer to question No. 2. In teaching such subjects to the boys, all such special means, without which they cannot be efficiently taught, should be resorted to.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars taught and recognised in the schools of the Panjáb is not the dialect of the people. This question has lately excited great discussion in the Panjáb, and it has been clearly shown in course of that discussion that the Urdu language and the Persian characters are not the proper media for imparting education to the people of the Panjáb. The arguments *pro* and *con* may be thus summarised—

Arguments for Urdu.

1. That it is the *Lingua Franca* of India.
2. That it is susceptible of more vigorous growth.
3. That it is, and has been, the vernacular for such a long time.
4. That it at least is the language of the Muhammadans, who form more than half the population of the Panjáb.
5. That it having been recognised so long, it would cause inconvenience to abolish its use.
6. That it is the language of the newspapers.
7. That it can be written easily and speedily.

Arguments against Urdu.

1. That it is not the vernacular of the people.
2. That it is known only by the comparatively few who study it.
3. That the great majority of the people, to be able to understand it, must learn it.
4. That even those who know it seldom converse in it among themselves.
5. That among those well versed in Persian and Arabic and Urdu, it is not used in friendly or domestic circles, and that even such persons cannot talk in it correctly for any length of time.
6. That it is not the language of our passions or feelings.
7. That even the Muhammadans themselves never use it, except in exceptional instances.
8. That the majority of the Muhammadans of the Panjáb, being descended from Hindu converts, and having retained most of the usages, manners, and customs of their Hindu forefathers, speak the same language as that used by the Hindus.
9. That the Urdu borrows largely from foreign languages, while the Hindi has recourse to indigenous sources for improving itself.
10. That the Persian characters are most defective, and do not represent all the sounds in use amongst us.
11. That those characters are very illegible in writing.
12. That the alphabet of Hindi is most perfect yet invented.
13. That Hindi is analogous to the languages of other parts of India, and its use would facilitate intercommunication among the people of the different provinces of India.

14. That the scientific nomenclature of Hindi would be the same as that of other than Indian languages, and thus its use would give a common scientific phraseology for the whole country.

15. That the literature of Hindi is superior to that of Urdu in moral tone at least.

16. That it is not Urdu but Hindi which is understood over the greater part of India, and which is properly the *Lingua Franca* of the country, and not Urdu.

17. That Urdu is understood only so far as it is common with Hindi; but as soon as Urdu launches into a high-flown style, without which the language is not considered elegant or polished, and introduces 70 or 80 per cent. of foreign words, then it ceases to be intelligible except to the initiated few.

18. That the use of Urdu in the Panjáb dates from the commencement of the British rule, and that a language which is of such recent importation cannot be regarded as the vernacular.

19. That the newspapers are mostly in Urdu, because hitherto that language has been taught in our schools and used in our courts, and because it has been systematically encouraged by the Government.

20. That when Persian was abolished and Urdu made the court language, no inconvenience was felt. Similarly the introduction of the use of Hindi would cause no perceptible inconvenience.

21. That Urdu, not being the vernacular of the people, teaching through its medium takes up much time in mastering the language first, and that this entails much waste of time, labour, and money on the part of our students.

On weighing the *pros* and *cons* it is difficult to help being convinced that Urdu is not the vernacular of the Panjáb. I am of opinion that it is *not*, and that therefore its compulsory teaching in the schools cannot but render the schools less useful and popular.

12. The system of payment by result is good so far as it goes, but it cannot be entirely depended upon. It excites emulation, but is unsure, and can therefore only supplement, but cannot supplant, the system of pay. Found in co-existence with the latter, it might produce good results.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—To popularise primary education among an ignorant and backward people, no fees or nominal fees should be charged from village school students, especially as their parents already pay an educational tax of 1. per cent. But this can hardly be possible for Government. There are, it is true, 31 vernacular aided primary schools, teaching 790 students, which derive no income from fees, *i.e.*, which dispense education *gratis*. But this system cannot be universally followed. In 1,493 primary schools, *i.e.*, in all these, except the 31 first mentioned, there are altogether 87,387 students, paying fees amounting to ₹61,628 per year, or at an average less than 12 annas per year per student, or less than 1 anna per student per month. This is almost the minimum charge that could be made, and yet it gives ₹61,628, or the total cost of primary education in the year, being ₹4,63,190, about one-eighth of the whole. The rates paid are very favourable, therefore, to the students, and at the same time they bring material help to Government. Any reduction in the fees now would mean their abolition so to say; while to raise them would be to compel many students to leave the schools, and thus to lose in quantity what would be gained in quality. It is a question which may fairly admit of argument whether, by making education cheaper, *i.e.*, say half anna per head per month, we would virtually make it more attractive and bring it more within the reach of many students, and thereby induce a greater number, say double the present number, to join our schools. The proportion may not be as accurate as I have supposed, but still it gives ample room for speculating whether, while the income to Government from fees remains stationary, by making a little addition to the already-existing teaching machinery, we cannot open the door of education to a considerably greater number of people. Of course, I am here speaking of a theoretical case. In practice the rate of education cannot be uniform, but must be governed by the circumstances of each school, the minimum being fixed at half anna per head per month.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—One of the easiest methods of increasing the number of primary schools in the Panjáb is to subsidise the indigenous schools, and to assimilate them where it may be possible to do so. Another means would be to promise to deserving students of the Normal schools, who may be able to start schools, certain aids or bonuses. A third method would be to popularise the system of instruction imparted in our primary schools, and thus to render them attractive to village students.

Their efficiency can be generally increased by securing a more efficient teaching and supervising staff, and by the wider dissemination of *enlightened* views among the people. Something might be done by way of rewarding those who may show any particular interest in the prosperity of these schools by publicly recognising their services, and so on. But the interest thus artificially created cannot be expected to last long or to assume a particularly tangible form.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no instance of a Government educational institution of a higher order having been transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854. The Delhi College was closed in 1877 it is true, but not in pursuance of the provisions laid down in the despatch. Great attempts were made to revive the time-honoured college, if possible, of which the people still cherish a fond recollection; but those attempts were not allowed to proceed to their legitimate conclusion. The plan proposed by the promoters of the Delhi College movement was a deeply practical one. They suggested that they had collected *about* ₹60,000 subscriptions in a few months; that there was every hope of their collecting as much again within a short time; that even if they could not do so, there was the Itmaduddowla Fund, which had for upwards of 45 years been appropriated in the maintenance of the Delhi College

and that its appropriation for the purpose was perfectly legitimate and quite within the scope of the donor's objects; that the Municipal committee had agreed to pay ₹100, and the district committee ₹300, a month; and that with all this fund they would be able to maintain an efficient college up to the highest standard with a cheaper Native agency. The Government of Sir Robert Egerton, however, declined to listen to these proposals, which were quite in accordance with the spirit of the despatch of 1854, and which were as reasonable as they were practical.

On the contrary, he agreed to make a grant of ₹450 a month to the mission, and made a gift of the splendid old Delhi College Library, worth about a lakh of rupees, on condition that they were to open a college which would for the present teach only as far as the F.A. standard. It can hardly be contended that this was acting according to the spirit of the provisions of the above despatch.

There is, properly speaking, only one college in the Panjáb now, the Lahore Government College, and there is therefore no room for giving effect to the provision in paragraph 62 of the despatch. That college teaches about 90 students, and the total cost for maintaining it is ₹54,183, of which ₹1,142 is derived from fees; the rest, ₹53,141, being Government contribution. If we roughly estimate the population of the Panjáb to be 18 millions, excluding the Native States, we have one out of 200,000 men attending college for receiving high education. That is not over-education.

Again, the Panjáb Government paid ₹53,041 for maintaining the only institution in a province, within an area of 107,000 square miles, inhabited by 20 millions of people, and yielding a yearly revenue of 2 crores. If we compare this result with the share borne by Government in other and more civilised countries, we shall be struck with the difference. There are, I believe, about 9 Universities in the British Isles, with a very large number of colleges affiliated to each. Thus, the Cambridge University has 15 colleges, and the Oxford University 26 colleges and halls. In Ireland, with a population of 6 millions, there are 3 State colleges. In Scotland, with a population of about 3 millions, there are several which cost the Government about 2 lakhs of rupees. The Queen's Colleges at Belfast, Cork, and Galway, which were established in 1859, each received an endowment from the State Treasury of ₹10,00,000 for purchase of land, and an annual sum of ₹70,000. Again, for educating a few engineers the Government pays more than 3 lakhs of rupees a year to support the Cooper's Hill College, the students whereof are Englishmen, and therefore far richer than Indian students generally, and, expecting to hold fat appointments as soon as they get certificates of successful competition, should be able to pay much better for their education than needy students in the Panjáb. If we enquire into the state of things in America, we would find that the single State of Cincinnati pays ₹17,00,000 for the education of about 300,000 of its inhabitants. It is needless, therefore, to contend that the Government has paid more attention to high education than they should, and that therefore they have run counter to the provisions of the despatch. Of course it must be admitted that the fees collected in the Lahore College are out of all proportion too small. But it must, at the same time, be borne in mind that the Panjáb is a poor country, and her students generally are poorer still, and that therefore if the Government declines to give high education at the State expense, the result would be that high education would be closed to those few even who now obtain it.

There is one point worth notice here. The Panjáb University College has got a fund of above 5 lakhs of rupees. It also receives donations from various quarters, and also gets a grant of ₹21,000 per annum from Government. Its total income comes up to about ₹60,000 a year. With a part of this handsome income it maintains the Oriental College—an institution whose utter worthlessness has been exposed by the Director of Public Instruction from year to year. The rest is mostly wasted in publishing worthless books, or in giving Fellowships to men of little intrinsic merit. If this handsome amount could be used in encouraging a really useful machinery for the imparting of high education, much useful work might be done. The result would be the establishment of an efficient aided college, teaching up to the highest standards. The Panjáb University College may become a University. That does not alter the nature of the case. There are other Universities in India which exist without a permanent fund. The same may be the case with the Lahore University, which holds a large number of examinations, and therefore gathers fees enough to be able to pay a Registrar and meet other contingent and ordinary expenses. The arrangement is quite easy and desirable, and would, if followed out, give effect to the object contemplated in the despatch of 1854.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In the Panjáb the Government institutions of the higher order that already exist are hardly enough to meet all the requirements of the province; and the transference of those or of any of those institutions to the management of private bodies would materially injure the cause of education in this province. There are few private bodies which would be able to manage any of those institutions with anything like efficiency. Missionary bodies may be found competent to manage properly; but it being one of their duties to proselytise, it would be highly objectionable to transfer any of those institutions to their management too. The objections with regard to transference to private bodies would much more strongly apply if attempts were made to close any of them. There is in the whole province one college teaching up to the M.A. standard, and 22 Government high schools teaching up to the Entrance class. These are not enough to meet all our educational needs, and not one of them can afford to be closed.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The number of gentlemen who have hitherto come forward with help for the establishment of schools and colleges is very small. There is positively no chance, so far as I can see, of any

one coming forward with greater help than heretofore in this respect, unless, of course, great pressure be brought to bear upon him.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If Government were to withdraw from the maintenance of higher educational institutions after a given term, the best means to stimulate private effort in the interim for taking up the work given up by Government would be to scatter high education on as wide a scale as possible. The time, however, for such withdrawal is far off yet, and it could not now be attempted in this province without serious detriment to the cause of education.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The system of grant-in-aid in this province has been framed in a liberal spirit. But I am inclined to think that the rules sometimes encourage a tendency to make false returns to secure a grant. This is to be deprecated. The rules also are sometimes rather too technical. The object of allowing grants-in-aid should be to encourage private enterprise in education, and it would be unwise, therefore, to hamper them with needless restrictions, which would simply serve to defeat the attainment of that object. Again, for female education, the rules are almost akin to those for male education; but I think they should be much more liberal in the case of the one than in that of the other. The only distinction is that inspections of female schools are not to be necessarily enforced by Government. But inspection, especially if conducted by properly-trained Inspectresses, is not so undesirable a thing after all. Female education is still in a very backward condition in this province, and it certainly requires a little more encouragement from the authorities than it meets with.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system as at present administered in the Panjáb is one of practical neutrality as regards inspection and the grant of Government aid, no school or college being shown any partiality in this respect on account of the religious principles that are taught or not taught in it.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The section of the people who seem to avail themselves least of the education given in the schools and colleges of the Panjáb, are the agriculturists. I give a table showing the percentage of students of the different classes of the people—

Classes of the People.	Percentage to Population.		
	In Primary Schools.	In Secondary Schools.	In Colleges.
Hindus . . .	·66	·051	·00101
Sikhs . . .	·63	·054	·00044
Muhammadans .	·31	·017	·00012

Among Hindus, the Khettris, Banias, and Káyaths avail themselves of the education imparted in Government schools in much greater numbers than the rest. These earn their livelihood chiefly by service and following the learned professions. Hence their eagerness for education. The agriculturists do not go to school as much as might be wished for causes already indicated. The complaint that the wealthy classes do not pay enough for their education has very little foundation in fact. At least, if this remark is intended to be directed to our college students, it is quite wrong. There are very few pupils in our Government college who can be said to be rich men. Most of them are in indifferent circumstances, and could not perhaps have continued their studies unless they had got scholarships. The wealthy classes of the Panjáb generally care little for education, and therefore pay little for it.

The rate of fee payable in the Government college is R2 per month. Very few can afford to pay a higher fee.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There is no instance of a proprietary school or colleges in the Panjáb being supported entirely by fees, so far as I know.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Hardly possible in this province.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—In the matter of higher education, there is no competition at all in this province.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives in this province do not easily get remunerative employment. The reason of this is not that the number of graduates and under-graduates has overgrown the demand for them in the market, but because the graduates, till the close of the last Government, met with no encouragement from the authorities, and their claims were allowed to fall into neglect. In 1880-81, for instance, there were 46 students who left the Lahore Government college, of whom 6 were graduates; but of these 46, 12 got posts whose average worth was R35 only. These 6

graduates might well have been utilised by the Government, and there is no question that they would have made more honest and abler members of the subordinate service than those promoted from the amla class, and the ornamental classes of the people. It is hoped that under the present *régime*, this state of things will be greatly improved for the better. In fact, so long as greater encouragement is not given to educated people, it will be impossible to enhance the value of education in the eyes of the people, and education will always remain in a very backward condition in the province.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is not of a practical character, and would not be particularly useful to those who did not intend to pursue their studies further, unless they meant to take service as munshis or clerks in some office.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Teachers and pupils no doubt wish a great deal to attain success at the University Entrance Examination, but that cannot interfere with the practical value of the education in secondary schools, because the subjects taught in those schools must be first mastered and successfully passed in before they can appear for the Entrance Examination.

If the pupils in secondary schools do not learn much that is likely to be of much practical value to them in after life, it is principally owing to the defect of the scheme of studies prescribed in those schools.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of students in the schools for secondary education in the province in 1880-81 amounted to 6,021, or 1 in about 3,150 of population. Of these only 593 appeared at the middle schools and 267 at the Matriculation Examination. Those who passed at the Entrance Examination of the Calcutta University were only 61 in number, and those at the same examination of the Panjáb University College were 123,—in English 71 and in Vernacular 52. These figures are scarcely high. I am inclined to think they are positively low. They give 1 Entrance examinee in about 71,100 and passed candidate in about 1,54,400 of population, speaking of the Panjáb University College. The country is now greatly in need of high education. Its requirements in this respect are not to be judged of merely by reference to the number of posts available in Government service; but with reference to the enlightenment and progress of the nation, and judging by that standard, it would be, I think, preposterous to advance that 1 Entrance student in 164,400 of population is anything like a high figure.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There are three kinds of scholarships in this province,—the Government scholarships, district and Municipal committee scholarships, and private scholarships. The Government scholarships are available for students in the Government college, in the schools for technical instruction, such as the Central Training College, &c., and in the Government middle schools. The Municipal and district committee scholarships are awarded to boys who have passed the Upper Primary Examination. Private scholarships, such as those given from the funds of the Panjáb University College, the funds of the Anglo-Arabic school at Delhi, and so on, are tenable by those only who belong to the institutions to which the scholarships are attached.

In my opinion the scholarships between the Government and aided schools are not impartially distributed. It seems to be almost a settled rule that students belonging to a Government institution are given a preference to aided school students, and these again to private schools' students in the awarding of scholarships. In fact, it may be doubted whether these latter are ever awarded any Government scholarships at all. This should not be. The scholarships should be distributed according to results and not according to the class of the school to which the students belong.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal aid is granted to many schools, mission as well as otherwise; but as the income of Municipalities depends on many contingent circumstances, and as Municipalities generally are not in such a flourishing condition as to be able to save much after properly attending to their conservancy and sanitary requirements, this cannot be looked upon as a stable source of income. It is the influence of the Deputy Commissioners that induces many Municipalities to grant these aids. If left to themselves and asked strictly to attend to what immediately concerns them, it is doubtful whether many Municipalities would have given any aid at all.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum is sufficient for secondary school teachers so far as the amount of information goes. But it appears that many of those who are under-graduates of the University are not fully acquainted with an enlightened mode of teaching. Some provision might be made for giving them some training in the practical art of teaching. The Central Training College was expected to do this; but I am very sorry to be compelled to say that the expectation has not been fully realised. It is not an uncommon thing to see there a student who took his M.A. degree in mathematics or the physical sciences, being taught plain geometry or the physical primers. This is sheer waste of money and time. The graduates

generally do not stand much in need of being trained as teachers. But in exceptional cases, even they might get a little training advantageously to themselves and to their pupils.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The province is divided into four circles of inspection, each presided over by an Inspector of Schools. They are the Ambála, the Lahore, the Rawal Pindi, and the Multán circles. Besides the Inspectors there are two Assistant Inspectors in the Ambála and one in the Lahore circle. The Inspectors and their Assistants, where there are any, go about the schools in the principal stations on the roadside, hold examinations, inspect the classes, make suggestions, and report on the progress of the schools. But it is not possible for these men to inspect every school in their respective circles. Hence, there are other officers who are called District Inspectors, or, if their pay is less than ₹100 a month, Chief Muharrirs. These go about all the schools in the district once in three months, and they are primarily answerable to the Deputy Commissioners for the good condition of the schools in the district. There are 20 District Inspectors and 10 Chief Muharrirs, there being one in almost every district.

Besides these officers the Municipal and district committees and the tahsildars are also expected to keep some supervision over the primary schools. But the supervision they exercise is of the most perfunctory kind, being themselves unable to understand the nature of the charge entrusted to their care, and having no real interest in the work. The work of the different grades of Inspectors also is too heavy for them to perform with entire satisfaction. The cost of the already existing staff is looked upon as too high, and there seems to be little chance of bettering their efficiency by an increase in their numbers. This, therefore, being impossible, the only alternative is to secure the services of the tahsildars and the other agencies mentioned above. But so long as our tahsildars are not selected from educated men, and a greater number of educated men do not sit on our district and Municipal committees, it would be impossible to make use of their services to the fullest extent.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The best way of securing voluntary agency for inspection and examination is unquestionably the spread of greater enlightenment amongst people; but that is the work of time; in the meanwhile we should encourage people by all available means to undertake the work of inspection and examination. One of these means is the public recognition of the services of people in the interests of education. This might be done by noticing their services in the report on education, by giving them seats in district and Municipal committees, and by awarding them chairs in local *darbars*. Another way is for the district officers and Commissioners of Divisions talking to them kindly on the subject, pointing out to them the duties that lie on them in this respect, and exhorting them to perform those duties satisfactorily. As the number of those men in the mofussal who understand much of educational matter is very small, it would help them greatly if they were also given suggestions how those duties should be performed, and such other general instructions as they might stand in need of. A third way would be to make it incumbent on lambardars and patwaris to understand something of the education in village schools. For this purpose rules might be framed and circulated, laying down the requirements they should comply with. The quality of inspection made by these men might be commented upon by the District Inspectors in their report, and any one failing to perform his duties properly in this respect might be threatened with loss of his appointment.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I have in a great measure answered this in answering question No. 2. I may only add here that the course prescribed for female schools is open to much objection. It is almost exactly the same as those prescribed for boys, with the exception that no history is taught even in the higher classes. Why history should have been omitted it is difficult to understand. It is not at any rate less suited to the female understanding than mensuration, and is positively of more practical use in the majority of instances.

Ques. 35.—Are the present arrangements of the Education Department, in regard to examination or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The tendency of the present educational system in the Panjáb is to force all people into the same groove, and not to allow freedom and spontaneity of action in educational matters. It also materially interferes with the growth of a healthy vernacular literature. The boys are compelled to learn Urdu, though it is not, properly speaking, the vernacular of any section of the people, while the real vernacular is allowed to fall into neglect. The Urdu is nothing if it is not inflated in manner and matter, and its study therefore propagates a bad state in literary composition. In spite of every attempt on the part of the authorities and the Panjáb University College, the Panjáb has not been able to produce any literature worth the name, neither will it be able to do so as long as education continues to be imparted through a language which, while it costs students so much time and labour to master, it cannot give them any healthy stock of information or ideas to compensate for the same. The best way to improve the vernacular is to impart as good an education as may be possible in the real vernacular to the mass of the people, and side by side with it a thorough English education to the higher students, together with such classical knowledge as may be desirable; and as long as this is not done, we may well despair of seeing a worthy vernacular literature in the Panjáb. We do not expect much from the vernacular proficients and high proficients themselves in this respect, because their stock of information is very limited, because they cannot study the great models of European thought, and because there is absolutely no or very little means for them to improve either the manner or the matter of their writings.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the

direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The time has not yet come for the withdrawal of direct management of educational institutions in the Panjáb by the Government. Such withdrawal would seriously interfere with the progress of education in this province. The growth of a spirit of self-reliance among the people presupposes the dissemination of education among the people up to a certain extent. It is only when people have been sufficiently advanced in enlightenment to be able to fully appreciate the blessings of education and to feel its want as a necessity, that people will begin to supplement Government efforts by private exertions, and, when Government aid is withdrawn, to make it live upon *individual* enterprise. Combinations for educational or other purposes presupposes a still greater amount of enlightenment among the people, for while individuals may exert themselves in this direction from other motives than mere conviction, *e.g.*, personal aggrandisement, vain glory, and so on, those motives cannot be an adequate incentive to collecti.e bodies. There may be one or two bodies in the Panjáb who may talk a good deal in this respect; but it is much to be doubted if their big talk have led, or can lead, to any practical result.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—My answer to the last question covers this question to a great extent. I need only observe here that the only means of preventing the deterioration that would follow the withdrawal of State management for our schools and colleges would be to institute an efficiently paid and voluntary controlling agency, which should take real interest in the cause of education and thus take care that it does not suffer.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—It is a standing complaint against the Government educational system that it does not at all care for the moral culture of the students. There is no doubt that this omission is to a great extent removed in English schools by the character of the books which are taught, for it is an undeniable fact, say what people may, that the morality of the people under English education has improved in several important particulars. But though the character of the books which the higher class of English students read serves to a great extent the purposes of a moral training, the same thing cannot be said of the lower classes of students, and far less of the students, who in this province prosecute their studies through the medium of the vernacular. The scheme of studies in use in our vernacular schools shows that there is nothing in it which can possibly sow the germs of healthy moral principles in our youthful students or teach them a due sense of the duties they owe to themselves or to others. The junior students in the English classes also labour under the disadvantage to a great extent. There is another thing which I would remark in this connection. It is want of breeding in our students. They give up the sycophancy that characterises the uneducated old classes, but take in very little of good manners in its place. All this is very much to be regretted and loudly calls for remedy. I would suggest that the courses selected for study in the various classes should be of such a nature as might teach the students impressive moral lessons, and also inculcate high principles of action. But that alone cannot be sufficient. The training of the teachers themselves should be improved, and they should be asked to teach the pupils sound morality by precept and example. The Inspectors, too, and other controlling agencies, might also make it a point to make positive enquiries about the moral culture of the students when visiting the schools, and also to make entries in the book of remarks of the result of their observation and enquiry.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There are almost no steps taken to improve the physical well-being of the students in our schools and colleges. This is also a crying complaint, and calls for a remedy. The majority of our higher class students are distinguished by a weak physique which is the inevitable result of their sedentary habits, and keeping up till a late hour at night. If some physical training were introduced, it might be a source of infinite good to our students. I would propose the establishment of gymnasiums in all public schools as far as possible, and also the giving encouragement to as much out-door recreation as possible.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The attempts hitherto made by the Education Department of the Panjáb in instituting girls' schools have not been attended with any marked success. The following table shows the progress of female education in the province during the last 13 years:—

Character of Schools.	1868-69.		1869-70.		1880-81.	
	No. of Schools.	No. of Pupils.	No. of Schools.	No. of Pupils.	No. of Schools	No. of Pupils.
Government . .	206	4,448	164	3,496	151	3,944
Aided . . .	516	13,010	433	9,712	172	5,669
Total .	722	17,458	597	13,208	323	9,613

These figures are most remarkable. The numbers of schools and students have gone on decreasing during the last 13 years. It is true that some private schools have been opened, but that hardly compensates for the reduction of the number of schools, as well as of the students, to nearly half of what it was 13 years ago. There is no doubt that female education has made some progress with the help of domestic tuition, and it must be admitted, too, that the above figures are not the accurate test of the extent of female education in the province.

The instruction imparted in these schools is not all that might be desired. No attention seems to be paid to the susceptibilities of girl students, and they are compelled to grind almost the same course as the boy. What appears most remarkable is that, while there is no book which might teach the students female duties or the rules of sanitation, mensuration is insisted upon. It seems difficult to understand what the girls will do with mensuration. It seems difficult also to understand why Persian should be made compulsory for females even in private schools. The courses prescribed in female Government schools are most objectionable. I would propose the abolition of Persian from the Urdu primary classes, would propose a reduction in the period of study from five to four years, would suggest that such subjects be introduced for instruction in female schools as might be of practical utility to them in after-life. Primary schools for females are not, generally speaking, stepping-stones to a higher class education, and therefore the education imparted in those schools should be made as complete as possible. Among other subjects the laws of health and a code of moral rules should be strongly insisted upon. The object of female education in this country, at least in the majority of instances, is not to make sound scholars, but to make better mothers, sisters, and wives; and the girls should be taught all such subjects as might facilitate the attainment of this object.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I would not approve of the introduction of mixed schools. It is always preferable to teach the girls separately from the boys.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls' schools is to have tutoresses taught in Normal schools, conducted on sound and national principles. These tutoresses must not only possess the required qualifications for teaching their pupils, but they should also be well behaved, and should be acquainted with the circle of duties that properly belong to females. They should be of an affable and conciliating temperament, and should be able to impress upon their pupils the paramount importance of moral rectitude. The teaching in Normal schools should include all this and also domestic duties generally.

Teachers might also be selected from among ladies of gentle families, possessed of sufficient education and of a high moral character, who might be willing to lend their services in the cause of female education.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The terms for grant-in-aid to girls' schools are almost the same in the Panjáb, so far as I can see, as those for boys' schools. The only difference consists in not enforcing inspection and in certain matters of detail. The condition must, however, be said to be less strict in the one case than in the other; still, there seems to be room for a slight relaxation of some of the terms, especially when we observe that female education has made comparatively so little progress in the province.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies have been able to take very little part, comparatively speaking, in female education in the Panjáb. Most of these ladies belong to the missions, and proselytising is therefore one of the fundamental characteristics of the education they impart. This finds favour neither with Hindus nor Muhammadans.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects.

Ans. 47.—I have already referred to nearly all the chief defects in the educational system, and also suggested their remedies as far as I have been able.

Ques. 48.—Is any part of the expenditure incurred by Government on high education in your province unnecessary?

Ans. 48.—The only expenditure incurred by Government for high education in the province is that for the maintenance of the Lahore Government College. No part of this expenditure is unnecessary, and can be dispensed with. The only possible way of curtailing this expenditure would be by introducing Native agency, which will at least be cheaper, if not more useful. Competent teachers can be had in Bengal till our own graduates fit for the work are forthcoming.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—None, so far as I know.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—One-half.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Thirty in case of schools and 50 of colleges.

Ques. 59.—In your opinion should fees in colleges be paid by the term, or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No, certainly not. The Government has been guiding educational institutions on principles of perfect religious neutrality, and no inconvenience has hitherto been felt in this particular.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school

education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—In all the lower forms of the school, promotion should depend upon the result of the annual examination of the school.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Colleges may be maintained very efficiently up to the B.A. standard and even higher, without the aid of European professors. Such colleges do exist in Bengal, and they show very good results.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—Mostly not.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—No. The opportunities given by Government are equally available to all. There is no reason why any class or classes of the people should be treated with any particular indulgence in this respect.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Where the only available institution is one which imposes upon itself the task of imparting religious teaching which is not acceptable to the majority of the people, the Government should try by all means to keep up its school, if possible.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes; they have been found to do so.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—Yes, rather.

Evidence of the Rev. Dr. D'Eremao (*Lahore*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—A 15 years' sojourn in the Panjáb as a Catholic Chaplain, knowledge of the languages, manners and ways of the people with whom I have mixed much; and the interest I take in education, which has prompted enquiries.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—No; I consider the present system of primary education by no means a sound one: it errs in principle. Yet it is capable of development, or rather improvement, to an indefinite extent. Many suggestions which could be made on this point would need a separate paper for themselves.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes especially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Except in the cities and larger towns, and wherever the appetite is sharpened by the daily sight of emoluments procured by education, primary education is not much appreciated in the country, where the people are still more or less in a primitive state, and hence do not care much for education or understand its advantages. They will gladly avail themselves of any means at hand, but they are by no means zealous in the cause.

Some tribes rather than castes abstain entirely, and on principle (or want of principle) from all education.

Native gentlemen, and the richer merchants and bankers, seldom avail themselves of the present system. They object to the mixture of classes and castes: Europeans sometimes are not exempt from this weakness. Besides this, in the case of Native gentlemen, the well-known want of *rozgar* (or *suitable* employment for gentlemen's sons) renders the present system useless to them. These, therefore, when they can afford it, procure private tutors for their children; and from them they learn all that is considered necessary for them, *i.e.*, reading, writing, and arithmetic, with classics in the Arabic and Persian or Sanskrit languages for the gentlemen's sons, and book-keeping for the sons of the merchants and bankers.

The "influential classes" may be divided into three parts—(1) the rich or great but uneducated; (2) the rich or great and educated; and (3) the poor but polished and educated. The two latter aid and support education, as far as lies in their power, for the sake (among other reasons) of progress and education itself. The first two aid somewhat, and often a great deal, principally from motives of vanity and of pleasing the *sarkar* and *huzur*. Yet it has struck me that there is always more or less of a feeling of indignation among the influential classes (my third division excluded) that education and its consequent emoluments should be extended to the lowest classes of society. The reasons of this feeling, or rather the sources of this unreasonable feeling, are obvious. They are often carefully veiled over in the presence of Europeans; but their existence is no less sure than their depths are profound.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools

generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Though what we would call a school does not exist indigenously, yet there are assemblages for teaching, connected principally with mosques and temples, which we may call indigenous schools. These are in fair number; but I think the teaching is very poor and superficial, and the education is *nil*. Besides these, there are other so-called schools. An enterprising person starts as a schoolmaster, and gets a few pupils (he may be of any except the lowest castes), whom he teaches what he can. The first kind of indigenous schools is a relic of the village system. Reading, writing, a little grammar and arithmetic, and religion are the subjects generally taught, but very superficially and perfunctorily. Discipline there is none, and is not dreamed of Methodical teaching also is conspicuous by its absence. The old style of "conning aloud," which was a necessity when books were few, is still followed when each boy has a book of his own. Their qualifications are—first, a knowledge of religion; and, secondly, a certain proficiency in literature, which goes with it. They are usually narrow-minded, bigoted and ignorant of science. The Normal schools scarcely supply the want of teachers for such schools. These indigenous schools might be utilised for general education by exacting some kind of an examination previous to allowing a man to teach—a sort of licensing system. I dare say these indigenous schoolmasters would be glad of Government aid; but I am not aware that any yet receive it.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—Home education, nearly always a mistake, is a very great evil in India. The corrupting influences that surround youth of the higher classes in Indian homes are evils enough; but these are supplemented by the absence of the stimulus of competition of a variety of teachers, and of the training of a public school. A boy educated at home cannot compete on equal terms with a boy who has been educated at a public school. For all that, I would not undertake to say that a home-educated lad might not be as well qualified for the public service as one educated in a public school, for competitive examinations are not unmixed benefits to the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Very little, I fear. Except in the very rare cases where schools are endowed by individuals. District committees, &c., follow the *Jo hukum* system, yet their hearts are not yet in the education question for itself. There are (besides Missionary bodies) several societies (Anjumans and Sabhás) at work in the interests of education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Entirely, but subject to the approval of the Deputy Commissioner and School Inspector.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Primary education (and middle in the larger villages and in towns) might be made Municipal charges. A few standing orders to Deputy and Assistant Commissioners from the Government would prevent any failure on the part of the committees, which never dare to oppose the Hakim."

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—A less amount of theoretical knowledge would be a less evil than the want of that systematic teaching which is essential to a good school, and which mere knowledge does not give without special study. Hence a uniform system of teaching ought to be selected first, and then taught in all Normal schools to a greater extent than at present.

The village schoolmaster's social position is very low, like that of many governesses in Europe. Hence his influence is practically *nil*. A seat in local darbars and on committees; a chair given him by the Deputy Commissioner and Commissioner on their visits to the village, a little *empressement* shown publicly in receiving his salaam, would do much to raise the social status and to enlarge the influence of village schoolmasters.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Mental arithmetic and book-keeping for town schools and for the country. Add to these the elements of agriculture. I have often heard the remark that, though their boy had learned to read and write, he was only a fool, as he could not distinguish seed—*e.g.*, wheat from barley, or mustard from turnip.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The Panjab is not taught—the Urdu is; and a more systematic extension of this teaching, with the further spread of primary schools, promises at a future date to end in the gradual decline and final extinction of the Panjabi dialect.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—No.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Some fee, though a low one, must be charged. What costs nothing is not generally appreciated. Far from lowering the already exceedingly low fees, I would advocate their being doubled; they would still be within the practical reach of even the poorest.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—By making it obligatory on district and Municipal committees to establish schools in due proportion to the population under their control.

2. By amending the system of teaching, and by supplying an abundance of trained teachers and better text-books.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—Education is not sufficiently popular and general to admit of it, and communities are generally poor. I know of no case.

Ques 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—No; but the word duty in the paragraph is very vague.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There are many who could doso; a few who might be induced to do so; and scarcely any who will, unaided and unsolicited, do it. With proper inducement, however, much could be done.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—It is useless suggesting means for this purpose, as under existing circumstances such an institution could not possibly survive such withdrawal.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In the case of colleges the sanctioning of a higher rate than the present might be advisable, for the expenses of colleges are proportionately very much greater than those of schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—It is practically neutral. The only exception I know is that of the Lawrence Asylum at Kasauli and Murree, which are favoured to an unjust extent as compared with similar asylums at Murree, Simla, and Mussoorie.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education?

What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The lower and middle classes, and those of the richer classes who are not of high birth; but especially the classes of Government employés and domestic servants of Europeans, whom experience has taught the utility of education.

With low fees it is very difficult to arrange a sliding scale, so that all may contribute according to their means. Perhaps an annual entrance fee, graduated according to the ascertainable income of the parents, would be the best means of equalising the burden. Doubtless, rich Natives pay too little for education.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Yes; St. Thomas' College at Murree, during the third month of its existence; Wood's Academy, Mussoorie, and some others.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is possible, but very difficult. The only circumstance is when religious considerations forbid the use of the Government institution.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—None to my knowledge.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Yes; so far as that they can always earn a decent livelihood. No, so far as that this livelihood does not realise their hopes.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information.

Ans. 26.—No.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; to both clauses of the query.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest.

Ans. 28.—Yes, looking to its actual practical requirements. No, looking to the advantages that would result if they could be utilised for the promotion of primary education. The cause is the undue importance attached to the Entrance Examination, and to its being supposed necessary for employment under Government.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I think that more scholarships granted by Government to aided schools would undoubtedly help materially to fill them and improve their status.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Not to my knowledge.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University course may store the mind with knowledge, but special training schools are necessary to teach the art and science of *teaching* itself; the more so that Natives have no idea of a system or method of teaching, and it is extremely difficult to instil it into them.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The usual Government system, but it is very slackly used. More frequent and more severe inspections are needed. The number of Inspectors is too small at present, and hence the intervals between their inspection are many and wide. The chief local civil officer, too, might be made to visit the school periodically, and inspect it—not merely writing his name down.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No; and at present it is not desirable, for a non-official inspection is not understood and not valued. Natives depend at present too much on Government for everything to make this step a judicious one for them.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Till lately, the text-books were very unsuitable; they are even now susceptible of great improvement. This want, however, is gradually being met, among other agencies, by the Punjab University College.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—No; yet there must naturally be difference of opinion as to text-books, and the compulsory adoption of the Government or University text-books may thus far interfere with a private institution. But the necessity of uniformity renders this a very slight evil, if evil indeed it be, as few are learned enough to be safe guides.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—By Government (1) supplying the examining bodies; (2) scholarships; (3) grants-in-aid; (4) Normal schools; (5) Inspectors and Sub-Inspectors; (6) industrial and agricultural schools; (7) middle and primary schools, at least at present; (8) compulsory inspection of all schools, both public and private; (9) power to close inefficient schools after two years?

2. The private agencies may be left (1) endowments for higher education; (2) foundation of higher colleges; (3) scholarships; (4) private schools; and (5) medals, &c.

3. The Missionary bodies might be utilised as voluntary inspectors. I do not think the old prejudice against the employment of clergymen for educational purposes now exists. It excluded a learned and highly efficient body from a work for which it is peculiarly fitted.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—It would ruin education; the country is not yet sufficiently advanced for such a step.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Education could certainly deteriorate, but it is needless to face this difficulty, as Government cannot at present attempt to withdraw wholly or in part from education without ruining the cause it has at heart.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No; the result is a complete want of real *education* among those reared in Government colleges as distinguished from mere *instruction of the mind*. It is difficult to make any practically useful suggestions on the head; but I think

ministers of the different denominations frequenting a Government school should be engaged, at a fair salary, to give religious and moral instruction daily, at fixed hours, to their co-religionists. Yet it remains doubtful how far such instruction would of itself suffice for the object in view.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Yes; athletics have been begun; but little can be done in this line without due control over the food and private life of the student. Still, the adoption of cricket and gymnastics cannot but be beneficial.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Scarcely any, but some progress is being made at last.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them; what improvements can you suggest?

Ans. 42.—Though I have no experience of Native female schools, it strikes me that we are labouring against a torrent of prejudice. Individual Natives may (rarely) be truly in favour of female education. Nearly all, however, are in heart *against* it, even those who apparently work in its favour. Their reasons are too many and too peculiar for insertion here. Hence till these causes, which induce this secret opposition, are removed or modified, female education, like an exotic under unfavourable circumstances, must continue feebly flickering and flimsy. Individual energy, especially if the authority of the Deputy Commissioner be put into the scale, may do something or even much; but the effect is transient, and ceases with the departure of the agents. Female education can only prove a success when polygamy is abolished, the purdah abandoned, and caste broken up.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Hilton, Murree, the 29th May 1882.

Ans. 43.—Mixed schools are generally said to be unmixed evils; and so they would be, if it were possible to keep boys always in their own surroundings. But this cannot be. Modern society is a mixture of creeds and classes; true education consists in preparing youth in every way for that battle which they must fight in after-life. Mixed schools, properly conducted, are the precise agency for such a preparation. They are the first battle-fields of the struggle of after-life, with the advantage of the supervision of teachers to guide and control and direct. They are the best agency for the breaking down of the barriers of caste, race, and religion. A pamphlet, if not a book, might be written on this subject. I think such mixed schools (due care being taken to prevent proselytising and to furnish proper religious instruction for all) ought to be founded, fostered, and encouraged by every possible means.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—This question is useless till the time mentioned in my reply to query No. 42 arrives. Meanwhile nuns and sisterhoods could be put in charge of Normal schools, in which women of the *highest* castes should be induced by good—nay high—salaries to learn the art of teaching. More real female education is imparted by three or four converts of nuns to Natives than by all the other agencies put together.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Answered under Question 42.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestion have you to make for the remedy of such defects.

Ans. 47.—These numerous defects may be classed under two heads—

(1) "Running before being able to walk;" and

(2) Neglect of industrial, technical, and agricultural instruction.

Evidence of MAULVI FAIZ-UL-HASAN, *Head Master, Oriental College, Lahore.*

[The numbers of the following questions do not correspond with those in the Standard List.]

Q. 1.—To what extent do indigenous schools exist in your province?

A. 1.—For the purpose of ascertaining the exact number of the indigenous schools, a man should travel throughout the province. I have been able to collect information regarding 200 Arabic, Persian, and Urdu indigenous schools; but this is a very small portion of the whole number. The number of the indigenous schools has greatly decreased on account of the Government schools, and on account of the fact that the people pay much attention to the secular education. The people of this country used to study Arabic and Persian, and acquired proficiency in them; but now-a-days the education in the indigenous school is confined to a few parts of the *Kurán* and a few elementary tracts (in Urdu or Persian) treating of Muhammadan Law and of religious tenets. There are very few who study Arabic for the sake of becoming accomplished scholars. The reason is obvious. The Muhammadans of this country, being poor, cannot support or spare their sons so as to allow them to pursue learning. The foundation of the Oriental College has given a new stimulus to the study of Arabic, and scholars from every part of the country swarm to that institution in considerable numbers.

Q. 2.—Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue?

A. 2.—In the mosques the Kurán and religious tenets are taught, and in some schools Urdu and arithmetic are also added. In the Persian schools *Gulistan Bostan, Zuleikha,* and *Sikandar Nama,* together with composition, are taught. In the Arabic schools, Arabic grammar, logic, Muham-

madan law, Hadis and Tafsir, and moral philosophy are taught. Some teachers teach in mosques; others keep schools in their houses and live on fees, and some of them are employed by some rich men in the villages; and the Maulvis generally teaching Arabic teach gratis, without any compensation. The pupils attending these schools, when they are not natives of the village where the school is situated, live in mosques, or they are supported by their teachers.

Q. 3.—What fees are taken from the scholars?

A. 3.—Those teachers whose profession is to teach, and the Mullás of the mosques, take some fees from the children of the rich men, but the amount of fees is not fixed—sometimes paid in cash, and sometimes in kind. The poor students are not compelled to pay fees, but, on the other hand, are supported in some cases by the well-to-do teachers.

Q. 4.—From what classes are the masters of such schools generally selected; and what are their qualifications?

A. 4.—The teachers of these schools are—(1) Mullás of the mosques who conduct the prayers; (2) those whose hereditary profession is to keep schools; (3) Maulvis who know as a part of their duty to give instruction in Arabic grammar, Muhammadan law, Hadis and Tafsir. Their qualifications are sufficient for the standard up to which they are required to teach respectively.

Q. 5.—Have any arrangements been made for training or providing masters for these schools?

A. 5.—No arrangements have been made.

Q. 6.—Under what circumstances do you consider that indigenous schools can be turned to good account as part of a national system of education; and what is the best method to adopt for that purpose?

A. 6.—The teachers of these schools should be induced, by giving them some monthly allowance, to teach along with the Kurán and Persian some useful subjects, such as arithmetic and geography, according to the Government educational scheme. But it is necessary for this step that the consent of the students and of their parents should be first obtained. The students who learn Arabic up to the high standard and want to become *Maulvis* do not pay attention to the sciences and arts taught in the Government schools and colleges.

Q. 7.—Are the masters willing to accept State aid, and to conform to the rules under which such aid is given?

A. 7.—I am not sure that these teachers will readily accept the State aid, and conform to the rules under which such aid is given. The experiment should be tried on a more extensive scale than it has hitherto been done. Those teachers who teach without the expectation of any compensation, and those who teach religious books, will hardly like to lose their freedom and to conform to the grant-in-aid rules. They also fear that with the acceptance of the Government grant they will be compelled to teach some subject which will interfere with religious education.

Q. 8.—How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

A. 8.—This point may be ascertained from the Director's office or the Deputy Commissioners' offices. There is much room to extend this system. Up to the present time the grant-in-aid system has been unknown to the people in general. The rules of the grant-in-aid system are unnecessarily strict, and do practically discourage the extension of that system.

Q. 9.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools?

A. 9.—The number of those who are educated at home compared with those educated at schools is very small. The home education in some subjects, as the languages, composition, &c., is unquestionably superior; but home educated cannot compete with school boys in subjects such as arithmetic, mathematics, history, and geography, which can be taught better in the schools, and cannot therefore compete with success with the students educated at schools. The position of the private students in every University examination will verify my statement. It is my experience that those who study Arabic and Persian literature at home are more proficient in them than those taught in the Government colleges and schools. The students of the Government colleges and schools are generally defective in languages; but the Oriental College has done a great deal to compensate this defect.

Cross-examination of Maulvi Faiz-ul-Hasan.

By the Rev. W. R. Blackett.

Q. 1.—Regarding your answer 3, can you give us any idea of the average receipts of those teachers from their schools?

A. 1.—I cannot mention any fixed sum—from R4 to R8 or 10. These are Persian schools.

Q. 2.—Would the higher education of such students as wish to become *maulvis* fall in any way under the head of such education as should be aided by Government? Are they not properly officers of the Muhammadan religion?

A. 2.—If Government is kind to them, then Government will give the money.

By Haji Ghulam Hasan.

Q. 1.—Does study of Arabic alone, in your opinion, make a student competent for the ordinary work of every-day life, or merely as a *maulvi* or a *mullá*?

A. 1.—Merely as a *maulvi* or a *mullá*.

Q. 2.—Do you think that a complete course of *Gulistan* and *Bostan*, and especially *Zuleikha* and *Sikandar Nama* are such books as a scholar should learn in the course of his daily life?

A. 2.—Yes.

Q. 3.—If arrangements were made for training masters of indigenous schools, would they accept them?

A. 3.—Not unless some scholarships are given.

Q. 4.—Why do not *maulvis* pay attention to the sciences and arts taught in Government schools and colleges?

A. 4.—They are proud of their own philosophy.

Q. 5.—Do such subjects, in your opinion, as are taught in Government schools, interfere with religion?

A. 5.—European science is sometimes in conflict with Muhammadan religious teaching. Geography is inconsistent with our religion. In Muhammadan schools they teach the Greek system. That system is, in some cases, opposed to the Muhammadan religion. It is not necessarily prejudicial to our own religion; the boys read it without injury.

Q. 6.—Do you know of any indigenous schools in which Government aid is given?

A. 6.—No; I know of no such indigenous schools in which Government aid is granted.

Q. 7.—In what way has the Oriental College remedied the defects alluded to by you?

A. 7.—They teach well in the Oriental College certain subjects, which they do not teach well in the Government schools. In neither Government nor private schools do they teach certain subjects well.

Additional Statement by MAULVI FAIZ-UL-HASAN.

In fixing ₹4 as the stipend of Arabic students in indigenous schools, my meaning is that if these students study subjects of general knowledge, as well as Arabic, to a high standard, then their stipend cannot be less than ₹4 per month; but the case is different with those who study Arabic alone. I do not know if this was clearly stated in my evidence. Sir, please to make enquiry. And I have a word more to say. If maulvis are appointed in Government schools to give religious instruction, then there will be a great increase in the numbers attending school, and no additional expense will be incurred by Government.

Supplementary Evidence of MAULVI FAIZ-UL-HASAN, *supplied through* MR. PEARSON.

Q. 1.—In the Western Panjáb especially little boys learn to read a few pages of the Kurán in every mosque. Can these village *maktabs* be converted into primary schools?

A. 1.—Many of these mullas can read more or less Persian and Urdu, and would be glad to receive grants-in-aid. But it would be necessary to give the scholars not less than 8 annas a month each to learn the new subjects, and the teacher would expect ₹8 or ₹10 a month. For each school Government would have to give about ₹15 per month to produce any effect, in addition to what the mulla takes in fees. An expenditure by Government of ₹5 per month only on such schools would be wasted.

Q. 2.—Can indigenous schools in which Persian and Urdu are taught efficiently be improved by small money grants, and by the inspection of Government officers?

A. 2.—Such schools may be benefited by money grants and regular inspection, provided that the conditions are not onerous, and the teachers are allowed to work in their own way.

It would be necessary to pay such teachers, when competent to give instruction up to the primary standard, from ₹5 to ₹7 a month. Small stipends of 8 annas a month must be given to scholars who are in poor circumstances and are diligent. Without scholarships nothing can be done for indigenous schools.

Q. 3.—What is the character of the higher sort of education in Arabic and Persian in the Panjáb?

A. 3.—In the Panjáb most teachers who know Arabic well know more or less Persian, and good Persian scholars know something of Arabic. Usually a man who wishes to read high subjects in both languages goes to one teacher for his Arabic, and to another for his Persian.

In the Panjáb there are several schools in which Arabic is taught to a high standard, including theology, logic, metaphysics, medicine, mathematics, arithmetic, though not all these subjects in any one school. The teachers of such schools ould receive aid from Government, provided that there is absolutely no interference in their course of study. They would have no objection to allow their schools to be inspected by the officers of Government.

In such schools the grant-in-aid could never be less than ₹15 a month; but it would be right to give salaries of ₹20 or ₹30 to the superior maulvis in the Panjáb, and in Hindustan much more.

Owing to the wandering habits of the students who frequent the higher Arabic schools, it would be necessary to give scholarships, as well as a salary to the teacher. The scholarships for those who study high subjects should not be of less value than ₹4 a month, with some increase by way of encouragement to the best. Otherwise they may be off any day to beg their bread elsewhere.

There seems to be no way of getting Persian taught to a higher standard, except by inducing students to attend the Oriental College at Lahore, because there are no superior Persian schools, though people can get instruction from private friends or private tutors. Even in Arabic maulvis in the Panjáb are unable to give instruction in some subjects which are taught in the Oriental College.

Q. 4.—It has been proposed to extend primary education by offering grants for boys belonging to indigenous schools, who may pass examinations in reading, writing, and arithmetic upon the plan known as payment by results. What is your opinion of such a system?

A. 4.—I think that boys will be found to pass such examinations and to draw the grants. But I do not believe that there is any advantage in such a scheme of education as that adopted by the Education Department. I cannot, therefore, approve of any measures to extend the system. If the old educational system of the country were held in due honour, I should like to see these examinations introduced. I would add that not only should the old subjects of study be retained, but that the old methods of teaching should be observed, and men of the old style employed as teachers.

Evidence of MIRZA FATH MUHAMMAD BEG, *Kasur.*

[Some of the following questions differ from those contained in the "Standard List."]

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I am a resident of the District of Lahore. As Honorary Secretary of the Anjuman of Kasur, and otherwise, I have been much occupied in the establishment of private schools and in the promotion of education during the last ten years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that the system of primary education is sound, but that certain reforms are needed. In lower primary schools the books should be easier and simpler. The words in common use in different localities vary so much that care should be taken to admit into the text-books only those which everybody understands. I do not mean by this that Panjabi should be taught in the lower primary school. Persian should not be taught in the lower primary school at all, and in the upper primary school, only easy Persian. Geography should not be learnt by heart, but only from the map. In this way the primary school course will occupy less than five years. In the case of written examinations there should be a committee to revise the questions in order to ensure uniformity.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only?

Ans. 3.—The scholars belong to almost all classes, but especially to the lower middle classes. The low castes are not found at school. The class which seems to me to require education most, but seldom gets it, is that of poor respectable persons. Peasants and others who make use of the services of their children in their daily work cannot afford to let them go to school.

The rich of the old school are opposed to the spread of education owing to its levelling tendencies, but these prejudices are passing away.

Ques. 4.—What is your opinion of the policy of aiding and improving indigenous schools?

Ans. 4.—There are fewer indigenous schools than there used to be. The character of these schools is well known. When Government aid was offered to indigenous schools very few were willing to accept it, and I do not think that they will be likely to do so now. There is no regular scheme of study in these schools.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Boys educated at home cannot compete with those who are educated at school, so far as public examinations are concerned. In literature and composition only they have an advantage over the others, but, in addition to the loss of teaching in subjects of general knowledge, there is a want of emulation which prevents home-students from enlarging their minds.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the Panjáb there are no private agencies for the spread of education, or if there be any, they cannot be relied upon, as the motive is too often ostentatious and unreal.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards?

Ans. 7.—Local committees cannot be entrusted with the administration of educational funds unless the budget is fixed by some superior authority.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? . . . .

Ans. 8.—Until the members of committees are men of education in the modern sense, it is useless to make over to them the management of schools. Of late years District committees have been entrusted with powers of this kind. I have been a member myself, but no good result has followed, because the members generally do not understand their duties. Something, however, may be done in this way, provided that the Deputy Commissioners and tahsildars take an interest in education and exercise a judicious control over the committees, and provided that enlightened members of committee receive appreciation and encouragement.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters?

Ans. 9.—The present Normal schools are sufficient, only more attention should be given to attainments in literature. But you cannot expect accomplishments for the low salaries now given. The position of a teacher would be much more valued if long service entitled a man to pension. The dignity of the profession would be increased if the teachers in village schools were allowed chairs in the presence of munsifs and tahsildars.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes?

Ans. 10.—In village schools books upon agriculture would be popular and useful. But book-education in such subjects by itself profits little. Machines and implements, which are used in Europe, and are suitable for the Panjab, might be purchased from public funds and exhibited in connection with the schools.

Ques. 11.—Is the language used as medium of instruction in the schools of the Panjáb the real vernacular of the province?

Ans. 11.—Although Urdu is not in the Panjáb the colloquial dialect of any district, still it is in general use, and is daily becoming more popular

All the subjects with which education is concerned are in fact discussed in Urdu.

Ques. 12.—Is payment by results a good system for schools among the poorer classes?

Ans. 12.—The poor and ignorant are not likely to accept education at all unless upon the system of payment-by results. This system is worth trying.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—It is not proper for Government to withdraw from the support of higher education. To conquer a country is comparatively an easy matter, and many kings in ancient times have done this. To raise a people in the scale of civilisation is a much harder task, and one worthy of the prestige and genius of the British nation. What has been well begun should not be hastily abandoned. At present there are no private agencies to which the work of higher education could be entrusted.

Another reason for leaving the control of education generally in the hands of Government is that the people of India, owing to their unhappy divisions, are unable to administer trusts impartially, or if the Native gentlemen are impartial, they are still viewed with suspicion by those who belong to a different section of society.

I have not yet considered the case of Missionary societies. Although mission schools are free from most of the evils which I have pointed out in the case of private schools under Native management, they labour under disadvantages peculiar to themselves. It is not agreeable to the people, and it is not, in my opinion, right to teach Christian doctrines to children of tender years who are not themselves Christians. To prove that Missionary education is to some extent unpopular, I would observe that, although mission schools take lower fees than Government schools, the attendance in the latter is almost always greater when the two can be compared.

Finally, if the higher education were made over to the Missionaries, too much influence would be given to a party, and Government would be open to the charge of having abandoned the policy of religious neutrality.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution?

Ans. 23.—The only schools which can compete successfully with Government schools are mission schools, and these are comparatively weak and unsuitable, as I have shown in my last answer.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Although educated Natives, being few in number, do get remunerative employment to some extent, the Government should do more than at present for their encouragement.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction given in secondary schools is, on the whole, useful for persons who seek employment in offices, but in a less degree for those who mean to devote themselves to commerce, and to the development of the resources of the country.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country?

Ans. 28.—No, certainly not.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Training schools are necessary for the education of teachers employed in secondary schools.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Voluntary agency in the work of inspecting schools cannot be obtained except from men who have received a liberal education in the modern sense. Such persons should receive titles or recognition in some form from Government, if their work is worthy of it.

Ques. 35.—Are the present arrangements of the Education Department, in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions?

Ans. 35.—Certainly not.

Ques. 39.—Are the principles of moral conduct taught in Government schools in the Panjáb?

Ans. 39.—The present arrangements, by which duty and the principles of moral conduct are taught indirectly, are in my opinion free from objection.

Ques. 40.—Is the physical training of the scholars sufficiently cared for?

Ans. 40.—More should be done than at present for the physical welfare of scholars.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is very little indigenous education for girls. Rich men give their daughters some religious instruction in their own houses.

Ques. 42.—Have you any suggestions to offer with regard to female education?

Ans. 42.—Schools for girls are chiefly private aided schools, and subjects of general knowledge according to the scheme are taught in them. In my humble opinion some reforms are needed in the course of studies. For instance, there is no use in teaching girls history and geography. A little knowledge of medicine for use in the nursery should be required. Religious instruction is especially necessary for girls. Needlework and household duties should be taught. The gentry will not send their daughters to the public schools; but there is no reason why they should not have separate schools in their own houses. Native gentlemen who establish such schools should receive from Government some public recognition.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies have taken an important part in the promotion of female education. At Kasúr we are much indebted to Mrs. H. W. Steel, who has done excellent work in this department. So long as European ladies are impartial in matters of religion their services are gladly accepted.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Fees should be taken in proportion to the means of parents, and poor students should be free.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—One teacher cannot properly teach more than from 20 to 25 pupils.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Certainly not. The present system of religious neutrality is much approved by the people.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—The present system of making promotions dependent upon public examinations is a good one; only in special cases, as when a boy has been absent from the examination through sickness, the schoolmaster should have the power of promoting him if he is fit.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors are necessary for teaching English literature.

Ques. 67.—Are special arrangements for encouraging the study of English required in the case of the Muhammadans, or any other class?

Ans. 67.—The only class which requires special consideration is that of the Muhammadans. If they are behind other classes, the fault is not due to the Government or to the Education Department, but it is to be sought in the circumstances of the Muhammadans themselves. In former times the Muhammadans were distinguished for learning as much as by their wordly success; but their learning was the old-fashioned learning of the Greeks, and when they had fallen upon evil times they clung to the ideas of the past, and viewed the sciences of Europe with dislike and suspicion. It so happened that the earliest schools in the Panjáb were mission schools, and when a few boys were converted to Christianity the fears of the Muhammadans were roused and they were seized with a strong prejudice against instruction in English. Change is the law of nature, and new ideas sooner or later find their way into all religions; nevertheless many wise men were influenced by timidity, and opposed themselves to the spread of education. But, on the whole, progress has been made in reconciling religion with science, and the number of liberal Muhammadans is now sufficient for the promotion of education in that class. No special arrangements are required. Only the poor should be exempt from fees, and one-half of those scholarships which are of the nature of subsistence allowances should be reserved for Muhammadans. The proceeds of endowments made by wealthy Muhammadans should be spent upon the education of Muhammadans exclusively, and private enterprise in founding such institutions as the Aligarh College should be liberally aided by Government.

Supplementary questions.

Q. 71.—Is there any national language in the Panjáb? If not, is the language in use in schools likely to become the language of the country?

A. 71.—We have first to ask, is there a nation in the Panjáb? Now, we find the people broken up into a number of different tribes speaking various dialects and languages; therefore there cannot be, strictly speaking, a national language. But Urdu has this advantage, that it is very commonly understood everywhere, and easily adopts new words from the languages with which it comes in contact. In fact, it is a growing language, and likely to become universal.

I must admit that something is to be said in favour of teaching the Panjábi dialect in primary schools, but it is unsuited for the purposes of higher education, and by teaching Panjabi we cut off the unfortunate scholars from the hope of rising above the lowest stage, unless they will take the trouble of learning an entirely new language in the middle school. Therefore, on the whole, it is best to teach Urdu in primary schools, as at present.

As for the character in which Urdu should be written, I hold that every language should be written in the character which belongs to it, and Urdu has always been written in the Persian character.

Q. 72.—Can Western sciences be adequately taught through the medium of the vernacular languages of India?

A. 72.—The attempt has often been made, but has never yet met with success. A translation is always more or less unsatisfactory, and in this case the conditions of success are wanting. If it were possible to make good translations, would it not be equally possible, and much better, for Native authors to write original works on these subjects? European science is continually growing. A set of translations will soon be out of date. Besides, we are all engaged in a hot discussion about the choice of a vernacular, and cannot as yet agree what the language of these translations should be. For the present people who wish to learn Western science must learn English.

Evidence of THE REV. C. W. FORMAN, D.D., (*Lahore*).

[Some of the following questions are not contained in the "Standard List."

Ques. 1.—What opportunities have you had of forming an opinion on the subject of education in India, and in what province has your experience been gained?

Ans. 1.—Since the year 1849 a large part of my time has been given to educational work in the Panjáb. I have had some acquaintance with the workof the Educational Department from the time

of its formation, and have served on many Educational Committees, besides being a member of the Senate of the Panjáb University College.

Ques. 2.—Has the system of primary education been placed on a sound basis? Is it capable of development? Can you suggest any improvements?

Ans. 2.—I should think there should be a school within easy reach of every village—say one for every nine square miles of cultivated territory; that private parties should be encouraged by the offers of liberal grants to establish circles of village schools, which they could periodically visit, and that more liberal aid still should be given to any persons establishing schools for those low-caste people who have least inducement to learn; also that where there is a teacher willing to be responsible for a school, and the equivalent in cash to the Government grant cannot be secured, a grant equal to half of the teacher's estimated salary might be given, as the teacher may be able in other ways to eke out a livelihood, or to live on much less than he is worth. Then there are many Lunde or Mahajani schools in the province where the boys learn only arithmetic, account-keeping, and reading and writing bills in a character used for no other purposes. Reading the vernacular in the Deva Nagari, of which Mahajani is a modification, might be added to the instruction now given in these schools, if inducements are offered to the teachers to learn and teach it. Again, I do not think Persian should form a part of primary education for the masses, as is now the case. Nor that Gurmukhi and Hindi schools should be entirely ignored. I would teach the character and dialect which is most desired in each place. The truth is, as yet we have no system of primary education, properly so-called, in the Panjáb. The scheme of studies in what are called primary schools has been adopted with reference to its fitness to prepare boys for secondary education, rather than for the work of life.

Ques. 3.—Do any classes specially hold aloof from primary instruction in your province; and if so, why? Are any classes practically excluded from it; and if so, from what causes?

Ans. 3.—The lowest castes are practically excluded from the public schools by the contempt in which they are held, and the fact that their touch is regarded as contaminating; but their absence from the schools is probably to be attributed as much to their not desiring education as to any other cause.

Ques. 4.—Under what circumstances do you think that indigenous schools can be turned to good account as part of a system of national instruction, and what is the best method to adopt for this purpose?

Ans. 4.—I would educate the teachers at Normal schools when they are young enough, and when not, get their sons or nephews into these schools where possible, and afterwards encourage them by examining their boys regularly, giving both teachers and pupils rewards; or give grants to those who will be responsible for their management and thus convert them into aided schools; or, as proposed under Question No. 2, give grants without equivalents to teachers who will keep up such schools efficiently.

Ques. 5.—What opinion do you hold of the extent and value of home instruction?

Ans. 5.—I am not aware that anything of importance is being done in this direction in the Panjáb, nor do I think it desirable that much should be done. Boys thus educated are, in my opinion, not likely to be so intelligent or manly as those educated in schools, and in this country even their morals are not likely to be better.

Ques. 6.—How far can Government rely on private efforts to supply elementary instruction in rural districts?

Ans. 6.—The various Missionary Societies if aided liberally by Government might be able and willing to do much in this direction by organising circles of village schools.

Ques. 7.—How far can funds be advantageously administered by District Committees and Boards?

Ans. 7.—The idea of educating the masses is a Western idea, which, I fear, finds little sympathy among the leading Natives of this country who have not been educated in English schools. This being the case, funds assigned for primary education are not likely to be wisely administered by them, unless they are directed by others who are in sympathy with the movement.

Ques. 8.—Have you any suggestions regarding the system of providing teachers in primary schools? How to improve their position?

Ans. 8.—It seems to me very desirable that a much larger number of men should be trained in the Normal schools in the province, and that there should be a European at the head of each of these institutions, a good man who would aim at making his pupils better and wiser men, as well as at giving them more knowledge. Perhaps, if there were more instruction given in the Normal schools regarding God, and sin and true holiness, the result might be more satisfactory.

Ques. 9.—What subjects of instruction if introduced into primary schools would make them more acceptable?

Ans. 9.—Simple explanations of the laws affecting the classes from which the pupils come, lessons on natural objects, and moral and religious lessons, on the basis of strict neutrality, would, I think, have this effect.

Ques. 11.—Is the vernacular taught in the schools the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The language generally taught in the primary schools in the Panjáb is the Urdu, while the language of the people is Panjábi, a *patois* of which there are many varieties. There is not much demand for education in this language, still I would not hesitate to establish or assist in maintaining Panjábi schools where they are wanted. Urdu should be the medium of education where the Muhammadan element prevails among those desiring to be educated, and Hindi where it is desired and where the Hindu, especially the Brahman, element is strongest. The Hindi in the Deva Nagari character, has, in the opinion of many educated Hindus, great advantages over the Persian Urdu; and they think that the teaching of Persian Urdu to such an extent as is now done in the Government schools has a tendency to Muhammadanise the Hindus. This is the one question connected with education which chiefly occupies the minds of all interested in the subject at Lahore.

Ques. 12.—Is the system of payment by results suitable for the promotion of education among a poor and ignorant people?

Ans. 12.—In my opinion it is suitable only for those places where education has made considerable progress, and is on a secure basis; and even in these it needs to be applied with great caution.

Ques. 13.—How can the number and efficiency of primary schools be increased?

Ans. 13.—There is now in the Panjáb one primary school for every 24 squaremiles of cultivated land, and there is about one people for every 200 people. The means of increasing their number and efficiency which suggest themselves are—(1) increasing the number and improving the character of Normal schools; (2) offering greater inducements to village schoolmasters to attend them; (3) offering to give fixed sums to responsible parties who undertake to keep up schools for certain villages or circles of villages during certain months of the year; the months to be those when the parents of the boys least require their services. The money needed for these purposes might be saved by making over some of the higher educational institutions to private parties on the grant-in-aid principle.

Q. 15.—Do you know of any instances in which Government institutions of a higher order have been transferred to local bodies according to paragraph 62 of the despatch of 1854? And what are the reasons that more effect has not been given to that provision?

A. 15.—I believe there has been one such case in the Panjáb, and there may have been more. One of the principal reasons why more has not been done in this direction, no doubt, is the fear that the institutions would not be carried on efficiently and maintained permanently. These fears I do not consider altogether groundless, and think great prudence and caution should be used in making such changes. Still, I think more might have been done without detriment to the general cause of education in the province, or rather with decided benefit to it.

Q. 16.—Do you know of any cases in which such institutions might be transferred to private bodies with or without aid?

A. 16.—It seems to me desirable that the Government College, Lahore, should be transferred with liberal aid to some European society, who would undertake to keep it up, and in whose engagement to do so reliance might be placed. The average daily attendance at this college last year was 75; the total cost to Government was Rs. 48,049; cost to Government of each student Rs. 616-12-0 (see Director's Report for 1880-81, page 16). I believe that the whole expenditure would not be more than half what it now is if the change which I suggest were effected, and that one-half of this reduced sum would be provided by the European society, and that little loss in any way would ensue. There are, I believe, other institutions in the Panjáb that might be advantageously transferred to private bodies—*e.g.*, the Government district schools in Lahore and Amritsar. I would not advocate the closing of any of these institutions, or the transfer of them to the societies which already have similar schools in the same places; for this would be equivalent to closing them, and then there would no longer be the wholesome rivalry which now stimulates both. It might be objected that if Government should thus withdraw from any existing schools or colleges, some classes might object to attending the alternate institutions on religious grounds. Sir Charles Aitchison has, in my opinion, given the best answer to this objection: Tell them to establish schools whose religious character they do not object to, and that Government will aid them as liberally as others." This would test the reality and depth of their religious scruples.

Ques. 17.—Are any gentlemen able and ready to aid in the establishment of schools and colleges in your province on the grant-in-aid system?

Ans. 17.—If Government should withdraw entirely from the higher education in the chief cities in the Panjáb, I should expect Hindu and Muhammadan Chiefs and gentlemen to exert themselves more than they have yet done in the cause of education.

Ques. 19.—Are the grants adequate in the case of colleges and schools?

Ans. 19.—In Lahore and, I believe, in other parts of the province, the grants to girls' schools are miserably inadequate. In my opinion the grant-in-aid system has not been carried out in a liberal spirit in the Panjáb, and that it has not had fair play. It appears from the Reports of the Director of Public Instruction that he looks with far more satisfaction upon the success of institutions immediately under his own control than of aided schools.

In the eleventh paragraph of the Introduction to his Report for 1879-80 he says: "An examination of Form No. 3 will show that with schools of every denomination, including English and vernacular, those for primary and secondary education for boys and for girls, and for Normal schools, the total cost of educating each scholar is higher in aided than in Government institutions, and that the cost to Government is higher in all classes of aided schools with the exception of English schools for secondary education. In the case of secondary education also, if we include both the vernacular and English schools, the cost to Government is much higher in aided than in Government schools." One can hardly read this paragraph without feeling that it was written with some degree of satisfaction, and this feeling is deepened when the data on which it is based are examined.

The reason why educating each pupil costs more in aided English schools than in Government English schools is explained in paragraph 13, where he says: "In this calculation, however, are included boys attending schools *specially intended for Europeans and Eurasians.*" Surely no good can result from lumping together statistics in this way, and then drawing conclusions from them. The truth is, that while each pupil in Government secondary English schools *for Natives* costs ₹75, each pupil in the aided schools of the same kind costs ₹58-5-0. In Government primary English schools it was ₹8-3-0; in aided schools of the same class ₹8-2-0. Then on examining the statistics of the primary vernacular schools for the same year, we find that no schools of this class are reported, except 23 small ones at Delhi, and that out of 599 pupils in these schools, there are only five Hindus and three Muhammadans, the remainder being made up of Native Christians and "others"—no doubt low-caste people for whom Government are doing absolutely nothing. Of course the less desire people have for education and the fewer inducements they have to learn, the more it must cost to educate them.

Again, aided girls' schools cost more than Government schools for the same class. And

why? Because the aided schools are taught largely by European ladies. This is the case at Ludhiána, Amritsar, and Lahore. At the last place there are three European ladies, besides one on furlough, and three Eurasian ladies, employed in the aided school, which of course makes the schools more expensive than if they were taught exclusively by Native teachers.

Then, the Director asserts, not only that the total cost of educating each pupil is greater in aided schools than in Government, but that the cost to Government even is greater. He makes this appear by not regarding either Municipal grants nor the local rates as Government funds —a way of dealing with statistics which the late Lieutenant-Governor in his Minute on the Director's last Report characterised as "misleading." The truth is, many of the Government schools receive nothing whatever from the Provincial Treasury. But on this subject Sir R. Egerton says in the minute above referred to: "For the purposes of education there is no valid distinction between the sums paid from Provincial revenues and those derived from the district and municipal funds of the province. In all three cases the support given is Government support, and the sums assigned are Government assignments." If the Lieutenant-Governor's idea of what are Government funds be correct, then we find that each student receiving secondary education in English in Government schools costs the Government R60-4-0, while each one receiving the same kind of education in aided schools costs Government only R24-15-0.

The Director's strong preference for Government schools is shown again on page 9 of his Report for 1879-80, where he says: "The conversion of Government into aided schools has been advocated partly on economical grounds, and partly with the view of stimulating independent effort and local management of educational affairs. As regards the first point, it has been seen that nothing is to be gained from such a measure, even was it possible, from an economical point of view." It is hardly to be expected that the despatch of 1854 would be carried out in its integrity by one who was so little in sympathy with it. Still, it is only fair to the Director to say, that while I think his preference for Government schools is too strong, yet I do not think it would lead him knowingly to do anything unfriendly to aided schools.

Ques. 20.—How far is the whole educational system one of practical neutrality?

Ans. 20.—In my opinion no school or college in this province has any advantage or disadvantage as regards Government aid, on account of its religious or non-religious character. I have, however, what seems to me good reason for believing that in the instruction given during school hours the principle of neutrality in reference to religion has not been observed as rigidly as it should have been; and I think especially that the advancing of atheistical opinions by a professor or teacher to his pupils, whether during school hours or not, should be regarded as a grave offence against this principle and most injurious in its probable effects on the scholars.

Ques. 25.—Do educated Natives readily obtain remunerative employ?

Ans. 25.—Generally, if they have good characters; and especially if they have any interest.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Of course they acquire much valuable information which might be useful to them in after-life; but they also have to acquire much which is of very little value to them. The truth is, the whole system of education in India is based upon what Englishmen think the people ought to want, rather than upon what they actually do want; *e.g.*, a boy wishes to get a fair knowledge of English to enable him to get employment, but before he can begin to learn what he needs to know, he must learn a lot of Urdu and Persian, which he never intends to use at all, and which will be of little value to him in after-life. Englishmen think one should of course learn to read his own language before he begins to learn a foreign one—not remembering perhaps that, although this is a truism in England, it is quite contrary to the ideas of Muhammadans and Hindus, and that there is not the same reason for learning a vernacular in which there is almost nothing worth reading, as there is for learning one which is a treasure-house of all kinds of knowledge.

The objection to boys who have no intention of going to college, spending much time on *Persian*, is still stronger. It is not their vernacular; it contains little they need to know, and which they cannot get through the English. They will in most cases make little use of it in after-life, and its influence on their character is questionable. The Director in his last published Report charges the Anjuman-i-Panjab with inconsistency in opposing the system of imparting instruction in English high schools through the medium of the vernacular, while they plead for the encouragement of the study of Arabic and Sanskrit, and the bestowal of stipends on students of slender means, and especially on members of priestly classes, as an incentive to study. Viewed from *their* stand-point, this would not show the least inconsistency. These gentlemen would have students devote their energies to the branches of knowledge they will have use for in after-life, and they would make even the study of arithmetic and geography in English schools help on the students in acquiring that language. The more we can fall in with the current of feeling prevailing among those we would benefit, the more we shall accomplish.

Ques. 29.—What system prevails with reference to scholarships; and is the system impartially administered as between Government and aided schools?

Ans. 29.—I know little about the administration of the scholarship system. Until very recently, I had thought it was something with which aided schools had nothing to do, and that Government scholarships were exclusively for students in Government institutions. I should be delighted to see the system extended to aided schools.

Ques. 30.—Is Municipal support extended to aided schools?

Ans. 30.—Yes; but not at all with a liberal hand, so far as I am aware.

Ques. 32.—In what respect is the system of inspection capable of improvement?

Ans. 32.—(1) Aided schools should receive more attention from Inspectors than they now do; (2) if Inspectors had the means of rewarding successful pupils and efficient teachers at once,

their visits would have a far more stimulating effect upon the schools both before and after they were made; (3) an Inspector should not have a number and variety of more interesting duties to draw him away from his proper work; (4) some of the higher teachers in secondary schools might be induced by extra pay to spend some of their vacations in inspecting primary schools, and thus gain health and also experience, which might afterwards be turned to good account.

Ques. 34.—How far do you consider the text books in use in all schools suitable?

Ans. 34.—In the aided schools generally, the English books of the C.V.E. Society are used. They have been prepared with care, with intelligence, and on right principles. Of the English books used in the Government schools I can say little that is commendatory. The lessons are often long and uninteresting. The latter defect is owing in part to one of the fundamental principles on which they were got up, *viz.*, that little children should not be taken too far from home; consequently they are told in one lesson how in the Panjáb village children milk the cows and gather fuel. Since Alexander the Great visited the Panjáb it was rightly considered that it would be no violation of the above-mentioned principle to tell pupils something about him. So the first twenty-four pages of the First Book for Middle Schools are occupied with an account of his life. The next twenty-three pages are devoted to the origin of the Mughal Empire. There is too little variety in these books, two little interesting incidents, too little to cultivate the feelings and principles of the pupils; and besides all these the principle of religious neutrality is occasionally violated.

Ques. 35.—Are the arrangements regarding text-books, or in any other way, such as to interfere with private institutions?

Ans. 35.—I think it undesirable that a large and costly Book Depôt should be kept up at the expense of Government, from which books are often obtained at higher prices than private parties would be able to sell the same books if there were no Government Depôt. Scholars are often subjected to great inconvenience by the delay in printing needed books, which would be obviated if private presses were allowed to print them. I think, too, that education has now progressed so far, and the means of obtaining school books from England have become so easy, that Government might withdraw from the preparation, as well as the publication of text-books altogether; *e.g.*, I doubt whether our Text Book Committee will ever prepare a series of English Readers half so unobjectionable as either Nelson's Royal Readers or Dr. Murdoch's Readers if the Christianity were eliminated; and this I suppose could be effected. Judging from the results of our past labours, I should say we would never be able to compile books at all equal to either of these series.

Ques. 38.—If Government should withdraw from the direct management of schools and colleges, would the instruction deteriorate?

Ans. 38.—I hardly think Government should ever withdraw from the management of an important institution till it can be made over to a body of men whose character and resources are such as to guarantee that the institution shall not suffer from the change.

Ques. 39.—Does definite instruction in duty occupy any place in the course of instruction in Government institutions?

Ans. 39.—I fear not. I have heard very severe remarks on the absence of such instruction in Government institutions, made by an old Hindu gentleman ignorant of English, in the Senate of the Panjáb University College.

Ques. 42.—What progress has been made by the department in instituting schools for girls? What is the character of the instruction? And what improvements can you suggest?

Ans. 42.—The progress made in female education by the department has not been satisfactory. I believe the aided schools generally are doing a good work, and that the more the funds of the Government are expended through ladies whose benevolence has brought them from Europe and America to do good to the women of this land, and the less of it is expended through committees of Native gentlemen who, however estimable they may be in other respects, have no desire to see the women of the country elevated to different positions in society from that which they now occupy, and who probably have never had their own female relatives taught any really useful branch of knowledge, the better. The first thing, then, which I would suggest is that female schools should, as far as possible, be superintended by ladies who come out from Europe and America to do good, and that some of these ladies should superintend the training of teachers.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools?

Ans. 45.—So far as my knowledge extends, the grants to girls' schools are very small. The American mission at Lahore expends about ₹330 a month on female education, of which they receive ₹50 from Government.

Ques. 46.—What share has been taken in this work by European ladies; and how far might the interest taken in it by ladies be increased?

Ans. 46.—I think every effort should be made to get well-educated, devoted English women to come out to try to elevate the women of this country, and also that Government should in every way encourage either Government or aided training schools for European and Eurasian girls and women in the country to fit them for this work.

Ques. 47.—What do you regard as the chief defects in the education system as administered heretofore; and what suggestions have you to make for their remedy?

Ans. 47.—I think the moral character and religious views of teachers has been too much disregarded. It is highly undesirable that any one holding atheistical views, or living an immoral life should take part in a Government system of education. I believe that this is decidedly disapproved of by the better portion of the Native community. Another defect I think has been that the ideas of the educated classes on the subject of education and the wants of the people have been too little regarded. I think provision should be made for pupils acquiring a proficiency in certain subjects which they need in after-life, without paying the enormous price of studying much which they neither need nor desire, for the privilege of doing so?

Ques. 62.—Should promotions from class to class depend on the results of public examinations

extending over whole provinces? In what cases is it preferable that such promotion should be left to school authority?

Ans. 62.—An attempt has been made in the Panjáb to make the promotions from the different divisions of the schools to those immediately higher, depend on departmental examinations. The attempt has caused general dissatisfaction in aided schools, as it was regarded as an interference with the internal management of the schools, and calculated to lower the position of the managers in the estimation of their pupils. Again, it was considered as unfair to the pupils, as it placed each one on trial not less than four times before he entered college, at each of which, by coming a few marks below the prescribed number in one subject, he might be put back a year; while if he were only allowed to go on, having been informed of his weak point, he might take a good stand at the next examination. All these objections seem well founded?

Ques. 63.—Are there any arrangements to prevent boys who have been expelled from one institution, or leave it improperly, from entering another?

Ans. 63.—None whatever—at least, in Lahore. It might be well for the head masters of the schools into which pupils from another school ask to be admitted, to require them to bring certificates from the school they had been last connected with?

Ques. 65.—How far do you think it necessary to have European professors in colleges?

Ans. 65.—In my opinion a European Principal and Vice-Principal, with a good staff of Native professors and tutors, would be quite sufficient for most of our colleges. I think, too, that in some respects Native professors are preferable to European. The Native professors, besides being so much cheaper, would (*a*) probably stand the climate better; (*b*) sympathise with the students more in the difficulties they meet with in their studies, he having had to overcome precisely the same himself; and (*c*) would probably show more patience in helping a dull boy over them. These posts offer strong inducements to Natives to seek the highest education within their reach.

Ques. 66.—Are European professors likely to be employed in colleges under Native management?

Ans. 66.—Probably to some extent, but to a less extent than in those under Government management. They are likely to appreciate more highly than Europeans do, the reasons given in the answer to the last question for having more Native teachers.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education?

Ans. 67.—I think it would be gratifying to the Muhammadans to have English schools in which all the teachers were Muhammadans, and in which no science should be taught conflicting with the science of the Kurán, and in which not a word should be allowed against polygamy, unrestricted divorce, slavery, &c.; but in my opinion it is highly undesirable thus to pander to bigotry, and I think our aim should be to remove everything, as far as we can, which is likely to prevent men from being good loyal subjects, and I am sure the exclusive Muhammadan style of education would have a very contrary effect. The only classes for whom I think any special arrangements should be made, are the very low castes.

Cross-examination of THE REV. W. FORMAN.

By THE REV. W. R. BLACKETT.

Q. 1.—Do I understand aright that your proposition in your answer No. 1 is to relax the rules for grants-in-aid in order to include in the system some of the indigenous schools?

A. 1.—Yes.

Q. 2. Would you kindly explain what you mean by saying that we have no system of primary instruction, properly so called?

A. 2.—I think primary education should necessarily exclude all foreign languages, and Panjáb primary schools teach both Persian and the English, and the primary course is not complete in itself.

Q. 3.—You propose to examine these indigenous schools regularly—in what subjects?

A. 3.—In reading, writing, and arithmetic, in their own mother-tongue, and in the written character, which they prefer.

Q. 4.—Why would you convert these schools into aided rather than Government schools, and under what management would you place them?

A. 4.—I am inclined to think it is desirable that we should have a large number of primary schools in the Panjáb not under the department. I think that the education would be practically more useful. Let the Government Inspector inspect them, and let the people manage them themselves.

Q. 5.—Have the Missionary societies done much in forwarding primary education? And if not, why not?

A. 5.—No; we have done very little in the Panjáb. I think it has been a mistake, and our primary schools, like the Government schools, have aimed too much at merely preparing boys for secondary schools. We have not asked the Government to assist us in this matter.

Q. 6.—With regard to your answer No. 16, do you think that any alteration in the hours of sitting would be desirable, as well as in the months?

A. 6.—I think so, decidedly. The village children are engaged in agriculture all day, and the schools sit all day. I would suggest two or three hours in the evening for the agricultural boys.

Q. 7.—Was there not a mission college at Lahore? If so, why was it closed?

A. 7.—There was a mission college there. It was closed on account of the weakness of the teaching force. The staff at the disposal of the mission at the time did not permit of its being retained.

Q. 8.—Would it have been kept up had it received a full grant in accordance with the grant-in-aid rules?

A. 8.—I think, in any case, we should have been obliged to close it temporarily just then.

Q. 9.—Do you know for what particular object the Lahore Government College was established; and has it accomplished that purpose?

A. 9.—No; I do not.

Q. 10.—You quote Sir C. Aitchison's suggestion, that those who object to mission schools should establish schools after their own religious ideas. Would you object to such schools receiving grants-in-aid?

A. 10.—Not at all; that is a part of my suggestion.

Q. 11.—Do I understand you to say that, in calculating the respective cost to Government of education in Government and aided schools, the department has included among the latter such European schools as Bishop Cotton School, &c.?

A. 11.—Yes.

Q. 12.—You calculate the cost of each pupil in secondary Government schools for Natives as R75, in aided schools R58-5, and primary schools, Government, R8-3, and aided R8-2. Is this the *whole* cost, or the cost to Government?

A. 12.—That is the total cost. The cost to Government is about half in the aided schools.

Q. 13.—Have you heard of any particular case of teachers putting forth in class opinions opposed to religion?

A. 13.—I heard of one case. A Christian student in the Government college stated to me that one of the professors or assistant professors taught the development theory, instead of the creation, asked me to enable him to dispel the doubts which this teaching had raised in his mind.

Q. 14.—Was the development theory taught in such a manner as to be necessarily opposed to Christianity?

A. 14.—Well; that seemed to be the impression on the young man's mind.

Q. 15.—On your answer 29. When did you become aware that these scholarships had been opened to aided schools?

A. 15.—I think within the last month, about two days before I left Lahore, I received a list of pupils of aided schools who were to receive scholarships; and that was the first official intimation I received of the change. This was about a week ago.

Q. 16.—Answer 30. Is there any danger of Municipal support being altogether refused to aided schools?

A. 16.—I am not aware that there is.

Q. 17.—Answer 34. Do pupils of aided schools suffer any disadvantage at examinations owing to the use of different books?

A. 17.—I could not say positively. I think there is an impression prevalent in our schools among the teachers that there is.

Q. 18.—Answer 32. It has been said that Inspectors are more lenient with aided schools than with Government. Does this agree with your experience?

A. 18.—I think they are quite as lenient, if not more so.

Q. 19.—What are the more interesting duties of Inspectors to which you allude?

A. 19.—I was perhaps a little uncautious in making this statement; but I have an impression that they had a good many general duties besides inspection of schools.

Q. 20.—On answer 35. Do you mean to say that the department enters into trade and competes with booksellers, or does this Depôt practically enjoy a monopoly?

A. 20.—The Depôt enjoys a monopoly of its own books.

Q. 21.—Are the books sold by the Depôt exclusively prescribed for the Government schools?

A. 21.—Yes; they are so.

Q. 22.—Does this Depôt in any way encourage literature, as, *e.g.*, by offering prizes for the production of school or other books?

A. 22.—I have never heard of the School-Book Depôt offering such prizes. If such prizes were offered, I think that we should have heard of them, as many of our teachers would like to compete. The books are, I understand, prepared by translators or a school-book committee appointed by Government. There is no public competition in the preparation of books.

Q. 23.—Have the vernacular mission schools a regular scheme of studies, or are they injuriously affected by the want of one?

A. 23.—No, I do not think so. Virtually we have a prescribed course of books, and the results are very fair.

Q. 24.—On your answer 62. Does it appear to you that at the departmental examinations a fair judgment can be formed as to the fitness of the pupils to pass to a higher class?

A. 24.—No; I do not. It seems to me that the passing of boys is the most deceptive thing imaginable.

Q. 25.—Do managers of aided schools ever take part in these examinations, or desire to do so?

A. 25.—They never do take part in them. I have heard one Missionary express a desire to do so, but I do not think it at all important. I think we have perfectly fair play.

Q. 26.—On answer 67. Would you not approve of special arrangements, such as special scholarships, for the encouragement of Muhammadans or other special classes, in pursuing higher education?

A. 26.—No; I think not.

By Haji Ghulam Hasan.

Q. 1.—Do you think that the masses in the Panjáb desire primary education for its own sake, or merely with a view to obtaining Government service? Also, in proposing to induce private parties to assist in the extension of primary education, do you refer to Missionaries or other persons?

A. 1.—No; I think they do not seek education for its own sake, but we must create the demand. I believe, however, there is a demand for it in many places where there are no schools. I think it is the fact that those who now seek primary education, seek it for the sake of official employment; but I think it is because at present the department only gives the kind of primary education which fits them for such employment. For example, if the sons of farmers received an education which fitted them to become intelligent farmer and not *munshis*, then they would not seek official employment. By "private parties" I

mean chiefly Missionaries. I have no objection to other parties, but I think that Missionaries are the private parties who would chiefly do the work.

Q. 2.—How would you persuade indigenous schoolmasters to attend Normal schools?

A. 2.—By giving the teachers stipends while under training in the Normal schools?

Q. 3.—When you speak of God and holiness, do you refer to Christian teaching specially?

A. 3.—I refer to general religious and moral teaching. No one could be more opposed than I am to Government having anything to do with proselytising?

Q. 4.—Was a strong effort made by Hindus and Muhammadans to take over the Delhi College when it was closed by Government?

A. 4.—They failed; but I think they might have succeeded if there had been no Government college in Lahore.

Q. 5.—Is religious teaching always compulsory in mission schools?

A. 5.—So far as I know, religious instruction is always compulsory in mission schools. It is my opinion that some at least of the Missionary bodies in India would be willing to take over Government educational institutions under promise that no pupil or student should be required to study the Bible contrary to the known wish of himself and of his father or guardian.

By MR. PEARSON.

Q. 1.—You say that the idea of educating the masses is a "Western idea," and again that "the whole system of education in India is based upon what Englishmen think the people ought to want rather than upon what they actually do want." You also say that "in truth we have as yet no system of primary education in the Panjáb." Am I to understand that in your opinion the great majority of the population which is not at present reached by educational agencies will accept education when it is offered to them?

A. 1.—I think they will gradually accept it.

Q. 2.—Do you think that a dozen little boys reading the Kurán by rote in a village mosque can be described as an "Arabic school," or an "educational agency," without danger of misconception?

A. 2.—No; I do not, if that is the whole of their education.

By THE PRESIDENT.

Q. 1.—With reference to your statement that you would not consider a dozen little boys reading the Kurán in a mosque school to be an educational institution: have you any acquaintance with the teaching given in these schools?

A. 1.—Only such as I could get while passing along the streets, and by asking the teachers questions.

Q. 2.—You say in answer 11 that the "question between giving primary instruction in Hindi in the Deva Nágari character, and in Urdu in the Persian character, occupies the minds of all interested in Lahore?" How long has it done so?

A. 2.—Only since the appointment of this Commission; few schools had been set up for Hindus and Sikhs teaching in Deva Nágari and Gurmukhi before that date.

Q. 3.—Is this a matter of real and deep feeling among the Hindus and Muhammadans?

A. 3.—I think it is a matter of very deep feeling, because it is based upon their respective religions.

Evidence of THE RIGHT REVEREND DR. FRENCH, *Bishop of Lahore.*

I.—GENERAL STATEMENT.

I am able to say very little about primary education, as in my earlier years at Agra, between 1850 and 1859, I had most to do with the higher education; and during my Lahore days since 1869 have had but little to call my attention to the former. I have always taken an interest in examining the more advanced schools, but was behind the age in not attaching any great importance to schools which stopped short at the three R's as men say, moral and religious instruction forming no part of the teaching. Had personal experience placed me in possession of more important facts and deductions on elementary education, I should gladly have supplied these to the Government. It by no means appears to me a self-evident fact that a smattering of knowledge is valuable to the masses, and improves the character of men, except where, as in European countries, there has been for a long period a permeating and leavening influence of intelligence and enlightenment, from the reading and thinking classes down to the lower—from those, I mean, whose position and means and reasonable hopes of advancement and higher mental endowments than usual attract them towards education and create a yearning for it, which leads both them and afterwards growing numbers through their means to claim and demand it, as having been gradually prepared for it, and in a position to make good use of it. The popular cry among enthusiastic Englishmen (at home chiefly) for mass education in India seems to me mainly to arise from the same mistaken notion which has continually been liable to arise, that the same treatment must (under wholly different and almost contrary circumstances) be equally useful for two great countries. One of these *contrary* circumstances is, that the elementary books available in the one country are of the richest, most varied, useful, and attractive description, and in the other are of the meagrest and most paltry character, which would be of less consequence if these opened the door to higher vernacular departments, in which the mental pabulum supplied was of a more elevating and improving character. It would appear to me therefore (so far as I can judge) that it is far more important at present to labour for the enrichment and imparting more strength, and beauty and substance, and breadth of scope, to the vernacular literature by an expansion of the Educational Department, by summoning from England as well as employing out here men of the highest calibre

of mind and stamp of character to devote themselves to this branch of preliminary effort. The approval and encouragement of Government, with rich rewards for signal services in this direction, might in a very few years effect a surprising and most welcome change, with God's blessing.

Even if all that is alleged in favour of mass education were borne out by fact, it seems almost like practising mockery and derision on the people to force it upon them with the instruments and appliances of education (in the way of books) in the rawest and crudest stage of progress. Surely such a sweeping measure deserves to be carried out after most thoughtful and heedful preparation, so as that the food on which we invite them to feast, summoning them with a blare of trumpets from far and near, should not be of the most ill-cooked and indigestible materials, or, still worse, devoid of all solidity and nutriment. When a man like Archbishop Whately devoted his original and transcendent powers to write books for little children, bringing down fragments at least of deepest truths to the level of the most popular and childlike comprehension, and men like Thirlwall and Whewell delighted (not to speak of Faraday and Huxley) to cause science to talk intelligibly and charmingly to children, we seem to have indications supplied us, and high hopes awakened and inspired, of what may yet be accomplished by the Government's taking advantage of the new devotion and enthusiasm which has taken possession of the leading young aspirants to Honours in our English Universities—the desire, that is, to kindle amongst the masses in our large towns first, and through them in the country at large, a thirst for the noblest and most practically beneficial discoveries of science, the richest mental and literary culture; above all, the thirst for truth, goodness, and self-sacrifice.

It is clear that, in order to work steadily and efficiently on these lines, it would not be possible for Government to take its hand off the higher education at present, except so far as to avail itself of the most approved and best appointed voluntary agencies, *simultaneously with its own*. If some of these voluntary agencies were of a large-minded and generous *Christian character*, honouring (as did St. Paul) all that was good and true in the *ancient classics of the country*, and bringing both one and other (as also does St. Paul) to the test of that law and judgment which are deepest and firmest-rooted in the breast of man, none would appreciate this more than the better classes of the Natives themselves, or support the Government, freely and gladly employing these voluntary agencies more than they. They are, in the main prepared to act on the principle, "By their fruits ye shall know them." Whichsoever direction the highest ethical results follow, I am persuaded the Government is safe in advancing with no timid and half-hearted course. If the Government is not ashamed of avowing this, the best of our subjects will not be slow in appreciating it, and will feel themselves bound to follow, to the best of their capacity, in the same steps, and aim at the same results. Few rivalries could be so honourable or useful as this. Government Examiners will be justified (without touching on religious dogma) in proposing questions on, or giving instruction in, the highest ethics. To allow the various religions of the country to be taught in Government schools under State sanction would be clearly impracticable and out of the question (though some petitioners ask that this may be allowed), as it would be clearly contrary to the terms of the Queen-Empress' original Proclamation, on the faith of which Christian men, loyal to their convictions, render service to the State. There is no difficulty in avoiding this, and the very suspicion of it, which has been widespread, has distressed and alienated both Christian minds and others of our non-Christian fellow-subjects.

The policy which I am arguing in favour of is, that of liberally employing voluntary agencies in proportion to the excellence of their results (moral and intellectual combined), and of retaining still under the direction and control of Government, a certain number of institutions of the higher Education Department, *in order to* render them more weighty and powerful instruments for the amelioration of primary education, each upward step of advance in the former being made to minister to the utilising and perfecting of the latter, in the several vernaculars which are spoken by the different classes of our fellow-subjects; for I beg leave to remark, by the way, that it appears to me to offend against no principle of justice or sound policy to allow free option to Sikh and Hindu to study in the primary schools in their own special vernacular, without imposing on them any further necessity than the greater likelihood of advance in State employment imposes of studying the Urdu and Persian tongues, which they believe to possess apparently a greater denationalising (and even demoralising) influence than the study of English!

Hindus and Sikhs of weight and culture in Lahore have pleaded with me most seriously and affectingly the cause of their vernaculars; and I believe the question to deserve the serious consideration of the Government of India.

In the main the counsel I have ventured thus far to offer would be in favour of restraining the hand of the Government from too precipitate an extension of mass education until the instruments ready to hand are in greater perfection, both in the way of books and of teachers, and of an improved moral influence working down from the upper institutions on the lower. So the people would come to value our education more, and to see a valid and appreciable reason for its wider extension; and the burdens laid on them for its cost, instead of being oppressive, would be light, if not welcome. So, instead of the invidiousness of strain and pressure, they would go along with us, by degrees, if not before us, in seeking to secure what they were convinced would be a blessing.

II.—Evidence.

Having made these general remarks, I will add a very few more, in reply to the particular queries of the Commission.

Ques. 1.—Do you think that in the Panjáb the system of primary education has been placed on a sound basis? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education?

Ans. 1.—There is no doubt that the *zamíndárs*, both around Delhi and in these parts also (Lahore, &c.), object to more than a certain proportion of their children learning to read and write, as unfitting them for the manual labours required of them. (My Hindu friends maintain, however, that it is only Urdu that unfits them, not Hindi, chiefly because its ideas are simpler, more indige-

nous, more fitted to agricultural castes). I have pretty often seen and visited Muhammadan schools in mosques, and Lálas' schools in the neighbourhood of temples and in bazaars.

The former, especially in the Yusufzai country, had in many cases able and zealous teachers, industriously teaching theology and the Kurán, logic, grammar, some little of law, history, and mathematics, as also some poetry and moral philosophy. Between Múltán and Sakkar there seemed a number of fairly good indigenous Muhammadan schools; but in the Lálas' schools very little seemed learned but a smattering of Hindu poetry and good arithmetic.

It is, I fear, very doubtful whether the former would submit to inspection, unless there were great freedom allowed as to the particular books, a certain standard being required of reading and parsing, intelligent paraphrasing and rendering in the vernacular, dictation, arithmetic, principles of morals, elements of universal history, and the like.

A better class of Government books, becoming popular and accessible, and thoroughly idiomatic, ought to win confidence, and to be adopted (in the course of time) by pupils and teachers in indigenous schools. At any rate a scheme to this effect might be proposed, and would seem worth trying. Whether accepted or not, and whether successful or not, it would be something that might fairly be set against the large number of mission schools availing themselves of aid rendered by voluntary agencies.

Some of the best teachers in the world, I should think, are some of the Hindu fakírs (Sunyásis, Jogís, and the like, doing *guru's* work); but they teach nothing at present but their own philosophies and religious systems. I am afraid these travelling teachers could never be tamed and disciplined into any sort of order, or made to fall in with any Government system of education, unless it were in such large institutions as that three miles from Rohtak on the Delhi Road.

Ques. 2.—What are the limits of the control to be exercised by local committees over schools entrusted to their management? What security would you suggest against their failing to make sufficient provision for the support of such schools?

Ans. 2.—Proportionate withdrawal of Government aid in case of insufficient provision of funds by Municipal bodies would ordinarily be a sufficient check on local disaffection in the matter of education, or a really good school among a community of healthy and loyal spirits would make up the deficiency by readily submitting to increased fees, to secure the full advantages of able masters and State encouragement generally.

Ques. 3.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the people?

Ans. 3.—This has practically been answered in the general preliminary remarks. Instructive stories in thoroughly expressive and idiomatic vernacular, with a measure of stirring dramatic interest, drawn from incidents of daily indigenous life, with morals elicited naturally and obviously, not forced or affected too much, on the excellent models which Miss Tucker and Miss Wauton have produced, would probably have the best effect. Prizes, such as His Honour Sir William Muir offered for a kind of novel after Miss Edgeworth's style, would bring out, I believe, some really valuable books. Also popular descriptions and explanations of natural phenomena of earth, fire, water, &c., the signs of the heaven, and the like, would stir the dormant and sluggish intellect. Portions of the proverbs of Solomon and tales of the Old Testament would raise no objection, and be most wholesome, I believe; and songs, such as Hannah's, especially if rendered into Hindui poetry. I remember revising a Hindui metrical version of the proverbs of Solomon, which elicited at least many a "Wah! Wah!" from Native listeners, some 25 years ago.

Ques. 4.—Do you know of any cases in which Government institutions of the higher order might be closed, or transferred to private bodies?

Ans. 4.—All that has been said above will be found to contain my views with reference to this subject. It is not the time, I believe, for Government to retire from the direction of "high education." To hand it over to the Native gentry in the condition in which it now is, and without a vigorous attempt first made to realise the higher aims, moral, social, and intellectual, which the Government has more recently proposed to itself, and in which they will have, I believe, the fairly sustained support, not only of the Calcutta gentry in the province, but of those who more truly represent the indigenous classes of the Panjáb, from Rawálpindi to the neighbourhood of Delhi, would put the Government in a false position, and leave education in a vortex and chaos, where much of fair promise and hopeful purpose and struggle upward would be wrecked.

Ques. 5.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration?

Ans. 5.—My views were expressed in endorsement of those of the Missionaries who met at my house some weeks since, and a summary of whose views I had the honour of forwarding.

Ques. 6.—How far is the complaint well founded that the wealthy classes do not pay enough for the education of their children?

Ans. 6.—I believe the well-to-do classes should be ready, and *would* be ready, to tax themselves to pay larger fees for their children's education. I imagine this to be an intelligible principle among them. The altruism which the Arya Samaj teaches, having borrowed it largely from the Cross and the Gospel, should have done something to imbue thoughtful minds with this spirit.

Ques. 7.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University?

Ans. 7.—The rather important Hindu and Sikh Committee, which called at my house to have some conversation last week at Lahore, believed that this difficulty would be very materially removed by Urdu and Persian not being compulsory in all primary and secondary schools. Hindui and Gurmukhi (or Panjábi) studies do not, of necessity, awaken ambition for the Entrance Examination, nor do they supply so much stimulus to the teachers to exceed their brothers in other neighbouring schools in the number of passes for Entrance.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools? . . . .

Ans. 31.—It would probably be found very desirable that every proposing teacher should pass a few weeks or months (say three months) in a Normal school, to learn the practical management of classes and best methods of communicating instruction in an interesting and popular style.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I need say no more than what has been said above.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—My belief is, that an almost entirely new field of most interesting (I may almost say fascinating) labour is open to English ladies in watching over, and encouraging, the education of their Indian sisters. Very few English gentlemen are invited to visit the houses of Native gentlemen, the *zananas* standing in the way. But English ladies appear always welcome, or nearly always; and the missing link may thus be supplied, and the terrible obstruction to the intercourse of the two races on a friendly footing, and most beneficial in different ways to both, might be, in some large measure, removed. I cannot but believe that a goodly number of English ladies would find here the noble field of action they thirst and yearn for, and which they are apt to speak of as exclusively belonging to a residence in England, whilst they sorely complain of India as opening no possible door of entrance to such. Such a result would make (please God) the most marvellous conceivable revolution of the old relations between the English and Hindu homes of India.

Ques. 50.— . . Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I can imagine it being most advantageous to have few young certificated masters from the English Training Colleges, to give teaching lessons and exercise more frequent inspection, especially in larger village schools, where the masters of the lesser schools might meet them at given times.

Ques. 55.—In what cases do you think that the system of payment by results or of grants-in-aid of certificated teachers can best be applied?

Ans. 55.—A system which should combine these two methods of assigning grants would seem to be the most likely to answer. It might be very useful for a certificated master to have appended to his certificate each year after inspection a record of the *proportion* of students under his charge who were passed, $\frac{2}{3}$ or $\frac{3}{4}$, and according to such proportion his special grant as a certificated master might be regulated, over and above the grant made for the number of individual passes.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of Government from the direct management of schools and colleges?

Ans. 60.—By no means, so long as the sacred books are not taught in Government schools or colleges, except *possibly* such portions as the Proverbs and the Sermon on the Mount, and corresponding passages in other books, which are irrespective of the creeds and formulas of the various religions to which the books belong. But here the utmost caution would be needed; and it would be better perhaps that these should not be read *out* of the sacred books in the State class-room, but in compilations of ethics, such as are proposed. Where there are no classical books except sacred books, as is almost the case with Hebrew and Sanskrit (except the Drama of the latter), then the books would be read and learnt at home, and in private schools and colleges; and the examination would take place in the University with simple reference to the structure and grammar of the language, and the secular history, manners, and customs of the people, &c.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Professorships of law, history, moral and metaphysical philosophy, comparative language, and natural science, would seem to be highly desirable, but introduced gradually as circumstances required.

Ques. 62.—Is it desirable that promotions should depend entirely on the results of public examinations?

Ans. 62.—It seems but equitable that the school authorities should have something to say to the promotion of scholars, based on their intimate acquaintance with the actual diligence, progress, and ability of each. It could scarcely be difficult for the authorities, whilst paying the utmost respect to the Inspector's judgment, yet to exercise some amount of independent discrimination of excellence and to retain to themselves a private margin of promotions.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—*As a rule,* this would be desirable but no hard-and-fast rule should be made in this matter. It would be both invidious and unnecessary. I have known a few Native professors up to this standard of teaching far superior in some important respects to the mass of European professors.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I should say they would not be justified, if the students were *compelled* to be present at the hours of religious teaching, or undue occasion were taken from the relation in which boys and masters stood to each other to put pressure upon, and so invade the sacred rights of conscience. If boys voluntarily, and under no undue influence or pressure, enquired of their masters, this should not be regarded as a disqualifying constraint.

Cross-examination OF THE RIHGT REVD. DR. FRENCH.

By THE REVD. W. R. BLACKETT.

Q. 1.—Your Lordship considers that to allow the various religions to be taught in Government schools would be out of the question. Would the objection apply equally to religious teaching given in aided schools, established and mainly supported by followers of the different religions?

A. 1.—No.

Q. 2.—Would there be any objection to allowing this freedom as to books, provided some instruction were secured in general subjects?

A. 2.—I think a difficulty would probably arise that, although freedom of books was allowed, they would not be much availed of. I think, though, that there seems to be a tendency among the Muhammadans to approximate to the views of Government on this matter.

Q. 3.—Regarding your answers 3 and 4, are we to understand that there would be no general objection to moral teaching, even if some parts of the Bible were used in imparting it?

A. 3.—I think not. Some portions of books of all religion might be used in a work on ethics, provided one general firm principle was maintained. I have myself been asked by the Senate of the University, a body consisting of gentlemen of all religions, to compile such a work.

Q. 4.—Would the existing schoolmasters be the right ones to give such teaching, or how could they be fitted for that work?

A. 4.—That would be a difficulty. My impression is that they would make no objection as a rule. There might be some individual objector, but the people generally are in favour of high ethical teaching.

Q. 5.—Would certificated masters be more useful in inspection, &c., than gentlemen of higher attainments who alternate between the work of a College professor and that of an Inspector of vernacular schools.

Q. 5.—I rather think they would. The cost would no doubt be less, and they would be more thoroughly trained for the work. The labour of highly trained University men is more expensive.

Q. 6.—With regard to your answer 68. Is religious instruction usually compulsory in mission schools?

A. 6.—I think where there is no Government school, there would be no desire on the part of the Missionaries to make religious instruction compulsory. A conscience clause is a different thing, as it rather suggests to the parents to make an objection. Yet, I think, where the Government has withdrawn, there certainly should be either a conscience clause, or a distinct understanding that religious instruction should not be forced upon any one. The Missionary should feel in honour bound to respect real conscientious objections.

By Mr. Pearson.

Q. 1.—Do you think that a dozen little boys reading the *Kurán* in a village mosque can be described as an "Arabic school," or an "Educational Agency," without danger of misconception?

A. 1.—No; I think not. They might, if the boys became good Arabic scholars; but, as a rule, they do not.

We should not, I submit, be entitled to aid if we only taught religion in our Christian schools. We must teach other subjects, in order that it may be called education. For the same reason, purely religious schools of other religions should be excluded from Government aid. If you are simply making an enquiry about the indigenous schools of the present and past, perhaps they should be embraced. For the future they should not be entitled to Government aid, unless the course embraced other subjects of teaching than religion.

By the President.

Q. 1.—You object to the sudden extension of primary instruction. May we take it that you advocate its gradual extension?

A. 1.—Yes; very decidedly.

Q. 2.—Do you think the present supply of primary education is sufficient in the Panjáb? That is to say, one primary vernacular school to each 71 square miles, and to every 12,374 of the inhabitants.

A. 2.—I think that the committee which assembled at my house in Lahore came to the conclusion that all children should have an opportunity of attending a school at no greater distance than 3 or 4 miles from their homes. That would not imply a school for every village, but would bring education within the reach of every one. I think that would be sufficient for the present. I said 3 or 4 miles, but I think 3 miles should be the furthest distance.

Q. 3.—May we understand that your objection to a sudden extension of primary education is based upon the imperfect character of the elementary school-books alluded to in your general statement; and to the impracticable kind of the primary education now given "as unfitting the pupils for the manual labour" referred to in your answer 1?

A. 3.—I have stated that when there is an improvement in the primary vernacular school-books, there might be an extension in the primary schools. But this question of primary school-books should be remedied at once. Mr. Hope, who was formerly Inspector of Schools in Bombay, mentioned to me that he introduced primers, and was able to associate with himself an abundant supply of fellow-labourers; with regard to the alleged statement about the impracticable character of the education given, I think the parents should know best. The opinion seems to be a very strong one that Urdu is not so satisfactory a vehicle for the education of children of agriculturists as Hindi; certainly around Delhi and Lahore, probably also around Amritsar and Batala.

Q. 4.—You have described the status and working of Muhammadan indigenous schools in the Yusafzai country and between Multan and Sukkur. Do you think that these institutions which you saw could really be classed as educational institutions for the people?

A. 4.—I think their pupils were gathered from all classes, but the number of pupils attending was not very large. One school had about a hundred. The teaching was mainly religious, but not exclusively so. That was an exceptionally large school. In the others I found between 20 and 30 pupils.

Q. 5.—May we take it that the people obtained a fair education, from their own point of view, in those schools?

A. 5.—Yes; I think so.

Q. 6.—Have you had the same opportunity of observing indigenous schools in other parts of the Panjáb?

A. 6.—No, I am sorry to say I have not.

Q. 7.—May we take it that the only indigenous schools you observed have impressed you favourably?

A. 7.—They were very good in the Yusafzai country, but only fairly good in Multan.

Q. 8.—May we ask if in answer 55 you advocate a mixed system of grants-in-aid, and payment by results?

A. 8.—Yes, I think so.

Note by Mr. H. G. Keene *regarding* Bishop French's *proposed ethics on a theistic basis.*

If such a system can be introduced into the national schools of India, it will not only be no "interference" or breach of neutrality, but will be welcomed by Native opinion. But it is highly necessary that, *in limine*, a clear understanding should be formed of what is meant by a theistic basis.

One of the most popular and compendious treatises on the history of morals is the well-known work[1] of Mr. W. E. Hartpole Lecky, and it may be usefully consulted as showing the conclusions arrived at [a few years ago] by an intelligent and ardent student of the subject.

Mr. Lecky begins by stating that there are two questions principally involved in the historical study of morals: the changes in "the standard" and the changes in "the type." He might have gone further and shown that these correspond to the two schools of intuition and of utility, and that their co-existence furnishes their reconciliation.

By "standard" he says that he means the various degrees in which people in different times [and countries?] have practised the recognised virtues—a sort of isometrical chart of moral temperature.

By "type" he understands the relative importance which they have attached to different virtues—here purity, there courage, &c., &c., much as the English pay the horse a good deal of the honour that the Hindus pay the ox and cow.

The first implies what used to be called Platonic, or intuitional, views; that it is in the nature of man to acknowledge certain moral obligations and progress in their practice.

The second partakes of the Utilitarian system; for it postulates—what history amply confirms—that varying states of society require varying services and observances—nay, even make them conditions of membership.

In the synthesis of hereditary and adaptation, we find—do we not?—the reconciliation of these long-conflicting schools. But the question now especially arising is, how far an ethical system founded on "a theistic basis" would be capable of supporting the said synthesis?

If by theistic basis we be allowed to understand *a fundamental recognition of the Infinite underlying all our thoughts*, with a simultaneous abnegation of all attempts to define it or connect our ethic rules with metaphysical dogma, I agree with the Bishop that it is well. I should expect that the sense of the Infinite, so taken as a basis of morals, would act in this way. Let us suppose society gone wrong on some particular subject—as Persian society, in the time of Voltaire, is said to have regarded unchastity as a sort of duty by way of a protest against the priesthood of the Romish Chuch. Now, it would seem that a young provincial, born of religious parents and thrown into such a society, might do good by maintaining in his mind a "type" founded on religious feeling, somewhat lowered from the "standard" set up originally by the ascetic influences of his breeding.

The old distinction between instinct and reason is similar, if not identical. A beast can mature or weaken inherited tendencies by his acquired experience. But this can only take place—to any good or great extent—by the help of man. What man is to the beast that God may be to us. We are certainly able, without exclusively human aid, to create in ourselves new habits, and to alter the thoughts and deeds of those around us. And this is often done under influences that seem to be *supra naturam*, and affected by emotions of the kind we call "religious."

So far, I am for the theistic basis. But I would not admit the least tincture of a future state of responsibility.[2] The Jews had a grand moral law without such a sanction; and so, you may say, had the Greeks. It is not capable of demonstration or verification which the doctrine of the Infinite is. And it is a doctrine which, when strongly embraced, is apt to engender an evil offspring: bigotry, fanaticism, cruelty, and horror of death, which men constitutionally brave may find it difficult to overcome. I am aware that it has also acted sometimes in the opposite way; but we have no right to assume that it will do so always or as a general rule. Because, in order to make a belief in immortality potent as an encouragement to face death, you must make it clear that the future life will be happy. And this demands a conviction that not only our deeds but our opinions are entirely correct and pleasing to God.

And even then it would be but a new motive. It is probable that those religions that have been most fruitful for good have been those which have appealed to self-sacrifice rather than to self-interest. On the whole, I should conclude that Altruism is not best inculcated by the arbitrary precepts of any sacerdotal system, but rather on the ground that every one has his own claims, and every *Alter* is also, from another point of view, an *Ego*. If to this you can add a purifying stream of emotion derived from an awed sense of the Infinite, it seems to me that you have gone as far as you well can. The one prepares the mind for the beauty of holiness, while the other shows that its best exercise is not in solitary asceticism, but in promoting fullness of social life.

The 12th July 1882.

Evidence of the Rev. Mr. Golaknath (*Panjáb*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been connected with schools in the Ludhiana and Jalandhar Districts from 1837 to the present time. During 35 years of this period I have been the Manager of the Jalandhar Mission School, which was established in 1847, as well as a teacher in it.

[1] *History of European Morals*, London, 1869.

[2] Lecky says very neatly:—"The theory that the arbitrary will of the Deity is the rule of morals and the anticipation of future rewards and punishments, the sanction consists of two parts: the first annihilates the goodness of God; the second the virtue of man."—I., p. 55.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The influential classes in this province are generally uneducated, and are naturally unwilling to give their influence and their money to promote education among the classes beneath their own, unless urged to do so by Government; while the lower classes themselves are indifferent to primary education only.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education cannot be advantageously entrusted to district committees or local boards in the majority of the districts of the Panjáb, because the members themselves are generally not fitted to undertake such work—(1) because most of them cannot distinguish between the different kinds of education to be imparted to the different classes of the population; and (2) from want either of interest in, or of systematic information on, the various subjects of education.

Ques. 9.—Have you any suggestion to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Village schoolmasters are not looked upon with any great respect, because they are mostly drawn from those who have failed to get employment in any other department; but there has been, no doubt, some improvement recently in this respect owing to the establishment of Government Normal schools.

Ques. 10.—What subjects of instruction if introduced into primary schools would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Primary schools would become more popular than they are if the attention of the pupils were given solely to acquiring facility in reading and writing Urdu, a thorough acquaintance with the Shikasta and Kutcherry language, and so much of arithmetic as would meet their every-day requirements. This last should consist of a judicious combination of the English and Native systems of tables and accounts, and the keeping of an accurate *bahi* (the Native system of book-keeping). The people would soon see how by a knowledge of these subjects they would be less at the mercy of their sharp money-lenders.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—In this province, although Panjábi may be supposed to be the language of the people, yet it can hardly be called the dialect of the people, as different from Urdu. The language invariably spoken and understood by the people is one and the same as Urdu, with an admixture of Panjábi words and Panjábi grammatical inflections. My experience of 35 years enables me to say that the people when addressed in Panjábi invariably reply in plain Urdu. Had Urdu not been the language adopted by the people, our school would not be so popular as they now are.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—In every circle of a *patwari* there ought to be a primary school, and these schools should be kept open at hours most convenient to the cultivator class of boys, and for not more than about two hours a day.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I know of very few, if any, such liberal-minded men as would help in this object alone.

Ques. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I do not think the time has come yet in this province at any rate for Government to withdraw from any school, much less from any higher educational institution.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The present condition that at least half the total expenditure should be provided from private sources is, in my opinion, very difficult to fulfil in the case of those places where the people, though willing to contribute to the best of their ability, are yet unable to raise sufficient funds to enable them to start and maintain a school with a bare equivalent from Government. In such cases the opinion of district officers should be asked; and if after due enquiry they are satisfied that the people have done their best, Government might contribute even two-thirds of the total expenditure on the condition that the people gradually increase their contribution, so as to fulfil the present conditions of the grant in a certain number of years. By this means local interest would be stimulated to make greater efforts in the cause of education. This favour might with advantage be shown to (1) primary schools for boys; and (2) all Native girls' schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Here generally all classes avail themselves of education, except cultivators and busy tradesmen and *mahajans*; the former, because they fear education might unfit their children for the plough; and the latter, because they cannot spare them from their business.

The wealthy classes do not contribute their fair share towards the support of education in the shape of fees for their own children, nor is the present rate of fees (from R1 to R5) taken from the wealthier classes adequate for higher education.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In this province, without a permanent and adequate endowment it is not possible for a non-Government institution of the higher order to compete successfully with a similar Government institution. This endowment should be such that the annual income derived from it should be sufficient to enable the institution to be efficiently carried on independently of any other sources of income,—*e.g.*, fees, &c.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives readily find employment in this province, but the demand for their services is decreasing, and this will continue till industrial pursuits, suited to their habits of life, are opened out.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—As far as my experience goes, I do not think so.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—This question involves a great truth. It is true that the subjects of examination on the whole take up so much of the teachers' and pupils' attention, and the subjects prescribed are themselves of such a nature, as to leave little or no time for imparting knowledge of more practical value for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—In the opinion of a great many men of experience, as well as my own, the number of candidates for the Entrance Examination is unduly large when compared with the requirements of the country; and this excess of the supply over the demand is due to the fact that the majority of those who present themselves at this examination do not enter a college to finish their studies. They value this examination simply as a means of securing a certificate as a passport to Government employment. It would, therefore, be better to keep them longer in school to impart to them knowledge of more practical value than the course of studies now prescribed by the University.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In this province, as a rule, Government scholarships have not hitherto been impartially administered as between Government and aided schools. Owing to this fact the majority of poor but intelligent and deserving boys have been drawn away from aided schools to Government institutions. It must in fairness be added, however, that the Director of Public Instruction has recently issued a circular in which it is proposed, with the sanction of Government, to award Government scholarships to all who may have fulfilled the required conditions at the late Middle School Examination, and to leave it optional with the holders thereof to attend any school they please.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is at present extended to grant-in-aid schools; but how far this is likely to be permanent it is impossible to say. It might probably be withdrawn if the present district schools were to be made over to Municipalities.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There is great room for improvement, the text books in use now not being in every case suited to the special requirements of different classes of pupils, especially in the primary department.

Ques. 37.—What effect do you think the withdrawal of Government, to a large extent, from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—In my opinion such withdrawal would have a retrograde effect. Education has not yet taken a sufficiently deep root in this province to continue to grow and spread without Government support.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I am not aware of any such instruction occupying a place in the course of Government institutions. It has been remarked to me by intelligent persons that Government schools have turned out more atheists than Missionary schools have men who are sceptics, and scoff at their own religion, the reason probably being that the pupils' feelings of reverence for sacred things are encouraged and carefully fostered in the latter class of institutions.

Education without definite instruction in duty and the principles of moral conduct cannot be called complete. Suitable text-books might be introduced into the primary department, as English literature is so saturated with high and noble sentiments on these points as to supply, under

careful tuition, sufficient instruction to pupils in the higher departments.

Ques 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ques. 42.—What progress have been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ques. 44.—What is the best method of providing teachers for girls?

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 41 to 46.—In the city of Jalandhar we have about 25 private houses in which instruction is given to the girls in them and to a few neighbours who collect there. We have not yet succeeded in establishing a public school apart from a family. In these 25 houses Government and Missionary schools are included.

We cannot expect any very good results from female education until the male part of the community is educated up to such a point as to be able to appreciate the value of educated wives and daughters. Some good has been done, and this is entirely due to the encouragement given by Government and European ladies interested in female education, and schools established under the auspices of Zanana Ladies' Societies in England and America.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—There can be no doubt that more beneficial results would be obtained by introducing into the department more men of practical training in the art of teaching and school management, although even under the present system teachers taken from University men are often found to be in no way inferior to trained men.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It is very difficult to introduce this system, because parents object that it is, as it were, punishing them for the benefit of the poorer classes whose education they are opposed to; and they often ask if their children will derive any additional advantage in return for the extra amount they are charged. If, as is done in English schools, extra subjects (*e.g.*, drawing, book-keeping, Sanskrit, &c.) were taught to those only who paid for them, they would no doubt be willing to pay a higher fee.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—In city of Jalandhar there is no class of the population which requires exceptional treatment in the matter of English education, our school being as popular among Muhammadans and among Hindus.

Evidence of Miss M. Rose Greenfield (*Ludhiána, Panjáb*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I came to Ludhiána in November 1875 as an Agent of the Society for Promoting Female Education in the East, and have been here ever since, with the exception of one year's furlough at home, and occasional visits to other places.

My work has been to educate women and girls in this city, as far as opportunity allowed, by means of schools and house-to-house visitation; and in visiting other towns in the province I have always made a point of enquiring into the progress of female education.

During Evangelistic tours in this district I have had some opportunity of seeing the condition of the agricultural classes, and especially of their women. My experience, therefore, though limited, may probably be regarded as typical, and will be found in most respects to correspond with that of others engaged in similar work in the Panjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—As far as females are concerned, it can hardly be said to have begun; in a few places only are there Government girls' schools, and the teaching in them is very unsatisfactory. There can be no very great improvement in this respect until the present class of teachers are replaced by *women* trained in Normal schools. Respectable Natives, as a rule, are very averse to entrusting their daughters' education to men.

All *primary* education should begin in the vernacular spoken in the district, so as to reach the *understanding* of the people.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—During the last ten years a marked change has taken place in the attitude of the Native community towards female education, which is now being sought more or less by all classes in the cities where *zanána* work, or systematic private tuition of females, is being carried on. The village population are behindhand, chiefly because they have had no opportunities; but I have frequently

been asked to open schools for girls in the villages, and in two places, where we have begun, the schools are doing well.

If there is any one class of Natives who might be considered as practically excluded from the benefits of Government primary schools for girls, it is the higher class who keep their women in strict purdah; but if education be given to the poor, this class of people will soon be shamed into providing private governesses for their wives and daughters. Educated women will thus find lucrative employment.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The Municipal committee in Ludhiána have just signally failed in the attempt to sustain girls' schools in the city, although, in order to make them popular, the Kurán and other religious books were allowed to be taught in them. After being in existence for a short time, they were relinquished as practically useless. In my opinion these schools failed for two reasons—*1st*, unfaithfulness on the part of the teachers; *2nd*, want of proper supervision on the part of the Municipal committee. I should think there are few Municipal committees that could be trusted with the management of girls' schools.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Qns. 10.—In girls' schools, ordinary plain sewing, knitting, and spinning should be taught, as well as embroidery. The Panjábis are very fond of singing, but I fear Government school teachers could hardly be expected to teach that. The multiplication table might be sung, as is the practice in some "bania" schools.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Neither of the languages taught in the Government female schools in this district is the dialect of the people. Both Urdu and Hindi are to them foreign tongues, though the latter has more affinity to Gurmukhi than the former. I believe this to be one reason why the schools already established are not so useful or popular as they might be. The people ask, "Are our daughters to become Munshis and do 'naukari' that they should learn Urdú?" For most boys education merely means Government or Railway employment, not increase of manliness and intelligence, or increased fitness for the ordinary duties of life. "What then," they naturally ask, "do our girls want with such education? Ignorant fathers and mothers naturally suspect something bad in what is wholly beyond their comprehension, and the wildest stories about the purpose of the Government in teaching the girls are circulated and believed.

Hindí, which is taught in five village schools in this district, is also unintelligible to the children until they have made considerable progress; but on account of its being the character in which the Shástras are written, it is preferred by most Hindus, and we teach it largely in the city. But many of our Hindú pupils learn Gurmukhi also, and I should always prefer *beginning* with the latter, and *adding* Hindi when the pupils have learned the *use* of reading.

I find the Gurmukhi readers make most rapid progress, because, as soon as they have learned the alphabet and begin to join the letters, they find that they make sounds familiar to them, and every sentence read has an intelligible meaning. Little tales are fully appreciated, and by the time the First Reader is finished, the child is able to read at sight and appreciate any simple Gurmukhi book, while the most ignorant parents listening to the lessons spelled out at home and recognising some of their own trite proverbs or witticisms encourage the little reader with a repeated "Wah! wah!" Whereas our Hindi pupils labour through the first book, recognising only a few words here and there; the second, which contains short stories, is more comprehensible, but still 10 per cent. of the words need explanation; and there are very few *Native* teachers who ever pause to explain a word or see that the lesson is understood. Every book brings new difficulties, not only in the subject-matter, but in long compound words derived from the Sanskrit, the meaning of which might be recognised in provinces where Hindí is spoken, but is far above the comprehension of our Panjábís. I strongly advocate, therefore, that in all *village schools* at least, Gurmukhi should be taught *first*, in order to open the minds of the children, adding in the higher classes Urdú for Muhammadans and Hindí for the Hindús; and feel sure that pupils so taught will be more intelligent and make far more rapid progress than those instructed on any other plan; while such as are early withdrawn from school will have gained a power of reading in their mother-tongue which will enable them at any time to carry on their own education independently of any teacher.

If the Indian Government purpose educating the masses of the people for their ordinary avocations, and not, as hitherto, only a handful of boys for Government service, this reasoning will apply with equal force to village boys' schools. One year out of the school course devoted to Gurmukhi would be quite sufficient to teach any boy of average ability to read and write it well, and if Urdú were then begun, side by side with Panjábí, the teacher would reap a great advantage from having an awakened intellect to deal with—a mind to which words had begun to bear a meaning.

The objection made by some that there is no literature in Gurmukhi seems to me a very superficial one. If a large reading population be created a literature suited to its wants will soon spring up. What Urdu literature is there at the present time that is not more or less directly the fruit either of Government patronage or Missionary effort? And what is the moral tone and intellectual status of the few Native books of poetry and prose written independently of such influences?

It must not be imagined that Panjábí is spoken in the villages only, and that Urdu is spoken and understood generally in the towns. Far from this being the case, all the lower classes, and the women of the higher, even including such foreigners as Kashmíris and Kábulis, use Panjábí as the medium

for interchange of thought. Even the Government servants who talk high-flown Urdú in court often leave it at the door of their own homes and resume the familiar colloquial.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I think a system of *partial* payment by results is one likely to stimulate the teachers to continued effort. At the same time the standards, for girls at least, must not be too high, and examinations should be frequent. If the ordinary fixed stipend were only subsistence allowance, and additional payment made for every child who passes from a lower to a higher class, great encouragement would be given to the teacher. Payment for mere attendance would be a mistake, as the returns could be easily falsified and any number of scholars collected at examination time.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The time has not come yet for taking fees in girls' schools; even books should be supplied. We always give books and *takhtis*, requiring the scholars to find their own pens and ink, and to pay for lost or torn books.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—Primary schools for girls could no doubt be started without opposition in every village if it were the order of the Government, and the necessary funds were provided.

(*a*)—In a few places Sikh women will be found who can read and write Gurmukhi, and these should first be utilised. Where there is no suitable woman, any respectable man might be employed as teacher for a time, but to be replaced by a woman as soon as possible. Village schoolmasters might be encouraged to teach their own wives or daughters to fit them to take charge of the girls' schools.

(*b*)—The monitor system should be introduced. If, as soon as a girl can read and write moderately well, she were, while still under tuition, paid a small sum for teaching the younger classes, the parents would soon see the advantages of education.

Certificates of qualification to teach up to the different standards should be given, and by degrees none but certificated female teachers should be employed.

(*c*)—Active European supervision is indispensable. Frequent and unexpected visits from the District Inspector are the only means of securing anything like regularity and order in the schools. The multiplication of Inspectors, though an expensive plan, will eventually bring about a better order of things than is seen at present.

(*d*)—I think the Government should not give large monetary rewards to the girls (or boys either) for progress in their studies. It tends to discourage other schools which have not the same resources at command.

I know of one instance at least where a well-qualified Christian Native woman was thwarted in her attempts to start a girls' schools, not by any religious prejudices on the part of the parents, but simply by the exceeding free-handedness of the Government Inspector in the neighbouring girls' school. The children were withdrawn when it was found rupees were not forthcoming, and sent where they were *paid* for learning. I have heard of another case in which girls partially educated in a mission school were attracted to the Government girls' school, by rewards being given for attendance only!

If at the yearly or half-yearly examination, pieces of cloth or some sweetmeats were given to younger, and books to the elder, pupils, it would, I think, be a wiser way of rewarding progress, and the monetary rewards might be reserved for the teachers.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Training in a Normal school is most important. The art of teaching is hardly known in this country, the usual system being that of simple cramming and parrot-like repetition, and that from the very beginning. I have known children able to repeat the first book by heart who could hardly recognise a single letter, and it is wonderful that with such teaching they ever learn to read at all.

It is not every one who *knows* who is qualified to teach, and a Normal school would sift the candidates, and unsuitable men or women would be rejected.

Every Normal school should be under the supervision of a first class European schoolmaster or mistress, and the students should come well prepared by college or school training, and needing only to learn the best way of teaching.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—As only one of our schools, that for Native Christians, is under Government inspection I know little of the system at present in force, but venture to suggest that if girls' schools are to reach all classes it is very desirable that Inspectresses should be employed. The higher class Muhammadans and Hindús would not like their daughters to attend Government schools visited by an Inspector; indeed, one of our schools was nearly broken up by the report that such an inspection was to take place.

All persons employed in the work of inspection should be required to become familiar with the dialect of their respective provinces, for so long as inspection is carried on through the medium of munshis and pandits, bribery and corruption and false returns will abound.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The present Government series of Urdú Readers, while an improvement on the past, leaves much to be desired.

The *Kaida* still gives too much time to the letters and their various combinations, before beginning reading exercises.

(The Christian Vernacular Education Society has just made a step in the right direction; and, following the most modern improvements in English primers, has published an Urdú First Book, in which the letters and their use in words are taught so gradually that the scholar knows many words, and can read whole sentences, before the whole alphabet is acquired. As far as we have tested this plan, the results are very satisfactory.)

The Urdú First Reader, Government series, is too difficult to follow the *Kaida* and provides no spelling exercises.

The information given in the Urdú Readers (up to the fourth), though interesting, is not sufficiently useful or varied. For girls' schools especially, where the children are so early removed on account of marriage, it is most desirable that even the first books should contain lessons on sanitation, the preservation of health, simple remedies, and tales aimed at undermining popular superstitions.

First lessons in geography, history, arithmetic, and letter-writing might all with advantage be combined in a very simple elementary series for the use of primary girls' schools.

The "Istri Shikshá" published by Government for the use of Hindu girls' schools is somewhat on this plan, but the lessons are not well graduated; the whole of the letter-writing and arithmetic being massed into the 4th, 5th, and 6th parts, and the reading lessons have a very low moral tone. Indeed, it is difficult to conceive how such a lot of ridiculous stories, thickly interspersed with quotations from the Shástras, could ever have been published under the auspices of an enlightened Government pledged to religious neutrality.

A few only of the objectionable passages are quoted below:—

Part II, page 2.—"Come, repeat the name of Ram."

Part II, page 9.—"The Great Spirit has made the door of salvation very easy for women, that if they learn a little reading, do not disobey their husbands, and put their minds into their household work, and regarding their husbands as God, continue to serve them, there is no better means of getting renown in both worlds than this."

Part III, page 11.—"Drinking the water of one's husband's feet has the same merit as pilgrimage and bathing; for the service of the husband is greater even than the worship of Mahadev."

Part III, page 21.—"Men and women should do such deeds as will make them renowned, ... it is written in the Shástras that, as long as man's fame lasts on earth, so long he enjoys heaven." (This is followed by the story of a Raja who was just about to be turned out of heaven and was reinstated because the turtles were still praising him in the river.)

The typography of this series and of all the other Hindi and Gurmukhi books issued at the Government Press is very faulty, and contrasts strongly with the beautiful Hindi printing turned out by mission presses in Allahabad, Ludhiana, and elsewhere.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—At present, although the foundations of character are laid during the earliest years of life, the primary course includes nothing worthy of the name of definite instruction in duty, or the principles of moral conduct.

But it is difficult to see what can be taught on the subject, or where a moral standard can be found, so long as everything savouring of Christian teaching must be *excluded*, while such moral precepts as those of Sadi and some of the Hindu and Sikh Gurus are to be *included* in the educational course.

Will the morality of the Kurán do for a standard, with all the degradation of women involved in its precepts, and war to the death with the infidel, one of its chief doctrines?

Will the teaching of both Hindús and Sikhs do for a basis that God himself is the author of sin, and (most illogical sequence) that the pain of the *present* is the punishment of sin in a *past* state of existence; therefore, good works are to be practised as a means of future reward?

Can you found a pure morality on any but pure conceptions of the Deity, and is there any sufficient authority to regulate human conduct short of His command? Nothing but the fear of God and the love of God can make man truly upright, and mere moral precept avails nothing in the contest with gross moral depravity. The Ten Commandments are far too pure to please an idolatrous nation; should a Christian Government shrink from laying upon it the commands of God?

Perhaps a catechism founded on the Penal Code as the Government standard of morality might be approved by all parties.

It may be suggested that it is hardly fair to the students of English to withhold from them the Book which has been the inspiration of all that is noble in English life and English literature, the very basis of our national freedom, and the leaven which has preserved the English nation and given it to-day so high a place among the nations of the earth. No student can be regarded as educated in the English classics until he has read and studied the English Bible. Its pure simple Saxon idiom would be as good a corrective to the high-flown Babu-English so often ridiculed, as its grand revelation of divine and human character and relationships would be to the gropings after light of all uninspired teachers.

But whatever books be taught in the schools, the example of the teacher will ever exert a most powerful influence on the scholars. Truthfulness and honesty should be required from every master or mistress, and any immoral conduct should be punished with dismissal.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There is no doubt that the physical constitution of most Native children is not able to bear the same mental strain as that of English children. If statistics could be collected from high schools and colleges in the Panjáb, it would, I believe, be found that far too large a proportion of students die of consumption and scrofulous diseases (though the immediate cause of death is often stated simply as "fever"), pointing to the conclusion that hereditary tendencies to disease and the pernicious influences of the climate are rapidly developed by overtaxing of the brain, combined no doubt with uncleanly habits, insufficient food, and want of fresh air and exercise. If this be true with regard to boys, it will be so also with regard to girls, who indeed are, in many respects, under still greater disadvantages. Amongst the higher classes girls are so confined that the blessings of fresh air and exercise are unknown, whilst among the lower they are the household drudges almost from babyhood, and are neither fed so well nor cared for as the boys. Should they be allowed to attend school in the morning, they must, on returning home, cook the food, grind, spin, and nurse the baby, while their more fortunate brothers have leisure for home preparation of lessons, and play. Add to all this the custom of early marriage, which takes the child from her lessons just when she is old enough to appreciate them, and it will be evident that a large amount of mental culture must not be expected from the girls of this generation. Should it be pressed upon them, it will be at the cost of injury to health and sacrifice of life.

Our experience in the Christian Girls' Boarding School goes to show that much brain work cannot be done on ordinary native food; that a more generous diet, with plenty of fresh air, is necessary to keep school children in health. In institutions where this can be secured we may look for a higher standard of proficiency; but the standard for city and village day schools should be much lower for girls than for boys.

Both for girls' and boys' schools, especially in the younger classes, some drill exercise would be advantageous, but it should be given between classes, not for an hour at a time, the object being to relieve the muscles cramped by sitting—not to weary the children. Care will be needed in introducting this into girls' schools, lest a fear should be cherished that the girls are being taught to dance!

Another point of extreme importance which affects the physical well-being of every student is that the type of all class-books should be *clear and large*. The ravages made by small-pox, ophthalmia, and other diseases, upon the eyes of the Natives of this country are patent to all who live amongst them. I should think that fully 50 per cent. of the adult population have defective sight, and their sufferings from ophthalmia during certain seasons of the year most pitiable. Home preparation for all the higher classes must be pursued at night, and the flickering light of an ordinary "díva" is ruinous to the students' eyes. It is, therefore, most important that no additional strain should be put on the eyes by the school-books being printed in a fine or defective type. No consideration of cheapness should weigh for a moment in comparison with the preservation of the blessing of good sight.

If, instead of primers, the Government would have printed in each of the three languages taught in the province a series of about twelve large sheets containing the alphabet, figures, and progressive spelling lessons up to the formation of short sentences, and have them hung up in a conspicuous position in every primary school, they would serve the double purpose of primers and writing copies, and be in the end not more expensive than books. This plan would have the additional advantage of correcting the position of the children during class time, as they would have to look *up*, not *down*, for their lesson. Stands for books in the higher classes are very desirable.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—I know of no indigenous instruction for girls except that the Kurán is taught more or less by the Muhammadans, and the Granth by a few Sikhs.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—There are ten Government schools for girls in Ludhiana district, but none in the city itself. In five of these Urdu is taught, and in five Hindi. The whole number of children on the books is 200, and the monthly cost ₹110-10.

I examined one of the Hindu schools which has been in existence for some years, and is supposed to contain 26 girls. Out of the whole number present (21), barely half knew their letters, six or seven were reading the First Book like parrots, and the remainder could with difficulty spell out the Second Book. Not more than one or two could write even small words from dictation, or work a sum of three terms in simple addition.

The second Hindu school visited—the largest in the district—containing 42 pupils, showed better teaching; but here the highest class were reading the Prem Sagar, which was said to have been given as a reward by the Government Inspector, who could hardly have been aware of its contents when he put it into the hands of big girls to read with a Pandit.

The only Urdu school examined was one recently begun. The Kurán was put away on our entrance.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I think mixed schools, except for infants, most undesirable, and the teaching of girls by men almost equally so: little boys might be taught by trained female teachers with advantage.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—As already suggested (A 9) monitorships should be given to the best scholars in primary schools with a view to keeping them longer under instruction. Further progress should be rewarded by certificates of proficiency, and women or girls holding such certificates should be eligible either to hold scholarships in Normal schools or for appointment as teachers in primary schools. It is seldom that a girl remains in her native place after marriage; but certificate would serve as a recommendation for service in other places. Widows should be specially encouraged to take up teaching as a profession.

Normal schools might be established in the cities (or subsidised where they already exist), in which the students should receive scholarships of from two to four rupees a month, and teachers prepared in these for one or two years should be entitled to more or less remunerative posts according to their proficiency. Every such Normal school should have a good day school attached, in which the Normal school students should be the teachers.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In Ludhiana there are eight ladies belonging to American and English missions engaged in the work of female education, assisted by seventeen female Christian teachers and eight Muhammadans and Sikhs, also females, with one exception. A munshi and pandit are employed in the Christian girls' school.

The total number of scholars, including three small village schools, is 564, and the average monthly expenditure, including the ladies' salaries, is about ₹850. The whole of this expense is borne by the two societies to whom the work belongs, with the exception of a grant-in-aid of ₹50 to the Christian girls' schools, and a Municipal grant of ₹30 a month.

The work is expensive in proportion to the number of scholars, chiefly because a large proportion of them are adults and are taught in their own homes; 130 families are thus visited, and the

whole number of schools is only nine; in the city itself six.

The large number of ladies superintending also adds considerably to the cost, and a much larger number of children if gathered into schools might be taught efficiently without adding much to the expense.

There are ladies engaged in similar work in Lahore, Amritsar, Batála, Jandiála, Jalandar, Multán, Firozpur, Ráwul Pindi, and other places. I have little hope that any ladies will actively interest themselves in female education, but those who have devoted their lives to this work and a few others who are also actuated by real Christian motives.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I have noted one or two defects in the scheme for district schools, which may perhaps be avoided in the working of such schools when under careful management.

1st.—Thirty hours a week (5 hours a day) are appointed for children learning their letters and figures only!

No wonder it is difficult for parents to get the little urchins to go to school, or that they play truant on every possible opportunity. No wonder either that the usual native expression for placing a child in school is that they have "seated it." Fancy putting a lively English child of five or six years of age to sit in a class for five hours a day and learn nothing but the A, B, C and 1, 2, 3.

One of two inevitable consequences must follow—either the child learns habits of stolid indifference and inattention, and stupidly sits out his school-hours and is considered a good boy, or he learns to amuse himself by ingenious devices for play, much to the discomfort of his teacher and companions, and probably gets enough whipping in the first two years of school-life to make him hate school for the rest of days; whilst the real culprits are those who lay such heavy burdens on infant minds and bodies. I would suggest that the school-hours be shortened for the first and second classes, and that, as soon as teachers can be trained, object lessons and lessons on the blackboard, with drill exercise, be introduced.

2nd.—It appears to me that the amount of arithmetic required from children just completing the Second Reader is too much. Notation, the multiplication table up to 16×16 and the four simple rules, are all to be learned during the same time that the child learns the alphabet and reads through two small books of less than fifty pages each. Is such a large proportion of arithmetic required in the School Board schools in England?

If arithmetic were taught first by means of objects, and then the four simple rules worked mentally, the scholars would be better able to appreciate the meaning of sums worked on a slate.

3rd.—Would it not be wiser to give the children a little more knowledge of Urdu than can be gained from the first two Readers before expecting them to begin a foreign language, *viz.*, Persian?

There is such a very small vocabulary in the Urdu Readers, and hardly any of the usual book words and phrases derived from Persian sources. A little more fluency in reading one tongue should be required before adding another; to be followed in the next class by a third.

Ludhiana; the 2nd June 1882.

Cross-examination of Miss Greenfield.

By the Rev. W. R. Blackett.

Q. 1.—Among what sort of people are your *zanana* pupils mainly to be found?

A. 1.—A large number of our pupils belong to the families of Government officials, native doctors,.&c. And a large proportion of the boys educated in mission schools seek instruction for their wives and daughters. We have also a very large number of pupils among the lower classes.

Q. 2.—You think that female education is likely to filter upwards rather than downwards. Is this, in your opinion, likely to render *zanana* work unnecessary?

A. 2.—On the contrary, I think it will extend it.

Q. 3.—Do you agree with Colonel Holroyd that young native men of good family could be usefully employed in teaching girls?

A. 3.—I do not at all agree with it. It would be by no means agreeable to the Native community, and would tend to cause girls to be withdrawn still earlier from schools.

Q. 4.—Regarding your answer 8. Were these schools, in which the Kurán was read, aided schools or Government schools?

A. 4.—They were schools started by the Municipal committee, but by the people they are regarded as Government schools, and it is considered that the Government has ordered the reading of the Kurán, &c.

Q. 5.—Would schoolmasters be likely to train their wives or daughters as teachers for girls; and what would be the advantage of this?

A. 5.—The advantages would be—(1) it would lessen the expense, (2) obviate the need for a separate house, (3) obviate the difficulty of finding suitable accommodation for a mistress, and (4) would fall in with the native idea of a teaching caste? It would be obviously to the advantage of the masters, by increasing their receipts.

Q. 6.—Do you think girls would come to school without the payment for attendance to which you object?

A. 6.—If girls were taught needlework and other things likely to be useful, they would come to school without payment.

Q. 7.—Were the schools of which you speak in your answer 14 as attracting pupils by money properly speaking Government or Municipal schools?

A. 7.—The case where money was so freely given was in a strictly Government school.

Q. 8.—What is the system of teaching which produces this remarkable result, that children know the First Book, yet do not know their letters?

A. 8.—This is the old-fashioned system. I was asked to visit a Municipal girls' school, and on

going heard the children from far shouting the letters. On entering I found not a vestige of a book, but the children were merely learning to repeat the alphabet by rote. At another school I also found no books, but the children were writing from very badly-written copies. Here, on arriving two hours after the time for opening, I found no one present. Notice was given, and pandit and children arrived together.

Q. 9.—From what class do you think Inspectresses might be drawn? And are there no Inspectresses already appointed under the department?

A. 9.—I am not aware that there are any Inspectresses. In the Ludhiana district the girls' schools are inspected by men. I think useful Inspectresses might be drawn from among the Eurasians. Native women would find a difficulty in moving about; I think European or Eurasian ladies would find no great difficulty in this respect.

Q. 10.—Are the persons engaged in inspection not acquainted with the dialect in which the children are taught? And if so, how do they carry on the inspection?

A. 10.—I am not aware that the Government Inspectors are acquainted with Panjábi. I judge not, from the remarks of the teachers of Government schools.

Q. 11.—You desire that the school-books should contain tales, aimed at undermining popular superstitions. Do you mean by this the religion of the country?

A. 11.—Certainly not; I mean the belief in witchcraft and charms, &c., that are so prevalent among the women.

Q. 12.—Why cannot the Christian Vernacular Education Society's books be used in the schools, instead of the *Istri Shiksha*, from which you quote such remarkable passages?

A. 12.—Because the Christian Vernacular Education Society's books would be inconsistent with neutrality. But the *Istri Shiksha*, which seems to me inconsistent with neutrality and detrimental to morality, is published by the Government for use in girls' schools.

Q. 13.—Do you find the typography of the Government Press school-books a hindrance to the progress of the children? And is it not improved in the books lately issued?

A. 13.—The latest books I have received are as faulty as before, with the additional disadvantage that the Urdu Readers are printed in a still smaller type. The Hindí Geography, which we should gladly use, is unavailable, because none of our teachers can read it, owing to the badness of the type. I think it is lithographed.

Q. 14.—Are there no large sheet-lessons, alphabets, &c., among the books published by the Department?

A. 14.—I have seen none in their lists, or in the Book Depôt at Lahore, or in any of the schools. The *Ludhiána Mission Press* prints beautiful Hindi, and would be happy to print any of these books for the Government.

Q. 15.—Do you receive no grants for your *zanana* work? If you did, could you extend your secular teaching to larger numbers of people?

A. 15.—We have no grant for *zanana* teaching. A grant would enable us to extend our teaching, which is partly secular, to larger numbers.

Q. 16.—You speak of Gurmukhi as a language; may I ask you to explain what you mean exactly?

A. 16.—I mean the Panjábi language, which is quite distinct from Hindustani or the Hindi of the books written in Gurmukhi characters. I have never found any difficulty in holding intercourse with women from different districts. I have conversed quite easily with women from Hoshiárpur, Jalandhar, Amritsar, and Lahore—village-women—and found no difficulty.

Q. 17.—Do you agree with Dr. Leitner in thinking that teachers of the old-fashioned class should be employed? Or with Mr. Baring in thinking that pensioned schoolmasters might be useful?

A. 17.—I think all girls' schools ought to be taught by women.

By Mr. Pearson.

Q. 1.—Is the Panjábi dialect always written in the Gurmukhi character in the Ludhiana district; or is that character used specially by those who follow the Sikh religion?

A. 1.—I have seen only one book written in the Panjábi dialect, and in the Persian character,—a small book for Hakims.

Q. 2.—Would the teaching of little boys by trained female teachers be opposed to the habits of the people?

A. 2.—I suppose that it has not been done, because there are so few female teachers. I do not think the people have any objection.

Q. 3.—Do the customs of the people afford an obstacle to the employment of women as teachers?

A. 3.—A great many of their customs stand in the way; but I do not think that they form insuperable obstacles.

Q. 4.—Do you think that you can do any good at all in the way of education unless you act entirely in accordance with the feelings and habits of the people?

A. 4.—I think our wish is to improve their habits and customs, even by opposing them when necessary.

Evidence of Sardar Gurdyal Singh, *Assistant Commissioner, Hoshiarpur.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education.

Ans. 1.—My experience has been gained in the Panjáb. Being a native of the province, I am acquainted with its institutions under Native and British rule. I was educated in a public school and college, and since have been employed in the Civil Service. Still, I confess my experience is very limited.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The aim of primary education should be to teach the greater number of people to be able to read and write their *vernacular* correctly; to be able to express themselves better than before; and to be able to keep ordinary accounts. Only those subjects should be taught which are likely to be useful to them in life. The system of cramming, injurious at every stage of education as it is, is especially so in primary education. Due regard ought also to be had to the desires of the parents as to what they wish their sons to learn. This aim the present system cannot attain, for the Natives of India are a congregation of different tribes, whose manners and habits of life differ greatly from each other, and who more or less markedly exhibit ethnological differences. It is wrong, therefore, to suppose that the same education and the same scheme of study can suit them all equally. This fact has practically been ignored. The same scheme of studies has been authoritatively laid down for all classes. Though it may admirably be suited to the requirements of a particular class, it cannot be so with all tribes and all classes. It must be, and, as a fact, it is unpopular. The system of our primary education is based on a wrong principle. It strives to oblige the different classes of the country to adapt themselves to receive one and the same instruction, which is supposed to be of universal application; and, secondly, the vernacular of the people is not taught. Instead of simple Panjábi, they have to learn the elaborate Urdu, which they can never master until they have studied up to the high school standard.

Thirdly, a foreign language is introduced at too early a stage of education. Boys are set to learn Persian when they have hardly been able to finish their vernacular course.

Fourthly, geography of the world is introduced in schools when the boys cannot understand even the text. In most cases they cannot pronounce correctly the names of the countries of the world and the principal towns, &c. What they are made to learn by rote of geography they soon forget after they have left the school, and this knowledge is of not the slightest use to them in after-life, supposing they leave school after finishing the primary course.

I have to make the following suggestions:—

(*a*) The language taught in the primary schools should be Panjábi, and Nágari characters should be used wherever the majority of people are Hindus. Where majority is Muhammadan, Persian characters may be used, and where the population is Sikh, Gurmukhi characters should be employed instead of Nágari. Where there are both Muhammadans and Hindus, two schools, or one school with Nágari and Gurmukhi, and another teaching the Panjábi language through the Persian character should be established.

(*b*) The Persian language should not be taught in these schools. It might be commenced in middle schools.

(*c*) Geography of the Panjáb in particular, and of India generally, should only find place in these schools

(*d*) Arithmetic to compound multiplication and division should be taught, but more thoroughly than before, and simple rules of mensuration be added to the course.

In the administration of these schools the people should have a share. In the first place they will have to determine whether they want Nágari, Gurmukhi, or Panjábi in the Persian character. In the second place, they should be induced to watch the working and progress of the schools as far as possible.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary education is sought for more or less by every class of the community; but the education now given in the school is not very popular. I have heard a peasant say that education is ruin, for after a boy has learnt to read and write he will no longer handle the plough. So also the village-traders say that their sons, after finishing their education in the schools, cannot carry on their work. This class have to teach Hindi to their sons after they have been in our schools. The schools are mostly attended by persons whose sole aim is to obtain some Government post. Wandering tribes in a low state of civilisation, and the meanest castes, of course hold aloof from schools. The influential native classes desire the spread of education amongst the people. But they do not come forward openly unless the Government encourages them.

Ques. 4.—To what extent do indigenous schools exist in the Panjáb? . . . How far has the grant-in-aid system been extended to indigenous schools? Can it be extended further?

Ans. 4.—It is very difficult to state exactly the extent to which indigenous schools exist. But in almost all the principal villages where there is no Government school, there is some sort of indigenous private schools. They are generally of the following descriptions:—

(*a*) Private teachers employed by some of the rich inhabitants of the place for the education of their sons, who, as a rule, are allowed to teach the sons of other people also. Generally, they teach Persian or Sanskrit. Such schools are very rare now, but they were very common before the Government schools had been established all over the country, and are still to be found in Native States.

(*b*) The arithmetic schools, where Padhas teach arithmetic (mentally in most parts), and the Hindi or Lunde alphabet, in which the boys make no further progress than writing names. Such schools are very common, and are largely attended by boys of the trading classes.

(*c*) The Mullás of the mosques, the Pandits of Thákurdwáras, and the Sadhs and Bháis of the Dharmsálas, who teach the village boys. They give them mostly religious instruction, but they also teach them to read and write in Persian, Sanskrit, or Gurmukhi

characters, and in many instances give them a fair amount of instruction in those languages.

(*d*) The schools of the higher orders, such as the Hindu schools of Ludhiana and the Mussulman schools in some other parts of the country.

With this class I am not personally well acquainted.

The discipline is harder than in the Government schools, but not so regular. In many instances pupils are employed as servants. For slight mistakes they are occasionally severely beaten, whilst it is not an uncommon sight to see the boys employed in the menial service of the master instead of in reading.

The masters are supported by the community by means of contributions paid mostly in kind; but no fixed fee from boys is demanded. Their parents, however, give presents to the teacher on the principal festivals and on occasions of marriages, births, &c. The masters are selected generally from the Mullá, Pandit, and the Bhái class, and are, as a rule, of very moderate attainments; but occasionally good Arabic, Sanskrit, and Hindi scholars are met with in this class.

There are no special arrangements for the selection and the training of the masters. But the education the Mullá and the Pandit class is now receiving cannot fail to have its beneficial effect on the indigenous schools. The Panjáb University College, through the Oriental College, is thus rendering a very good service to the cause of education in this way, as well as in many other ways. Only by giving grants-in-aid on liberal terms can these schools be turned to good account, and not by absorbing them into the standard primary schools, as has been done in so many instances. Most of the masters are very willing to accept State aid; and the extension of education will help the people in finding such masters as would be able to conform to rules laid down by Government. There is large room still for the grant-in-aid system being extended still further to such schools.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at schools?

Ans. 5.—Home education is most valuable where it can be had. It is only where the father or other guardian is himself educated that the children can have education at home. Those who can educate their boys at home are, as a rule, unwilling to send them to a primary school, but would only send them to a middle school. As to the relative value of the instruction imparted, though those who have received education at home cannot in general compete on equal terms at the public examinations with those who have been taught in the public schools, yet they are better trained and are capable of making more rapid progress. Men educated in their own houses are extensively found in the public service, though not possessing so wide a knowledge as those who have been in the public schools. They are perhaps better acquainted with Persian and form better munshis; but home education does not prevail to any great extent in this country as yet.

Ques. 6.—How far can the Government depend on private efforts, aided or unaided, for the supply of elementary education in rural districts?

Ans. 6.—In this country in the rural districts private effort unaided by Government can do almost nothing to further national education. If, however, aided by Government and encouraged, it can to a certain extent supplement the primary school system.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The management of all primary schools, whether in the urban or rural districts, can in my opinion be entirely made over with advantage to the local boards, the Municipalities, and the district committees. It is the only means by which we can make the people, through their representatives, take *real* interest in school administration. The limits which I would like to see imposed on the free action of these bodies in this respect should be such as would prevent them from making vital changes in the system prescribed, or standard of education fixed upon.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—All primary schools should, in my opinion, be made over to the Municipal committees. They should not have power to close any school without the sanction of Government. In this case I think no other security against the committee failing to make provision is necessary; for, although the Municipal income is fluctuating, yet it depends upon the trade of the country, and there is no fear that under British management the trade of the country will suffer so severely as to make it impossible for the Municipal committees to be able to maintain primary schools. If, however, such a contingency happen in the case of any Municipality, the Government could expediently decide in each case what action it should take, instead of laying down a general rule.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present Normal schools established for training teachers do not seem to have achieved a success, judging from the class of teachers we get out of them. The social status of the present primary village schoolmasters is very low, and they have no influence with the people, and can exert none. The reason is that we cannot expect a man of high social position to accept a post of a schoolmaster whose work is so difficult and heavy, and who gets only some ₹10, and has no prospect whatever for his after-life, being entitled to no pension. If the position of a schoolmaster is to be improved, it seems to me absolutely necessary that some arrangements should be

made by which these poor hard-working men might get some pension. If it is not done, we must not hope to get for our village schoolmasters persons other than those who can get no employment whatever elsewhere. To improve the position of the village schoolmasters in the eyes of the villagers, it is suggested that they be appointed registrars of deaths and births and marriages in places where there is a school. This would improve their position greatly in the eyes of the villagers, and the registers prepared by them would be by far more reliable than the present ones in the hands of the *chaukídárs* can be.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes?

Ans. 10.—An easy primer on agriculture should be introduced into the primary schools. Practical training in the art of cultivating the land should go hand in hand with a theoretical knowledge of agriculture. For this purpose model farms in central places should be established, and boys from the schools in the vicinity should be admitted to learn agriculture practically at seed time and harvest. Those of the boys who are strong enough should perform with *their own hands* all the labours of a farmer. This would improve their physique, and the school-life would no longer make them unfit for following the profession of an agriculturist.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular, the spoken language of the country, is not recognised at all. The schools are certainly less useful owing to this defect. Years are spent in acquiring a language (Urdu) which is displaced as soon as it is acquired by another foreign language (the English). Why not then begin with English?

[I may remark in connection with this subject that it is only by the British that the Urdu language has been forced upon the Panjábis. During the Muhammadan period the language of the rulers was Persian, just as it is English now. During the Sikh time they partly displaced Persian by the dialect of the country, the Panjábi, written in Gurmukhi characters, and for the most part maintained Persian as the official language.]

I am fully aware that the study of languages develops the faculties of mind, but not where one language is rapidly given up for another. Hence it is that the knowledge of Persian acquired in the public schools is shallower than what the Panjábis of the old school learnt without the help of Urdu. I should, therefore, be very glad to see Panjábi made the medium of instruction till it is displaced by English. Persian might also be taught as an optional language, like Arabic and Sanskrit at present in the Anglo-vernacular schools and in the vernacular schools as a compulsory subject, together with Sanskrit or Arabic, one or other of which should be compulsory in all high schools.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—When payment by results is adopted the teachers are obliged to exert themselves to the utmost, and use all their influence with the people. Amongst a poor and ignorant people the success of a school depends upon the popularity and influence of the master, and anything which makes the master exert himself and exercise his influence must promote education amongst the people. Therefore I think payment by results is suitable for the promotion of education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees should be charged in the primary schools if it is desired to spread such education. The levy of fees in such schools prevents many from attending them, and the income thereby derived is also not much.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they be gradually rendered more efficient?

Ans. 14.—If Hindi schools, that is, schools in which instruction is given through the Panjábi written in Nágari or Gurmukhi characters, were started extensively where the population is Hindu, the schools would become much cheaper, and could be extended in number at the same cost.

The extension of the grant-in-aid system to private indigenous schools is the one on which we should rely greatly to bring about the spread of primary education.

Lastly, if Natives are more largely employed in high schools, a large amount will be saved from the cost of such schools, Native agency being much cheaper than European. Large allotments could, therefore, be made from provincial funds for the establishment of more primary schools, and the amount could be supplemented largely from local funds, which could be spent in founding more schools.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of none. Local bodies are mostly incapable of managing institutions of the higher order, and are unable to defray the expenses of such institutions.

Ques. 17—In the Panjáb are any gentlemen able and ready to come forward and aid in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I think there are; but they would only come forward if they received proper encouragement.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—It is one of practical neutrality except in so far that scholarships awarded to students successful at the public examinations are tenable only in the Government schools. By this rule schools other than Government institutions are placed at a disadvantage; but the award of scholarships tenable in aided schools should be made conditional on the fact of their charging the same amount of fees on scholarship-holders as

is charged in Government schools. Otherwise the non-levy of any fee in aided schools would draw pupils of Government schools to those institutions.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—Native society may fairly be divided into the following classes:—

(*a*) The nobility and the gentry of the country of a higher order. Amongst this class education has made very little progress, and there is a very wide field for improvement. But of late members of this class are also coming forward, and where they have set to work they have made no mean progress.

(*b*) The wealthy trading class. In this class the progress made is still very little. It is only those of this class who have for their ultimate object the attainment of some respectable post in the public service that go to school.

(*c*) The great middle class, both urban and rural. It is by boys of this class that our schools are mostly filled.

(*d*) The poor classes, both agriculturists, traders, and others. Most of these cannot spare their boys. As a rule, they are unable to support their sons for some 14 years without getting any assistance from them in earning their living, and on the sole prospect of their perhaps being so lucky as to get some public employment. By experience they know almost for certain that after finishing their education their sons will not take to their ancestral profession. It is noteworthy to remark that it is not only the unwillingness to perform menial labour that prevents educated lads from taking up the family trade, but also their inability. Thus, they fall back upon the public service in the first instance, and the legal profession next.

It is, I think, on the whole, true that it is chiefly those whose main object is to get employment in the different branches of the public service, or to get their living by the professions of law, medicine, and engineering that avail themselves of education imparted in schools.

The wealthy classes do pay a higher rate of fees. The fees in high schools vary from 2 annas to ₹5 per mensem, according to the income of the parents. In the college the fee is still Rs. 2 per mensem, I believe.

It is of the greatest importance for the benefit of the country that its nobility and influential classes, as well as the traders, be well educated. The fees should not, therefore, be raised so high as would prevent members of this class from receiving education. In my opinion the fee of ₹5 in the high school is quite adequate, and in the college it might (on the same principle) be raised, so as to vary from ₹2 to ₹10 per mensem according to means.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Non-Government institutions of a higher grade cannot, I think, compete successfully with a Government institution, because in the first place the Government is able to maintain better qualified teachers. In the second place, the only body who generally open such schools being Missionaries, who give religious instruction, their schools are not popular, because parents do not like to see their children brought up as Christians. When a Native can make a choice, he prefers an institution where religious neutrality is observed, to one in which a religion other than his own is taught.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Their success in life must as much depend upon good character as upon ability. Good position also helps one in getting employment, and there are outward circumstances which prevent many from finding any employment. Taking all such things into consideration, I think we may safely conclude that in the Panjáb at present educated Natives of proved character and good position can very readily find employment sufficiently remunerative.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is not generally extended to the mission schools. I think the Government cannot with justice require the Municipal committees or other local bodies to give as much support to mission schools as they would willingly do to Government or other schools. It would be a wrong policy if the local boards were obliged to grant aid to mission schools. They must be left entirely free in this matter. Under due control of Government authorities, the Municipal grants are likely to be permanent as long as the Municipal income does not suffer to any serious extent from any cause.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—A person after finishing his college course, I think, is quite able to teach in the secondary schools, but he should be first placed in charge of the lower classes, where he will acquire good experience in the art of teaching, which will be of great use to him when he comes to teach the higher classes.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The work of examination and inspection is very difficult, and requires a great amount of training. The difficulty in procuring voluntary agency does not so much lie in persuading able men to lend their services, but in finding sufficiently educated persons. The only classes, except officers of the Education Department, in which we can find men fully able to do the work, are the several departments of the public service and the Missionaries. These should be more freely em-

ployed than heretofore. If, however, the work, not only of examination, but of inspection, be divided according to subjects, men will be found in almost all classes of society able to take up one or the other of the subjects. For instance, a gentleman knowing only Persian may be employed in inspecting several schools and looking entirely to the subjects of Persian and Urdu. There are a large number of men who, though well versed in certain special subjects, such as Persian, Arabic, Sanskrit, &c., cannot be utilised owing to their ignorance of such subjects as geography, history, &c., taught in our schools. Other persons not so well educated as to be able to judge of the education imparted in schools may be employed in inspecting them with regard to cleanliness, state of buildings, popularity, or otherwise of the school, &c.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Generally the text-books are not suitable. I had not sufficient time to examine each of the text-books in use carefully, so as to be able to criticise in detail; but the vernacular Readers do not touch upon the subjects which are recommended by the Simla Text Book Committee of 1877. The Persian Readers also are not suitable.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In my opinion Government must maintain at least one college in each province. One high school in each district should also be kept up under Government management. The rest of the schools may be made over to other agencies, but the general supervision and control must remain in the hands of Government.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and a growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to any large extent from the management of colleges and higher schools in the present state of education in this country must have a very injurious effect upon the cause of education; it will check its spread and stay its progress. In the Panjáb local exertion and combination is not so far advanced as yet as to lead us to expect the people to maintain and manage successfully such costly institutions as a college or a high school, and the Government must wait till such is the case.

We Panjábis have a just claim to be allowed to derive as much advantage from the Government educational system as has been done by other provinces, such as Bengal and Bombay, under a much longer period of beneficent British rule. Moreover, I think the only proper way in which the Government could withdraw would be to do so step by step as private enterprise advances.

The Government has already closed a college in this province at a place where there was a great desire for such an institution; and the Government must wait now till it is able to draw from this example a just conclusion as to how long it takes for a very wealthy city to fill up the gap caused by Government withdrawal from the management of an institution of a high order. We can justly infer from this case that the time has not yet come in this part of the country when the people could provide for their own education adequately without Government support.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this point?

Ans. 39.—Instruction in duty and the principles of moral conduct occupies no place in the course of any of the public institutions, not even in the college. The consequence is that the schools turn out men who mostly, though pretty well educated, have no sense of moral responsibility. It is this great drawback which in nine cases out of ten prevents them from getting, or throws them out of, employment. There are some honorable exceptions, but I am speaking of the generality. In primary schools simple precepts on the duty of men to each other and to the Government, the manner in which the boys should conduct themselves in society, and the various virtues, can easily be taught. In the secondary schools and colleges more advanced instruction of the same kind should be given.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on this subject?

Ans. 40.—Cricket and other sports have been introduced in the schools, but the training is not systematic and regular. I have to suggest—

(*a*) That there should be a training master at each district school, under whose supervision and instruction the lads should perform gymnastic exercises.

Regular classes should be formed, and then all boys may be required to go through such exercises as are appropriate to each compulsorily. The present system is not taken advantage of by the generality of the school boys.

(*b*) In primary schools no heed is taken whatever for the physical training of the boys. Simple exercises, such as running, jumping, leaping, throwing weights, &c., can be easily introduced in such schools, and would involve no cost whatever.

In primary schools there is another evil which requires to be at once put a stop to. The boys are kept during nearly the whole day sitting in the school and reading. A sedentary life is highly injurious to health.

(*c*) In the college and in each of the high schools there ought to be a swimming bath. Swimming is the only exercise that can be had in hot weather, when it is very refreshing, and the art, when acquired, is very useful in life. If it were introduced, almost all the school-boys would take to it, and it would not be unpopular with them, as cricket is sometimes found to be.

(*d*) In connection with the college I should be very glad to see a riding school established. It would be greatly liked by the higher classes, and would be very attractive to them, and the educated Native gentlemen would, if they were taught riding in the school, be no longer seen nervously jolting in the saddle, as is frequently the case now whenever they have occasion to ride. It is also sad to see that

Native gentlemen now prefer dull horses to those showing any signs of spirit, simply because they cannot ride a steed of fiery temper. So if they were taught riding, a taste for *good* horses would spread in the country.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Female education has been furthered to a great extent by the Educational Department; but the girls who come to school are generally of poor classes. The rich and higher classes still object to send their girls to school. The subjects taught are the same as in boys' schools. This is a great mistake. We must not teach Persian to females. If the Muhammadans so desire, let them have it, but do not introduce it amongst the Hindus. The immoral tendency of Persian poetry is notorious, and this reason alone ought to be considered sufficient to exclude Persian from female schools. Hindu women should only be taught Nágari and Sanskrit with arithmetic; all other subjects may be omitted. Female teachers should exclusively be employed if it is thought desirable to induce the higher classes of Natives to send their girls to school. The system of sending female teachers to the *zanánas* should be extensively adopted.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—By mixed schools are meant, I believe, such schools in which boys and girls learn together. The establishment of such schools will entirely outrage the Native feeling of propriety in such matters. No Natives, except perhaps of the lowest rank in society, will send their daughters to the same school with boys.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—None, except in so far as European gentlemen, necessarily drawing a high rate of salary, are too exclusively employed in connection with higher education. Natives of good education would willingly serve on about two-thirds of the salary drawn by Europeans. It is only fair that the higher grades of the Education Department be also thrown open to Native gentlemen just as has been done by the Government in the Civil Department.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? . . . .

Ans. 50.—The officers of the Education Department, though they have done everything to encourage high education, do not seem to have taken too exclusive an interest in this branch of education.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It does already so vary, but it must not vary to such an extent as to prevent sons of the better classes resorting to the schools. In the Panjáb the wealthy classes do not care much for the education of their children.

Ques. 62.—Is it desirable that promotions from class to class should depend at any stage of school education on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotion from primary to the middle schools should depend upon a public examination extending over the whole district, and promotion from the middle to the high school on an examination extending over the whole province. The promotions from class to class should rest on examinations conducted by the Inspectors and school authorities.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—In a college teaching up to the B.A. standard, it is necessary to have European professors for English literature, philosophy, and natural science, and Natives for oriental languages. The rest of the subjects of education can be taught equally well by Europeans and Natives.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—In such a case I think the Government is not at all justified in withdrawing from the management of any school. The Government levies taxes on the people for the purpose of providing for their education. The rate-payers have a strong claim on the consideration of the Government to spend their funds in such a way as would be suited to them. The Government would only be justified in closing a school *against the wishes* of the people, if it were to remit the education tax levied in such a district.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Some Government schools have been under Native head masters, and have been as successful as any; therefore, I conclude that schools under Native management can compete successfully with those under the management of Europeans. But no college in this province has hitherto been managed by a Native. Yet it seems highly probable that a college also could be managed as successfully by Native gentlemen as by Europeans.

Cross-examination of Sardar Gurdyal Singh.

By the Rev. W. R. Blackett.

Q. 1.—On your Answer 30 does it strike you as quite consistent with the principle of religious neutrality, that aid should not be given to mission schools by Municipal or other local bodies?

A. 1.—If the mission insists on making religious teaching compulsory, then Government ought not to insist on the committee making a grant. If the religious teaching were not compulsory, I should myself have no objection; but I think it ought to be left to the judgment of the

committee. I think this is consistent with religious neutrality.

Q. 2.—Do you think that a Manual of Ethics, such as is now being prepared, is likely to be well received by all classes?

A. 2.—I have not seen the book, and so cannot form a judgment. The mere fact that it is being prepared by the Bishop would create no prejudice against it.

Q. 3.—Would there be any objection to female schools being inspected by a European lady, supposing, of course, that she took no notice of religion in her inspection?

A. 3.—No; there would be no objection.

By Haji Ghulam Hasan.

Q. 1.—What opportunities have you had of judging between the work of teachers trained in Normal schools and those untrained?

A. 1.—I form my judgment on personal observations in the Hoshiarpur district, where I examined village schools very carefully.

Q. 2.—What do you mean by Panjábi?

A. 2.—I mean the language spoken in the country. There are many dialects, but it is one language, which is understood everywhere, except where the language is Pushtu. That language is not Urdu; that is the language spoken in Lucknow and Delhi.

Q. 3.—What is the literature of Panjábi?

A. 3.—It has a large number of books in Gurmukhi character, and in almost all subjects, including Vedanta Philosophy and Nyaya system of logic.

Q. 4.—Can you name a few books in that language?

A. 4.—I can send in a list of such books, if the Commission desires it.

Q. 5.—What encouragement would you suggest to be given to the private persons you mention?

A. 5.—First, Government ought to acknowledge their services in education openly in darbars, &c.; secondly, they should have a voice in the expenditure of money collected from them. Honorary titles would be much valued.

By Mr. C. Pearson.

Q. 1.—You think that R10 *per mensem* is too low a salary for a village schoolmaster. What pay should the teacher of an aided indigenous school get?

A. 1.—The teacher of an indigenous school is likely to be content with less, because (*a*) of his religious zeal; (*b*) because of his having influence with the people; (*c*) because he is not likely to be thrown out of employment; (*d*) because he is an hereditary teacher; (*e*) because his sons are likely to be supported by the community.

Q. 2.—Can you explain in detail how agriculture could be taught in a primary school?

A. 2.—The fact of their being taught agriculture will bring the subject before their minds,—they will think out improvements; they would learn the rudiments of agricultural chemistry; the nature of soils; the relation of crops, manures, and, lastly, methods, *e.g.*, of preparing sugar.

By the President.

Q. 1.—Were you yourself educated in an indigenous school, and do you consider that such schools afford a really valuable education?

A. 1.—Yes; I was educated in indigenous schools up to about 14 years of age.

I know they afford a really valuable education. In the indigenous school I learnt all my Persian, and even in college I found I needed no more to compete with others; I also learned Arabic. There are many indigenous schools which teach to a high standard in Arabic grammar. In some schools they also teach logic on the Arabian system derived from Aristotle. Such schools are found in Delhi; I believe also in Amritsar; also in Lahore, Peshawar, and Multan. I think the indigenous schools in the Panjáb could be used as a true basis for education.

I began in a Gurmukhi school, then a Persian, then an Arabic, then a Sanskrit. The system is very thorough, so far as it goes, specially as to grammar. Though 10 years had elapsed since I had given up learning Arabic in the indigenous school, I found I was quite able to compete with other young men.

Q. 2.—You say in answer 4 in your evidence, that indigenous schools should be aided, and not, as heretofore, "absorbed" by the department. Has this so-called process of "absorption" been injurious to the cause of mass education, and injurious to the indigenous schools also?

A. 2.—Yes; this process of absorption has been injurious to the cause of mass education, and also to the indigenous schools. Instead of enlisting the indigenous schools on our side, it has estranged them from the departmental system of education.

Q. 3.—I understand you desire to modify answer 15 in your evidence. Are there any local bodies capable of managing higher schools?

A. 3.—Yes; Missionaries and the Panjáb University College; and, I think, some of the enlightened Municipalities or district boards.

Evidence of Babu Hari Singh, *Assistant Inspector of Schools, Lahore Circle.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I entered the Panjáb Educational Department in 1864 as a teacher in one of the branch schools in the city of Amritsar; since which time I have been engaged in the work of teaching in various capacities in direct or indirect connection with the department, and subsequently as Assistant to the Inspectors of Schools in the Lahore and Multán Circles. I also received my education in indigenous and Government schools of this province. All my experience has been gained in the Panjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—I think that in this province the

system of primary education has been placed on a sound basis as far as practicable, and is capable of development up to the requirements of the community.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In the Panjáb primary instruction is sought for particularly by the middle classes, which comprise traders, shop-keepers, money-lenders, and Government officials, &c. The classes which specially hold aloof from it are those which on account of their circumstances being very limited need the help of their children in their daily labours. The classes practically excluded from instruction are the wandering or criminal tribes, such as Sánsis, Hárnis, Báoriás, and Bázigars, on account of their vagrancy, and sweepers and *chamárs* on account of their being low in society, so that neither a Muhammadan nor a Hindu would sit with them. The attitude of the influential classes towards the extension of elementary knowledge to every class of society is practically indifferent and decidedly against its diffusion among the low-class people. The views of the educated few, however, are more in favour of popular education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The indigenous schools in this province may be divided into six classes—*first*, schools in which reading and writing of Persian is taught; *second*, pándha or mahájani schools, to which traders or shop-keepers first send their children to be instructed in commercial account; *third*, institutions for Arabic or Sanskrit learning; *fourth*, schools attached to almost every mosque, where a few children of Muhammadans of the poorer classes attend for reading the Kurán; *fifth*, Síkh Dharmsálas, where a small number of boys of the middle and poorer classes, generally between the ages of 5 and 10, meet for instruction in the Granth and reading and writing in the Gurmukhi characters; and *sixth*, schools set up by private individuals, or by teachers dismissed from Government or aided schools, in which a little of arithmetic and grammar are also taught, in addition to the ordinary Persian books. The number of indigenous schools for secular education are very limited, and the attendance more or less irregular in all. All are a relic of an ancient system, and no discipline worth the name is observed in any. The scholars pay no fixed rate of fees; but the teachers can make their subsistence, about ₹5 or 6 a month, partly in cash payment and partly in presents and other perquisites. They are mostly hereditary mullás, pándhas, bháis, or pandits. The qualifications of teachers in schools of classes 1, 3, and 6 are confined to Persian, Arabic, or Sanksrit literature, as the case may be, in which some indeed are very proficient. Those in schools of class 2 are usually expert in the native system of accounts, while those in classes 4 and 5 seldom go beyond the formal reading of their sacred books, the meanings of which they can in most cases neither explain nor understand. Experience is the only training which the masters of such schools have acquired, and no other. Such of these institutions as could be turned to good account have been already absorbed into Government, and in larger towns into mission, schools also; and there are few or none to be so utilised. The best method, however, of turning them to any good account is to extend to them the system of payment by results. The masters will, of course, be glad to receive State aid; but I do not think that there will be many among them who will be able to conform to the rules under which such aid is at present given.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at schools?

Ans. 5.—Home instruction is confined to a limited few among the upper ten. As it does not embrace all the subjects required at public examinations, a boy educated at home is not able to compete on equal terms with boys educated at school. It was probably for the benefit of this class of students that the Panjáb Government thought fit to introduce the system of what is called "the Educational test examination." But few pass even in this.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—To my thinking the Government cannot depend to any great extent on private effort, aided or unaided, for the supply of elementary instruction in *rural* districts. The private agencies for promoting any kind of instruction on any sound basis are principally the Missionary bodies, and their schools, when under proper management and control, have led to good results in large towns. In *rural* places, however, the endeavours of the Missionaries to spread Christianity, which is their primary object in establishing schools, and the constant intercourse of Native Christians with village people, is, I fear, likely to cause general discontent and frequent disturbances, and thus in the end defeat any efforts in elementary education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District Committees or local boards constituted as they now are, under the presidency of the chief district officer, can be advantageously entrusted with the entire administration of funds for primary education in rural districts. The assignment, however, of funds for each head of expenditure, such as salaries of teachers, buildings, scholarships, &c., should be made from year to year by the Local Government in consultation with the Director of Public Instruction. The district committees should have no power to make reductions in them, or to transfer them from one head to another, without the concurrence of the Director of Public Instruction. In case of a difference of opinion between the committee and the Director of Public Instruction, reference should be made to the Local Government for final orders.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—All vernacular primary schools situated within Municipal boundaries should be entrusted to Municipal committees for support; but their management should be made subject to the advice of the Circle Inspector of Schools, whose relation to the Municipal committees should be clearly defined. The committees should every year assign a certain proportion of their estimated income for the support of such schools.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system in force for providing teachers in primary schools is what it should be. Measures should, however, be taken to turn out a larger number of competent men than has hitherto been the case; and I understand this is one of the objects of the Training College now established in Lahore. The present social status of village schoolmasters is far below other public servants enjoying equal emoluments, and I do not think that they as a class exert a very beneficial influence among villagers. I think their position might be improved without increase of pay—*firstly*, by entrusting them with the registration of births and deaths, the charge of cattle pounds where they exist, and the supervision of the sanitary arrangements of their villages; *secondly*, by requiring *tahsildars* and other officials of equal rank to adopt a higher tone of address in their communications with them; *thirdly*, by entitling such of them as are in receipt of ₹15 or above a month to a seat before *tahsildars* and other officials of equal rank; and, *lastly*, by maintaining them undisturbed in the position in which they may have once established their character and reputation.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—As far as I have been able to know the minds of the people of this province, there was a strong desire some years ago on their part to see the standard of Persian literature raised in our schools; and though their wishes in this respect have been met by the introduction of the scheme of studies now in force, the want of provision for epistolary composition is still pointed out as being felt. The introduction of a history of the Panjáb would be considered also an improvement. But subjects in which the agricultural classes would specially desire to have their children instructed are land-measurement, the art of agriculture and horticulture, the rules relating to the duties of *zaildars*, *lambardars*, *patwaris*, and *chaukidars*. Such a multiplicity of subjects, however, cannot possibly be made in the scheme of studies now in force without adding to the present number of classes, extending the period of instruction, and in fact upsetting the whole system of present arrangements, which is working admirably. Nor can the present staff of teachers be expected to afford anything like effective instruction in subjects which they have never studied themselves. Even the teaching of mensuration, which has been lately introduced into the course of vernacular primary schools, is, though certainly desirable, far from satisfactory in most of them. I think, therefore, that the present scheme may be only so far modified as to include some books on vernacular epistolary composition and a history of the Panjáb written in a simple and interesting style. I would also recommend the substitution of mental arithmetic for mensuration. In order to meet the requirements of the agricultural and other classes for special or professional subjects, and to make instruction in them practicable and efficient, special measures would have to be adopted. What I would suggest is that scholarships, say of ₹4 per month each, may be provided for such of the students as after passing the upper primary school examination in vernacular should wish to receive a special or professional instruction in schools of art, industry, or agriculture. Scholarships may also be awarded to students who having passed the upper primary test should desire to qualify themselves for higher examinations in the vernacular. Those who wish to join an Anglo-vernacular or a *patwari's* school (of which, I believe, there is one in each district) might do so. But I do not think that they should, as a rule, receive scholarships, as the acquiring of a knowledge of English in the one case, and the hope of obtaining employment after a period of training in the other, ought to be considered sufficient inducements. Should the demand for special or professional instruction prove greater than the existing institutions can supply, more of such institutions might be opened. This sort of arrangement is calculated to attach a practical importance to the whole system of primary education, and by promoting industry we shall greatly lessen the general desire for Government service, which is now almost the only object in view with which the people of this country send their children to school. This is also an arrangement which will serve as a powerful stimulus to the masses of poor people for whom primary instruction was originally designed, and who have hitherto kept aloof from it.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of the Panjáb is not the dialect of the people; but I do not think that the schools on that account are less useful and popular.

Ques 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Not generally; but I think it is worth trying in the case of indigenous schools, the teachers of which may be found willing to accept it, and to prepare boys for examination by the standards.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Village people in this province, with the exception of shop-keepers, money-lenders, and landed proprietors, are generally very poor, especially Muhammadans. To say nothing of the payment of fees, I have known instances of parents having actually withdrawn their children to avoid the expense of buying books for them; and if the department, with the increase of text-books in each class, had not taken special care to introduce a series of exceedingly cheap vernacular books, and brought them within reach of the means of all, we should not have seen our schools so largely attended as they now are. I also know from experience that whenever an attempt has been made to enforce payment of fees in a village school, the poor teacher, to escape the displeasure of his superior, and at the same time not to see his school emptied, has made the payment from his own salary. In time, however, when education becomes popular and a change for the better takes place in the condition of the village people, the question might be taken in hand.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—As far as my knowledge extends, Missionaries are the only instances of gentlemen in this province who may be able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grants-in-aid system.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? . . . . .

Ans. 21.—The upper and middle classes principally avail themselves of Government district schools for the education of their children, while aided schools are mainly attended by children of the classes below them.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—If a non-Government institution of the higher order has equal advantages as regards the efficiency of the staff, its management, discipline, general supervision, and perhaps religious neutrality, it would become influential and stable when in direct competition with a similar Government institution.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No; the people of this province are still backward in education, and it is impossible to find willing and competent men for the work.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Cricket and other athletic sports have been introduced into nearly all the district, and in good many of the aided, schools in this province, especially in the Lahore Circle. In the rural districts, however, it is difficult to persuade men of the old school to take interest in any kind of games; and I would therefore suggest the appointment of an instructor to each district, whose duty it should be to be moving about from school to school giving instruction in European and Native games. The example has been set by the Deputy Commissioner of the Ludhiana District, and good results are expected.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Religious instruction, together with a little reading and writing in Gurmukhi, is sometimes given in Hindu girls in dharmsalas or in the houses of wealthy parents. Muhammadan gentlemen have their daughters instructed at home.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I think there can be no objection to girls going to the same school with their brothers, cousins, and neighbours' sons. On the contrary, the system will give the schools an appearance of regularity, and a congenial spirit of emulation between the boys and girls would be fostered. But the age of the boys reading in the same school with girls should be restricted to between 5 and 9 years. This restriction would have to be observed most carefully by all concerned in female education.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—To train the wives, daughters, or widows of men who have followed the profession of teaching, and acquired a good name for character. In some cases old men employed in boys' schools might be transferred to girls' schools with the consent of the people.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—Sometimes an application is made by the people to raise a vernacular primary school to the middle grade; but the conditions under which the sanction of the department is accorded are a sufficient check against any unnecessary or premature tendency in this matter.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—In order that the benefits of education should be extended to all classes of people, it is desirable, I think, that the rate of fees in all class of schools in which they are levied should vary according to the means of the parents or guardians of the pupils.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I have no experience of college work; but the number in the case of a primary school is, I consider, 25, and of a high or middle school 20.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I am not aware of the existence of any general order on the subject; but sometimes an agreement is entered into by the head masters of two rival schools to prevent boys who are expelled from one institution, or who leave it improperly, from being received into the other. But the agreement is not always acted upon, and it also frequently happens that obstacles are thrown in the way of boys who wish to leave one school for another without committing a fault. To my thinking, any general rules on the subject will not answer, and each question might be decided by the authorities as it arises.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard.

Ans. 65.—One European Professor of Science, besides the Principal.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due; and how far have they been provided for?

Ans. 67.—I do not think that the circumstances of any class of the population in this province are such as to require exceptional treatment in the matter of *English* education. It has been repeatedly alleged that the Muhammadan population in this province avail themselves little, as compared with Hindus, of the advantages of education offered by the Government; and various are the causes assigned for this drawback, the principal of which would seem to be the prejudice of Muhammadans against any kind of education, which is not in accordance with the doctrines of their faith. There can be no doubt that religious feeling is stronger in Muhammadans than Hindus, and the antipathy of the former to the instruction imparted in our public schools has been (it is gradually subsiding now) partially due to this cause. But the fact is, that the people who avail themselves of the advantages of education are the middle classes, comprising shop-keepers, traders, money-lenders, and officials, &c.; and these classes happen to be mostly Hindus, while the people who have hitherto kept aloof from them are the artisan and labouring classes, and belong almost exclusively to the Muhammadan community, so that the comparatively small proportion of Muhammadans reading in our schools is perhaps due much more to their general poverty than to religious feeling or to any other causes. It is not a knowledge of *English* therefore, but *primary* instruction in vernacular, which is needed for so numerous a population of poor people; and the best encouragement to this will, I presume, be found in the adoption of a system of providing scholarships in schools of art, industry, and agriculture, as already suggested.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes; if they be in the hands of Natives sufficiently advanced in education and enlightenment.

Cross-examination of Babu Hari Singh.

Question by the Rev. W. R. Blackett.

Q. 1.—In your answer 2, you say that the system of primary education has been placed on a sound basis as far as practicable. Kindly explain this. Do you mean that the system has reached as many as possible, or that the scheme of teaching is as good as it can be?

A. 1.—Yes; the teaching is as good as it can be, and the system has reached as many as it can reach.

Q. 2.—On answer 3. Has primary instruction been largely brought by Government within the reach of the lower classes? Or do they avail themselves of it?

A. 2.—The Government has brought education within the reach of every class, but there are several classes which hold aloof from it.

Q. 3.—On answer 4. Is ₹5 or ₹6 the average emolument of these indigenous schoolmasters? What sort of position do they hold?

A. 3.—Their position in society is very low; they are classed as menials. By mullas, I mean teachers in the mosque schools—not *maulvis*. The *bhais*, or Sikh teachers, do not generally belong to a respectable class; they are carpenters or blacksmiths. The *pándhas* are both Muhammadans and Hindus; they are tolerably respectable.

Q. 4.—On answer 9. What is the average pay of village schoolmasters in Government schools, and what is their social status?

A. 4.—Their social status I have already described. As they get more pay, they become more respectable. The pay of head teachers varies from ₹10 to ₹20, and of assistant teachers from ₹6 to ₹10.

Q. 5.—On answer 10. In what respect is the teaching of mensuration unsatisfactory, and why?

A. 5.—Some of the teachers have not studied the subject, and it was only introduced about 1872. They do not know how to teach it.

Q. 6.—On answer 10. In which subjects you mention are the teachers unable to give instruction?

A. 6.—They cannot instruct in agriculture, carpentry, mensuration, and the ordinary village accounts.

Q. 7.—On answer 10. Does this agree with your opinion that the system in force for providing teachers in primary schools is what it should be?

A. 7.—Yes; it does.

Q. 8.—On answer 10. You notice that several additional subjects are desired by the people; but you would not introduce them, because to do so would upset the whole system of arrangements. Which do you consider the more important,—the teaching of these useful subjects, or the maintenance of the system?

A. 8.—I would rather not introduce these subjects into primary schools.

Q. 9.—On answer 10. The present system of arrangements is, in your opinion, working admirably. Do you mean as a machinery, or in respect of results?

A. 9.—In both ways.

Q. 10.—If land measurement is a subject specially desired by the people, why would you substitute mental arithmetic for mensuration?

A. 10.—Land measurement is not desired by the people generally, but by the agriculturists.

Q. 11.—Is mental arithmetic not at present taught?

A. 11.—No; it is not.

Q. 12.—You think that the excellent suggestions you make would attach a practical importance to the whole system of primary education. Do you then think that no practical importance is now attached to it by them?

A. 12.—It is, but the lower classes want a special kind of education to fit them for their special employments. I include in this answer the agricultural classes, and the great mass of the population. These classes attach little importance to the present system of primary instruction.

Q. 13.—Do you think that there are indigenous schools which might be made use of by means of a system of payment by results?

A. 13.—There are some, but few. We tried the experiment within the past two months, in the Multan circle, and found it a promising one.

Q. 14.—Do you mean to say that, on the whole, aided schools reach a lower class of the people than that reached by the Government? How do you account for this?

A. 14.—It is so. I am not prepared to account for it. A visit to the schools would show this.

By Haji Ghulam Hasan.

Q. 1.—Will you please state what sort of education you received in indigenous schools, and whether that education was in any way inferior to that of the same kind you received at a Government school?

A. 1.—In the indigenous school, I received education in Persian literature, without grammar. The education was solid; but I was not able to compete with boys brought up in the Government schools. I could write and compose Persian better than boys in the Government schools.

Q. 2.—Are the first three classes of schools mentioned by you generally aided by the department? If not, why?

A. 2.—They are not. They could only teach their special subjects, not arithmetic or several of the other subjects prescribed by the grant-in-aid rules. Nor had they a sufficiently large attendance.

Q. 3.—Did the number of indigenous schools decrease after the establishment of the Education Department?

A. 3.—Most of the schools which promised to do well were taken over by the department. The school I was in was not taken over. It declined to come under the department.

Q. 4.—Had the good indigenous schools, which were absorbed into Government institutions, been aided under the condition of the grant-in-aid rules?

A. 4.—No; at that time the teachers would not have accepted the Government grant.

Q. 5.—Do you not think that the irregularities which you describe regarding these indigenous schools might have been remedied, had due attention been paid by the department?

A. 5.—No. The teachers were not disciplined themselves, and they did not care about discipline among their pupils.

Q. 6.—Did the department ever try to improve the condition of the inferior indigenous schools which were not taken over?

A. 6.—The Department tried to take them over, but the teachers could not comply with the conditions.

Q. 7.—Was the experiment ever made of making grants-in-aid to indigenous schools, and that they failed to fulfil the conditions, and the department was compelled to withdraw its aid?

A. 7.—I am not aware that such an experiment was ever made.

Q. 8.—Do you not think that the members of the present district committees are highly influenced by the Deputy Commissioners, and that they do not utter their independent views freely?

A. 8.—Yes; they are much influenced.

Q. 9.—If so, would you still approve of such a constitution, and would deem it worthy of administration?

A. 9.—No; I would not.

Q. 10.—Do you not think that if satisfactory arrangements were to be made, that a professor of the Lahore College should spare an hour for training students who wish to become teachers, that it would be beneficial and economical?

A. 10.—I don't think so.

Q. 11.—Have agriculturists ever expressed to you their desire for Persian?

A. 11.—Yes; I think they have.

Q. 12.—Do you know why they wished to learn it?

A. 12.—Persian is considered standard literature, and so they wished to learn it.

Q. 13.—You recommend elsewhere the opening of new schools to meet the wishes of agriculturists. Have they not a perfect right to learn the subjects most suited to them?

A. 13.—I think they have a perfect right.

Q. 14.—What are the dialects of the Panjáb?

A. 14.—Gurmukhi, Lande, Dogra, Pushtu, Takri.

Q. 15.—Are Gurmukhi and Deva Nagari characters easier to learn than the Urdu?

A. 15.—Yes; they are.

Q. 16.—Do you think that the students have more facilities for learning through the medium of Deva Nagari and Gurmukhi than through Urdu?

A. 16.—Yes, I do.

By the President.

Q. 1.—You have told us that you consider that primary education is on a sound basis. I understand that it is given in Urdu and in the Persian character?

A. 1.—It is so.

Q. 2.—But you have just said in answer to a question from Haji Ghulam Hasan that it would be better if it taught in the Hindi language and the Deva Nagari character. Notwithstanding

this, do you still consider that primary instruction is on a satisfactory basis?

A. 2.—Yes, I do.

Q. 3.—Let me mention the result of the last census. In 1880-81 you had one primary school to every 71 square miles; one primary school to every 22 villages, and one primary school to every 12,374 of the population. Do you consider this a satisfactory state of things?

A. 3.—No, I do not.

Q. 4.—Do you think that, with due regard to the social relations of the village officers, all primary schoolmasters should have a seat in the presence of the *Tahsildars?*

A. 4.—Not all; only those drawing ₹15 and upwards. I only take the rate of ₹15 a month as indicating a considerable standard of ability and attainments. I think that the order introducing such a change should emanate from the local Government, and not from the Deputy Commissioners. Nor should schoolmasters be transferred too frequently.

Q. 5.—With reference to question 18, will you explain the practice with regard to the taking of fees in primary schools?

A. 5.—So far as I know, fees have been always taken since about 1865. Within my own experience, the teacher pays fees from his own salary to escape the displeasure of the district inspector, and to secure boys coming to school. This practice has gone on for many years, but I do not think to a great extent. I think it goes on to a small extent in every district.

Evidence of Lieutenant-Colonel W. R. M. Holroyd, *Director of Public Instruction, Panjáb.*

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education is, in my opinion, on a sound basis as far as it goes. For its development the provision of additional funds is necessary.

The great majority of vernacular primary schools, and some of those attached to English schools, are under the administration of Deputy Commissioners, the funds being supplied chiefly by district and Municipal committees. Any changes in administration must necessarily be considered in connection with the new organisation and the new powers to be conferred on local committees.

The course of instruction will be improved, to a considerable extent, when the new series of Readers for primary schools now under preparation is completed. It is proposed also to introduce object lessons; but this will be a work of time.

It is a question whether elementary Persian should be taught in primary schools as it is at present, where Urdu is the general medium of instruction. At first it was the only subject that people really wished to learn; and I believe that it is still in most places the most popular subject where English is not taught. Its abolition would prove, I think, generally unpopular, more especially with Muhammadans. My own opinion is that no change should be made till the new Readers are completed, and that the local feeling on the subject throughout the province should then be carefully ascertained.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary education is sought for more or less by people of all classes with a few exceptions, but the desire for education is much more general in some parts of the province than in others.

The artizan and labouring classes hold aloof to a great extent. The reason is that the boys begin to work very early in their father's shops or elsewhere.

Boys of the lowest castes, such as chamars and sweepers, are, I believe, practically excluded from all schools except those specially maintained for their benefit in and around Delhi by the Missionaries. The cause is the repugnance of other classes to associate with them, nor do they appear to have any desire for education themselves.

The influential classes are for the most part favourably disposed towards the extension of elementary knowledge. I believe, however, that the majority do not take a strong interest in the subject.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—Reading and writing and Persian are sometimes efficiently taught at home; but not such subjects as arithmetic, history, and geography. Boys taught at home cannot compete in examinations on equal terms with those taught at school.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District funds are administered at present by district committees. Out of these funds primary schools in rural districts are maintained, and they bear the greater part of the cost of middle vernacular schools also. At present these committees are no doubt influenced greatly by the official members. The limits of control must, I think, be determined after the new organisation of such committees has been definitely settled.

It will be necessary, amongst other things, to guard against the reduction of schools. At present it is a rule that schools shall not be reduced without the sanction of the Director of Public Instruction; but practically when reasons of economy are pleaded it is impossible to prevent it;

and great injury to the progress of edueation has sometimes been caused in this manner. Even when the schools are subsequently re-opened, it takes a long time to repair the mischief.

It has been found necessary already, and will be necessary in future, to take special measures in order to prevent the committees from spending too large a proportion of their funds on secondary education.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I think that all schools for primary and secondary education now classed as Government schools, that are situated in Municipal towns, should be placed under the management of Municipalities. It would be necessary, however, that the measure should be carried out gradually with great care and deliberation, and with sufficient safeguards to prevent deterioration in the standard of instruction or injury to the interests of the masters.

I think that the Municipalities should be required to contribute 10 per cent. of their income to educational purposes, independent of anything that they may be able to contribute in lieu of charges on account of police, &c., &c., from which they will now be relieved. I think further that they should be required to make provision for the education in boys' schools of 5 per cent. of the town population, raising more money by additional taxation when necessary.

The extent, however, to which schools of different classes should be supported by Municipalities must, I think, be considered in connection with the scheme of local administration now under the consideration of the Panjáb Government.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars taught are Urdu and Hindi, and in female schools Punjábi also. Urdu, however, is the chief medium of instruction in schools for boys. Urdu is not the dialect of the people, which differs in different places, but it is the language of the courts, of *patwáris* and of the press; it is more widely spoken and more generally understood than any other, and in a good school the son of the Punjábi agriculturist learns to read and write it as readily as the Native of Delhi. Persian was the court language in the time of the Sikh Government, and Urdu is the court language of the protected States now. Our schools generally were based on indigenous Persian schools, and Urdu was naturally selected as the chief medium of instruction in the first instance. Lately an agitation has been set on foot for the introduction of Hindi in place of Urdu. This would amount, in the lower school classes, to the substitution of the Deva Nagari for the Persian alphabet, and of Hindi arithmetical and geographical terms for those now in use; and in the higher classes probably to the introduction of Thenth Hindi and the substitution of Sanskrit for Persian. A few highly educated Hindus have long desired this measure, and the agitation on the subject lately set on foot has been taken up very warmly in Lahore. This has now become a class question. It would naturally receive the support of the Brahmans, more especially as considerable numbers have been taught Sanskrit and Hindi of late years by the Panjáb University College and the introduction of Hindi into Government schools on a large scale would open a prospect of employment to these men, which did not previously exist. I believe, however, that as long as Urdu is the official language, the people generally will desire to learn Urdu, and the general substitution of Hindi for Urdu would of course be extremely distasteful to the Muhammadan population, and I believe politically most expedient.

I think, however, that where it is practicable, arrangements should be made to teach Hindi as an optional subject, if there is shown to be a real desire for it amongst the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Yes, I think it suitable to the people of this province. It is the only system that can be applied with any prospect of success to indigenous schools of the ordinary type. If monthly grants are given, experience shows that one of two things will happen. Either the money will be taken, and nothing will be given in return, except a nominal increase of numbers, as happened on a large scale when girls' schools were first established; or the schools will fall under the management of the authority that gives the funds, lose their distinctive character, and become in fact Government schools of an inferior kind.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I understand that the object in view is to increase the number of primary schools with the least possible expenditure from public funds of any kind. I believe that the system of payment by results would be the cheapest method of effecting this object.

I should be disposed to allow a certain sum for every boy who passes the lower and upper primary school examinations in reading and writing in any dialect, and in arithmetic, and an additional sum for extra subjects. There should be certain limitations as to age and other matters, and arrangements should be made to prevent over-competition. But the details of such a scheme, which would require most careful consideration, could be settled hereafter if the general principle were approved of.

It might be expedient to introduce the measure tentatively in the first instance in certain selected districts.

The rules that might be adopted should be made known in the indigenous schools of each district when the system is introduced.

In the more advanced districts I have little doubt that the villagers, in many instances, could be induced to provide a school-house and food and lodging for a teacher, and that fairly qualified young men would be glad of such a post with the prospect of the grants they could earn.

I think that an endeavour should be made to establish schools on this principle in small villages grouped around the larger villages in which Gov-

ernment primary schools are held. These new schools might teach up to the lower primary standard and serve as branches to the central primary schools.

In order to secure the thorough efficiency of primary schools, three things are requisite—a desire for education, the existence of good vernacular middle schools from which young men may be sent for training to Normal schools, and, above all, a thoroughly efficient district inspector.

As regards the first point, there is now in some districts a strong desire for education. In others the people are very apathetic, and in this case much depends on the Deputy Commissioner. It is in the power of this officer by his own direct action and through the tahsildars to enlist the assistance of lambardars and other men of influence. Some officers do much in this way. Others seem to think that the exertion of such influence is not desirable, and that the progress of education should be left to the development of a spontaneous desire for it amongst the people, and not promoted by artificial means. My own view is that the exercise of such influence is perfectly legitimate; but there can be no doubt that if this principle is carried out by one officer and dropped by his successor, a bad effect is produced.

Where good vernacular middle schools exist, the material for supplying efficient teachers for primary schools is ready to hand. Where this is not the case, it is necessary either to import men from other districts or to employ inefficient teachers. The encouragement of middle school educacation through the vernacular is therefore essential for the improvement of primary schools.

There is nothing so calculated to improve the efficiency of primary schools as the exertions of a well-qualified district inspector or chief muharir (as the local inspecting officer on a lower salary employed in some of the poorer districts is termed). Many of these local inspectors are highly efficient, but the low salary of chief muharirs and the fact that new incumbents, whether district inspectors or chief muharirs, are not entitled to pension, greatly increases the difficulty of filling up vacancies in a satisfactory manner. If this difficulty were removed and something done to raise the official status of these men, great benefit would ensue.

To sum up: the improvement of existing primary schools depends mainly on exertions on the part of district officers to secure the support of men of local influence, on the encouragement of middle school education through the medium of the vernacular, and on securing the services of local inspecting officers of superior qualifications in districts where they are not already to be found.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—No educational institutions of the higher class have been closed or transferred to local management under the above provision.

A *zilla* or district school was established experimentally for two years at Peshawar with the view of attracting Pathans from the neighbouring country; but as it failed in that object, it was closed in 1868. It was virtually a primary school, as it contained one boy only who had advanced beyond that standard.

The Sialkot district school was made over in the same year to the Scotch Mission at that station. It was returned as a school of the *middle* class, but contained 14 boys only who had advanced beyond the primary school standard.

Schools of the higher class have not yet been closed or handed over to local management, because it would have been contrary to the provision of the despatch to do so prematurely, and it is expressly stated in paragraph 62 that "*It is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay;* and we therefore entirely confide in your discretion and in that of the different local authorities while keeping the object steadily in view to act with caution, and to be guided by special reference to the particular circumstances which affect the demand for education in different parts of India."

It may be noted, further, that the full number of Government high schools originally contemplated has never been made up. It was intended that there should be one for each district. There are 32 districts, but only 27 district schools, and of these 10 only contain high school departments, though there is a vernacular high school without a middle school department at Jalandhur.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—There are no cases in which Government institutions of the higher order could be closed or transferred to *private* bodies without decided injury to education. I should propose, however, to transfer them to *local* management gradually and with sufficient precautions to prevent any injury to the interest of the masters or to the efficiency of the schools.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? . . . . . .

Ans. 19.—The grant-in-aid rules as originally sanctioned by the Supreme Government have been greatly modified in principle, more especially as regards vernacular education for boys.

The Supreme Government sometimes shewed a strong disinclination to allow any portion of the general revenues to be expended on primary education.

In a letter No. 278, dated 4th June 1869, with reference to grants given under Article XIV, which was especially intended to aid vernacular schools, the Secretary to Government of India wrote as follows:—

"As the above-mentioned grants appear to be in accordance with section XIV of the Panjáb grant-in-aid rules, the Governor General in Council will offer no objection to them. But I am to point out that the schools in question are not apparently of the class for which grants-in-aid from Imperial funds were intended. In no province can the Government undertake to provide primary vernacular education by Imperial funds, such charges being properly debitable to local funds. I am accordingly directed to request that His Honour the Lieutenant-Governor will take into consideration the expediency of revising the rule above referred to."

On this I was called on for a report, in the course of which I strongly deprecated the withdrawal of grants-in-aid from the Imperial revenue to primary vernacular schools,

No. 237, dated 11th June 1869, from Secretary, Panjáb Government, to Director, Public Instruction, Panjáb.

No. 164, dated 3rd August 1869, from latter o former.

I pointed out that the only local fund generally available for vernacular primary education was the educational cess. I stated that if this were doubled it would not suffice to provide adequately for the increasing requirements of the rural community, and I pointed out that at present not only rural schools but primary schools in towns were often supported from this source. I stated that great efforts had been made to induce the non-agricultural classes to contribute towards primary education; but that all appeals made by order of Government had failed, and that even with liberal aid from Government there was no prospect of local funds being made available sufficient for the introduction of anything at all approaching to a general system of primary education, unless a rate were imposed on non-agriculturists.

The Lieutenant-Governor sent up my report deprecating any alteration of the rule. In reply the Secretary to the Supreme Government wrote as follows:—

No. 372, dated 14th September 1869, from Secretary, Panjáb Government, to Secretary, Government of India.
No. 593, dated 25th October 1869, from latter to former.

"When the results of the tentative introduction of this system were reviewed in the despatch of 1859, the Home Government distinctly stated that the grant-in-aid system is *unsuited* to the supply of vernacular education to the masses of the population, and that the necessary funds should be obtained by *educational rates from which the cost of all such schools throughout the country should be defrayed.*

"Upon this ground, as already stated, the Government of India has most steadily refused the concession of grants-in-aid to the primary vernacular schools in Bengal, and for the same reason the Governor General in Council thinks it desirable to cancel Rule XIV of the Panjáb grant-in-aid rules."

In view, however, of the exceptional condition of some parts of the Panjáb, His Excellency in Council directed that the rule should be modified as follows:—

"*Grants-in-aid from Imperial funds are not admissible to purely vernacular primary schools;* but special grants may be paid for limited periods when the circumstances are so exceptional as to justify a departure from the rule....."

In the Proceedings of the Government of India in the Home Department, No. 63, dated 11th February 1871, the above order underwent considerable modification. It was then laid down that—

"*It is not by any means the policy of the Government of India to deny to primary schools assistance from Imperial revenues;* but on the other hand no sum that could be spared from those revenues would suffice for the work, and local rates must be raised to effect any sensible impression on the masses. This does not lessen the obligation of Government to contribute as liberally as other demands allow, to supplement the sums raised by local efforts.

"The amount at present allotted for primary education under the several local administrations is small, and it is not expected that the Local Governments will in any case diminish it. On the other hand, they will have full liberty to increase the allotment either from retrenchments in other services or from savings in other branches of education, and it is permissible to assign from the Provincial grant funds in aid of schools, mainly supported by contributions from local cesses or municipal rates.

"It will also be within the discretion of the local Governments to assign from the funds for provincial services building grants for school-houses in aid of contributions from the proceeds of local rates."

A few years later the policy of transferring various charges, such as those for buildings for Normal schools, for local inspection, and for grants-in-aid to district and Municipal funds, was gradually introduced by the Government of the Panjáb.

In reply to an application for a grant to an English school at Pind Dádan Khán, it was said that "the local funds, district and Municipal, should supply the whole of the increased cost; and that, as a general rule, the provincial funds should only give grants-in-aid where no other funds are available. This principle," it was added,

No. 39, dated 2nd March 1877, from Director, Public Instruction, Panjáb to Secretary, Panjáb Government.
No. 2504, dated 19th June 1877, from Secretary, Panjáb Government, to Director, Public Instruction, Panjáb.

"His Honour desires, may receive your constant attention in applications for submission to Government; and although old grants may be continued for the present, it is desirable to withdraw them gradually from schools which can be fairly thrown on the local funds."

Again—

"the district fund is, so far as grants-in-aid are concerned, an integral part of the general revenue of the province, and grants from it must be considered equivalent to grants directly from the provincial assignment."

Subsequently it was ruled that proper charges against the provincial revenue were those for direction, inspection (though local inspecting officers are actually paid from district funds), and the higher college and school education where English is one of the subjects of study. The Lieutenant-Governor would be prepared, however, to allow reasonable grants in aid of those Anglo-vernacular schools in which the teaching staff is comparatively expensive, and the available district or Municipal funds too small to bear the full charge. Female schools might in some cases require Government grants-in-aid, but generally would be maintained in the same manner as ordinary vernacular schools. Mission schools were to be treated in the same manner as schools of the class to which they belonged.

No. 4730, dated 14th December 1877, from Secretary, Panjáb Government, to Director, Public Instruction, Panjáb.

In the course of this correspondence I pointed out that if grants-in-aid were paid from district funds instead of from the provincial revenue in the manner laid down by the Panjáb Government, primary education must suffer; that the proportion of boys attending school was "lamentably small" as compared with the population of a school-going age; that this was due in a great part of the country solely to the want of funds for the establishment of more primary schools, and I deprecated the withdrawal, for other objects, of funds that might be devoted to primary education. I stated further that a tendency had lately been manifested in some of the large towns of the province to establish primary and middle schools, in the hope of receiving grants-in-aid, and that under the new ruling these would not be eligible for such grants.

No. 176—1774, dated 18th November 1877, from Director, Public Instruction, Panjáb, to Secretary, Panjáb Government.

These representations were not considered to possess any weight, and grants from provincial revenues can now be given within very restricted limits. Vernacular schools for boys, whether primary or secondary, are of course excluded.

There are constant applications for fresh grants from the provincial revenue, chiefly from mission schools, and from schools for Europeans and Eurasians. If the budget as passed by the Accountant General admits of any fresh grants, the amount is never sufficient to meet all the applications. Their comparative urgency has to be considered, and the money allotted accordingly, and those who get nothing or less than they expect are of course disappointed. In the present year R5,000 were provided for new and increased grants in aid of current expenditure, and R5,000

for building grants. Out of this, ₹450 per mensem have been given to the Mission College at Delhi, besides a special grant of ₹2,000 for scientific apparatus; so that there remains nothing available for grants-in-aid of current expenditure, and a small sum only for buildings.

District committees are no doubt empowered to give grants-in-aid from the funds under their control, but these are not properly available for towns where Municipalities exist, except in so far as such schools may be attended by boys of the agricultural class.

The present state of things does not seem to me to be satisfactory; and grants-in-aid do not sufficiently meet the purpose of stimulating local efforts.

I think, in the first place, that private schools of every description should be eligible for a grant from some source or other. I think also that such grants should be made on fixed principles; either on the system of payment by results, or else by means of a fixed proportion of the total expenditure, subject, however, to a maximum charge for each pupil in attendance, and to the condition that a minimum proportion of the boys should pass certain examinations.

It would be necessary to arrange the scale of payment in accordance with the funds that Government might be in a position to furnish for the aid of schools of each grade. There should, however, always be a margin for new grants, and this could be secured, if necessary, by periodical revision of the scale, that is to say, that if the assignment for grants-in-aid of schools of any particular grade could not be raised, the payment made for each boy, who had attained to a certain standard (or the proportion of the total expenditure allowed by Government), would be periodically reduced as the claims for grants increased, so that all might participate in the assistance given by Government.

Under such a system educational and district officers would always be in a position to promise a grant-in-aid to the promoters of a new school of any description, provided, of course, that the circumstances of the case rendered the establishment of such a school desirable, and at the same time old schools would obtain increased aid in proportion to the progress they made, whilst in case of their inefficiency, the grants would be reduced without imposing on the officers of the Department the odium they sometimes incur, and the protracted correspondence that is apt to take place in the very rare cases in which a grant to a private school is reduced or withdrawn.

I have already stated my opinion that the system of payment by results should be applied to indigenous schools generally.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Government colleges and schools for secondary education are attended principally by members of the higher and middle classes. The upper middle class is, I believe, most largely represented. Boys of the same classes are to be found in mission schools, but the students of these institutions are, as a rule, I believe of poorer parentage. In the college a uniform fee of ₹2 is taken. I think that a higher fee might be taken with advantage, in the case of those who are really able to pay. The majority of students, however, are dependent on their scholarships.

In district schools and their branches the rate of fees is adequate for present requirements. In the high school it varies from 14 annas to ₹5 according to the class and to the income of the boy's parents, in the middle school from 8 annas to ₹2-8, in the upper primary from 6 annas to ₹1 and in the lower primary from 2 annas to 14 annas. In aided English schools the fees are considerably less, but there is a steady increase.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? . . . .

Ans. 23.—Yes, the mission schools generally are influential and stable when in direct competition with Government institutions. The same may be said to some extent of the Anglo-Arabic and Anglo-Sanskrit middle schools at Delhi, though the former is nominally a Government institution.

Ques. 24.—Is the cause of higher education in your province injured by competition? . . . .

Ans. 24.—No; I consider that it is advanced by competition. In all large towns I should wish to see one public school suitable for all classes with a boarding-house attached to it, and one or more private aided schools according to the extent of the population.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Yes, those who have received a good English education.

Ques. 29.—What system prevails in your province with reference to scholarships? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Government or departmental scholarships are of two kinds, and are tenable in college and high schools respectively. The former are awarded in accordance with the results of the examinations of the Panjáb University College, and are open to students of Government and aided schools alike. The latter have been until recently open to students of Government middle schools only, and have been tenable, except in a few special cases, in Government high schools. These scholarships have been thrown open to students of aided schools with effect from the last middle school examination.

Circular No. 660, dated 3rd May 1882, from Director, Public Instruction, Panjáb, to Managers of Aided Schools, informing them that I had applied for sanction to throw open the scholarships to aided schools, and asking them to send in lists of candidates recommended for scholarships.

Circular No. 13, dated 9th June, from Director to Managers and others, announcing to what students scholarships had been awarded.

Orders of Government received between issue of two circulars.

District committees are authorised to award scholarships from district funds to sons of agriculturists, who have passed the upper primary school examination, with the view of enabling promising boys to obtain a higher education than can be obtained near home. Some are tenable in vernacular middle schools, which are all Government institutions, others in district schools, to enable them to learn English. The distribution is left to district committees, but certain rules have been laid down by Government to prevent

abuses, and lists of boys who are thought deserving are sent by inspectors to the Deputy Commissioners after the inspection of each district. It is provided that an English scholarship can be held in an aided school should a boy's parents or guardians desire it. The arrangements in Government schools are, however, better suited to enable boys who have passed the upper primary school examination in the vernacular to make rapid progress, and the objection to religious instruction is probably more prevalent amongst the rural population than in towns, and certainly stronger where boarders are concerned than in the case of day scholars.

Municipalities also are empowered to grant scholarships. These may be held—(1) by students attending a high or middle school in the town where the Municipality is located; and (2) by residents of the town, who are sent to complete their education elsewhere. No distinction is made between Government and aided schools in the rules laid down by Government.

Scholarships are paid also to students of the training college and the school of art, and the pupils attending girls' schools, the latter being awarded on no uniform system.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—A central training college has been recently organised, which is likely to exercise a most important influence directly on secondary, and indirectly on primary education.

Ques. 32.—What is the system of school inspection pursued in your province? . . . .

Ans. 32.—The Panjáb is divided for educational purposes into four circles of inspection known as the Umballa, Lahore, Rawalpindi, and Mooltan circles. The two former each contain three divisions comprising nine districts, and the two latter two divisions with seven districts; each circle is provided with an inspector of schools, and there are two assistant inspectors in the Lahore and one in the Umbala Circle. Every district, with the exception of Simla, is provided with a local inspecting officer. The salaries of these officers vary from ₹50 to ₹150. Those on ₹100 per mensem and upwards are styled district inspectors. Those drawing less than ₹100 per mensem are called chief mohurrirs and hold a lower position. There are now twenty district inspectors and eleven chief mohurrirs.

The inspectors and their assistants inspect the high and middle schools and nearly all the primary schools of the province once a year, and district schools with their branches, which are under the immediate management of the department, more frequently. They also conduct the upper and lower primary school examinations. It follows that the examinations in question are necessarily held, in some districts, several months before the end of the term. In such cases allowance is made in the case of boys a little below the standard, who may be expected to reach it by the end of the year, and they are passed subject to a subsequent examination by the local inspecting officer.

Inspectors act as the professional advisers of Deputy Commissioners, to whom after visiting each district, they send a detailed list of suggestions for the improvement of the schools, the promotion of deserving teachers, the punishment of those who have neglected their work, additions to the teaching staff, the award of sholarships, &c. They also submit to the Director of Public Instruction a report in duplicate on the schools of each district, one copy of which is sent by that officer, with any comments that may seem called for, to the Commissioner, who sends it on to the Deputy Commissioner.

The actual work of inspection is very heavy in the Umballa and Lahore Circles; in the other two circles it is much lighter; but the extent of country to be visited is very considerable; and as there are no assistant inspectors, it is not easy to cover the whole ground.

The district inspectors and chief mohurrirs are subordinate to Deputy Commissioners. They are expected, as a rule, to visit all the schools under the management of these officers once in each quarter. Deputy Commissioners are chiefly dependent on them for information regarding all matters of detail concerning the schools, and necessarily follow their recommendations to a very considerable extent. It follows, of course, that the condition of the primary schools depends very largely on the character and the qualifications of the district inspectors.

The district inspectors are men of active habits; their visits to the schools are regular, and their inspection within certain limits good. Their chief fault is a tendency to be mere critics, who duly report the results of their examinations, but are not sufficiently the advisers and helpers of the teachers. This is, however, one of the most important parts of their duty, as it is almost exclusively through their agency that it is possible to improve the organisation and methods of tuition employed in the schools, except, of course, in cases where new teachers are employed.

District inspectors are now paid from district funds, and men newly employed in this capacity are not eligible for pension. The salaries are sufficient to attract the services of young men possessing the requisite attainments, so far as these can be acquired at college, and sufficient natural capacity; but when I am requested to recommend a competent candidate, I experience great difficulty in finding any one who combines experience in school management with the other qualifications necessary for the post. Those who have served for any time as masters on the regular establishment of district schools are generally unwilling, unless in receipt of very low salaries, to sacrifice the claim for pension established by their past service.

The chief mohurrirs, though generally less highly educated than the district inspectors, are, with a few exceptions, attentive to their duties, and fairly qualified for the work they have to perform. It will, however, be desirable gradually to supply their places with men of superior attainments holding the higher position of district Inspectors.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—In all classes of schools some books are thoroughly suitable, some need revision, and some new books are required.

A text-book committee, to deal with both English and Oriental books, has lately been appointed by Government. It consists of 16 members, the great majority unconnected with the Educational Department. One-half were nominated by Government, the others by the Panjáb University College. This committee has taken the place of another committee, similarly constituted, which dealt with English books only. The present committee, is sub-divided into numerous sub-committees, to deal with different branches of the subject.

Government members appointed in Proceedings of Lieutenant-Governor, Panjáb, No. 761, dated 28th February 1881. Nomination of members by Senate, intimated in No. 3, dated 3rd January 1882, from Secretary, Government, Panjáb, to Director of Public Instruction. Former committee for English text-books constituted by Resolution Panjáb Government, No. 1060, dated 19th March 1877.

I will notice what has been already done, and what measures are in progress as regards some of the more important classes of books.

Urdu Readers for Primary Schools.

A series has been in course of preparation for several years. Various causes have interfered with its completion, but it is now being pushed vigorously forward.

The objects aimed at in this series, as set forth in a prospectus printed in 1877, are noted below. It will be observed that they correspond with the principles subsequently enunciated by the text-book committee appointed by the Supreme Government.

I conceive that the principal objects of popular education should be so to train the mental faculties, that any duty undertaken in after-life may be carried on with intelligence; to impart information that will prove of practical use in years to come; so to train the eye and the taste, that the most humble may derive pleasure from beauty in Nature and in Art; to train the moral feelings so, that the school may turn out good men and citizens; and lastly, to develop a healthy body.

In the preparation of this series all these objects are kept steadily in view. The mental faculties will be developed by directing the pupil's attention to objects of interest around him, and by teaching him to search out for himself, and to verify as far as may be the reason of all that he sees. The information contained in the series will be of great practical use to the pupil, whatever may be his future calling; and it is, moreover, so conveyed as to encourage further study when he leaves school. A special endeavour is made also to show why and how education is essentially necessary for the development of progress in agriculture, in commerce, and in the arts—a fact not generally recognised by the Native mind. The eye and taste will be trained chiefly by the numerous drawings with which the series is illustrated, and by directing the attention of the pupil to the varied beauties of Nature. In the lessons on animals frequent occasion is taken to impress the mind with a hatred of cruelty, and to hold up to admiration the virtues of gratitude, of kindness, of affection, and of unselfishness, and a ready disposition to help others; whilst in other lessons, the duty of respect and obedience to parents and elders, and the advantage and happiness resulting from self-restraint, from perseverance, and from honest labour, are impressed upon the learner. Thankfulness for blessings enjoyed, kindness towards all God's creatures, and love and admiration for the beauties and wonders of Nature, are carefully inculcated. The principles that it is sought to teach are, in short, those comprised in the two commandments, to which men of every race and creed can subscribe, and which form in fact the foundation of all religious precepts—"Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbour as thyself." From this teaching naturally follows the duty of loyalty to Government; whilst the advantages of English rule are clearly, but not obtrusively, shown by a description of the state of the country at different periods of its history, and the contrast afforded by the peace and prosperity of the present day. The aims and views of the Government, and the principles on which it desires to act, are explained, so far as is practicable at so elementary a stage. This is a subject on which much misapprehension exists amongst the people at large, from ignorance of facts and of the more elementary truths of political economy, some of which can be made plain even to a boy attending a primary school. Lastly, the necessity of regular exercise, and the advantages of cleanly habits, pure air and water, and the observance of the elementary principles of hygiene, are carefully set forth.

The series is to consist of an Urdu primer and eight illustrated readers. All the vowel marks are indicated. There are equal spaces between the words, and a simple system of punctuation has been adopted. A new mode of writing also has been introduced, by which the number of lines that can be contained in a page of a given size has been greatly increased. After great difficulties, extending over several years, this system may now be said to be perfected.

Urdu Primer (*16 pages*).

Price—1 pice, subject to discount at 20 per cent. More than 160,000 copies sold last year.

First Urdu Reader.

Describes familiar scenes of Indian life. Moral precepts incidentally indicated. Moral poems, as noted below, will be added; they are nearly ready:—

> Gratitude to God. Sunrise and sunshine. Indication of God's power and goodness. Truthfulness. Adaptation of story of Washington. Adaptation of story of boy who cried wolf. Story of Echo, or the consequence of using abusive language. Adaptation of history of good Sámaritan. Mother's love and obligations on child. Early rising.

This Reader was originally written by an able Native scholar, in accordance with general indications as to the contents required for each lesson. It has, however, been thoroughly revised and much altered. I have been through the whole repeatedly, sentence by sentence, with a Native, and once with an English officer. It has been revised also by three or four committees. Of the two last, one sat at Delhi, to secure perfect accuracy of idiom; the other at Lahore, to secure exclusion of words unfamiliar to Panjábi boys.

The first edition was illustrated, but has long been out of print. A new illustrated edition is now being brought out. Price—1 anna 3 pies discount 20 per cent. When arrangements now

in progress are completed, it will contain 40 pages of letter press and 33 illustrations, and will be printed by means of prepared plates of metal, and sold at 1 anna per copy; discount 20 per cent. It will be perhaps the cheapest book that was ever published.

Second Urdu Reader.

Lessons on animals, trees and plants, day and night, hot, rainy and cold seasons. Great part of the matter contributed by the late Mr. Aberigh Mackay. New edition, revised and illustrated with additional section on morals and short poems; will be ready in a few months.

Third Urdu Reader.

Lessons on mammals, birds, insects, frogs, snakes, fish, trees and plants, natural phenomena and stories from Indian history; the sun, water, air. Lesson on trees and plants revised by Mr. Baden-Powell; those on birds by Major Marshal and Mr. Harvey; other lessons by other gentlemen. As regards language, after correction by several scholars, examined sentence by sentence by two committees—one presided over by Nawab Zia-ud-din Khan, the other by Mirza Suriya Jah. Section on morals and poetry to be added. Arrangements in progress to provide illustrations.

Fourth Urdu Reader.

Lessons on mammals, birds, bee, silkworm, lac insect, white ant, pearl oyster, alligator, natural phenomena, and stories from Indian history; lessons on trees and plants revised and added to by Mr. Baden-Powell; other lessons examined as in case of Third Reader. As regards language, now undorgoing final revision. Section on morals and poetry to be added. Arrangements for illustrations in progress.

Fifth Urdu Reader (*not yet published*).

Lessons on mammals, trees and plants, minerals, natural phenomena (air, water, sun and seasons), sketches from Indian history, section on morals and poetry.

This Reader is in progress. Mr. Baden-Powell has undertaken the section on trees and plants. He has also revised those on natural phenomena. Dr. Center has assisted in the lesson on gold and examined those on natural phenomena. Several officers of the department, English and Native are engaged on other lessons.

Some of the lessons for the Sixth Reader have been written, and this also will be pushed on rapidly. The Seventh and Eighth will be taken in hand as soon as possible.

These Readers, though incomplete, and wanting the illustrations, which will be one of their most important features, have been adopted by several Native States of the Punjáb, by Bombay, Madras, Hyderabad and the Assigned Districts, and are used to some extent in other parts of India.

The sub-committee on Urdu Readers for primary schools have recommended the completion of the series on the plan proposed, making certain recommendations with regard to the introduction of poetry, of lessons on physiology, and other matters.

The sub-committee on Hindi and Sanskrit books have recommended the translation of these Readers into Hindi.

Three of them have been translated into Panjábi. The sub-committee on Panjábi text-books have recommended the revision of the translation of the two first and the translation of the others.

Arithmetic in Urdu.

The arithmetic now in use was approved by a special text-book committee appointed by Government some years ago. We want, however, a series more exactly adapted to present requirements.

Mr. Sime, Inspector of Schools, with the aid of a Native scholar, has prepared a treatise in two sections for primary schools.

It may be observed that the first part will be sold, eventually when printed from metal plates on the new system, for one anna and a half, whereas the corresponding section of the book now in use costs four annas.

Mensuration in Urdu.

For primary schools Mr. Sime has prepared a new tretise which is now in the press.

For middle schools the translation of Todhunter's book by Munshi Zaka Ullah is in use.

History in the Vernacular.

In Urdu, translation of Lethbridge's India and Collier's British Empire made by the department are used.

The sub-committee on Panjábi books have recommended the adoption of a Panjábi translation of the former work.

Geography.

For primary schools new books will be compiled specially suited for our present standards.

Elementary Science in Urdu.

In middle schools a translation of the Physics Primer is being gradually introduced. This was printed originally in the Roman character. A revised edition in the Persian character is about to be published.

A translation of the Sanitary Primer has been introduced everywhere.

The sub-committee have recommended the introduction of a translation of Huxley's Introductory Primer to be simplified in certain parts.

For middle schools the sub-committee on history and geography have made certain recommendations.

It is proposed also to introduce an Agricultural Primer for middle schools.

Persian Text-books.

About two years ago I appointed a strong committee consisting of our best Persian scholars to make an improved series of selections for middle schools. After these selections had been some time in use, I requested inspectors to report, after consulting teachers, as to the emendations required. Their recommendations will be submitted to another committee of Natives, who will revise the selections. The revised selections will be submitted finally to the text-book committee.

A new Persian Primer is in course of preparation.

All the books in Oriental languages now in use or in course of preparation have been, or will be, submitted to the various sub-committees, and finally to the general committee.

English Books.

English Primer.

This was re-written in accordance with the views expressed by the late text-book committee and then approved. The author, however, is not altogether satisfied with it in its present form. It will be entirely recast and then again submitted to the committee.

Primary Reader.

This was written in accordance with instructions laid down by the committee. After it had been some little time in use, opinions of inspectors and head masters were called for. These were submitted to the committee. A great part of the book was generally liked; but certain portions were objected to. These have been cut out in accordance with the recommendations of the committee, and other lessons substituted.

First Reader for Middle Schools.

The same course was pursued with regard to this book. It was found that it was too short, and that portions were too difficult. The author will be requested to revise it.

Second Reader for Middle Schools.

The same course was pursued in this case also. In accordance with the general view the sub-committee have recommended the omission of certain parts, and the book will then be suitable.

Third Reader for Middle Schools.

This book, so far as it is completed, has been laid before the sub-committee, but no decision has yet been arrived at.

When these books, which have been prepared by officers of the Department, are considered to be thoroughly satisfactory in all respects, I propose to have them illustrated and stereotyped, and I hope that it may be possible to sell them at nearly as cheap a rate per page as the new Urdu series; that is to say, at a mere fraction of the price at which any existing English Readers are obtainable.

I have referred above to all the English books prepared, or in course of preparation, under the authority of the committee.

Most of the other English books in use are thoroughly suitable in every respect. As regards two books the sub-committees concerned have recommended that the authors should be addressed with a view to revision; and other books are still under consideration.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books such as unnecessarily interfere with the free development of private institutions?

Ans. 35.—No, as it is left to private institutions to use what text-books they please.

The most important examination, *i.e.*, the middle school examination, was introduced after consultation with managers of aided schools and revised by a committee appointed a few years ago by the Panjáb Government.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government schools? . . . .

Ans. 39.—As regards books, I have already referred to the moral instruction interspersed through the lessons in the Urdu Primary Readers, and besides this all the Readers will be supplied with special lessons on morality.

The Revd. Mr. Forman of Lahore has undertaken, with the aid of two Native gentlemen, to prepare a book on morality for middle schools, and the Lord Bishop of Lahore to compile a treatise suitable for high schools.

As I have pointed out, however, on previous occasions, little boys cannot be imbued with a due regard for morality by lessons conveyed through books.

Moral training must depend to a considerable extent on home influences. Still a great deal may be done at school by a teacher who is imbued with a sense of the importance of the subject, and who will avail himself of every opportunity in the course of ordinary lessons, and otherwise, of imparting moral instruction. It is not sufficient, however, that this should be done in a desultory and haphazard way. The teacher must understand thoroughly what the principles are that he ought to teach, and by what methods they can best be taught. He must himself be trained to the work on a definite system; so that he may be able on a definite system to convey moral instruction to his pupils throughout the whole of the school course. It is intended to take up this matter systematically in the training college, and to extend the system to the Normal schools, the instruction given being based to a considerable extent on the principles set forth in Currie's Common School Education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools and colleges in your province? . . . .

Ans. 40.—Cricket has been extensively introduced in the larger schools. Gymnastic exercises have been introduced in many places, and more especially in the vernacular schools of the Ludhiana district. Athletic sports are encouraged at educational meetings by district officers. It is desirable that games of a simple kind should be more generally practised.

Ques. 41.—What is the state of female education in your province?

Ans. 41.—There is no regular system of female education in the province. About 18 years ago a movement in favour of female education was set on foot. The idea was taken up by the Deputy Commissioners of some districts with enthusiasm, and a number of schools were established without any guarantee of the continuance of the funds for their support, or that any real education would be given in them. Many of these schools were subsequently abolished. Some in consequence of the failure of funds; others because it was found that nothing whatever was taught in them, and that they served merely to provide a regular stipend for some old maulvi or pandit. On the other hand, some few like those in the Ludhiana district have been recently established.

Female schools were established also in some of the large cities under the patronage of Native gentlemen, but very little real work was done in

them. Some of these have been abolished, and others have been reformed and placed on a more satisfactory footing. The first step in this direction was taken by Sir C. Aitchison, who was at that time stationed at Lahore. At present the best schools of this class are in the city of Amritsar. Most of the mission schools are situated in the cities and large towns.

The existing provision for female education may be thus summarised. In some of the large towns zanana classes have been organised for the benefit of the higher class; and in a few of them there exist a considerable number of aided schools attended by girls of the middle and lower classes. Some of these schools are under the management of committees, others under various missions. In most towns the number of female schools is very small. Some schools are open to inspection and some are not. It is impossible to test the progress of the zanana classes. In all the vernacular schools the educational standard is very low. Government schools are situated to a considerable extent in small towns and amongst the rural population. The Jullundur district, which is that in which the largest provision has been made for the primary education of boys, contains also the largest number of female schools. A determined effort has been made to improve these schools, and they show better results than any others. The Sialkot district also contains a comparatively large number of Government schools, but the arrangements for their management are unsatisfactory. Some schools have been recently organised in the Ludhiana district which promise well. In Rawalpindi and Jhelum there are a number of schools under the patronage of Bedi Khem Singh. These are open to the visits of the Inspector, but are not well managed. In other districts, with the exception of aided schools in a few large towns, there is little or no provision for female education.

Three things are necessary for the success of female schools—efficient teachers, good management, and regular inspection. There are very few competent female teachers in the province. Where female Normal schools exist, the women who join them as pupils have received very little previous education. After passing through the Normal school, moreover, they are not generally available for employment at a distance. In most cases they cannot conveniently leave their homes, and, as a general rule, the pupils are not willing to receive a stranger as a teacher of a female school. Frequently an incompetent old man is employed when no female teacher is available. I have found, however, that in some cases the people have no objection to the employment of a young man belonging to the hereditary priestly classes, and to a family that is well known and respected. Such men, if specially trained for the work, would make in some cases very good teachers. The greatest obstacle, however, to obtaining efficient teachers, whether male or female, lies in the insufficiency of the salaries available. If these were on the same scale as those provided for boys' schools, all other difficulties might perhaps be surmounted.

Amongst the mission schools there are several which are provided with a really efficient staff of teachers and aim at giving an English education to the University Entrance standard. The zanana missions also no doubt exercise a very useful influence. The vernacular schools in general, though often under the superintendence of ladies of ability, have hitherto failed to produce the results that might be expected. This is due partly, I believe, to the scarcity of really efficient Native teachers, partly to a want of system and method and a well-defined scheme of studies, and partly, in many cases, to frequent changes in the management. The introduction of fixed standards, those, namely, of the upper and lower primary school examinations, will certainly exercise a very important influence on the character of the instruction imparted. The lady superintendents will now know exactly what to aim at, and the adoption of a well-defined scheme will render it more easy for a new manager to take up the work, where it has been left by her predecessor.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in higher education? . . .

Ans. 50.—None whatever.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—Monitors are frequently employed in vernacular schools. I have endeavoured on various occasions to introduce the pupil-teacher system both in vernacular and district schools, but without any permanent success.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily and prematurely? Have measures been taken to check such a tendency?

Ans. 52.—There is such a tendency with district committees. Measures have been taken to check it by the department.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—Yes; in district schools as at present. The principle might be extended to the Lahore Government College.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? . . .

Ans. 54.—No.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in schools?

Ans. 58.—Thirty is the number fixed by the department. When the class is larger, it is, if possible, divided into sections, though this is not always practicable.

Ques. 62.—Is it desirable that promotions from class to class should depend at any stage of school education on the results of public examinations extending over the entire province? . . .

Ans. 62.—Promotion from one division of a school to another, *i. e.*, from lower to upper primary, from upper primary to middle school, and from middle school to high school, should depend on such examinations.

The introduction of this principle has had an immense effect in improving the instruction in Government schools, and will, I believe, prove equally efficacious in the case of aided institutions.

The necessity of working up to a fixed standard is a great stimulus both to pupils and to teachers, and the necessity of passing the examinations insures more thoroughness of teaching and checks the tendency to push on a boy into the higher classes when he has not been properly grounded in the lower.

Ques. 63.—Are there any arrangements between the schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There is frequently a local arrangement under which a boy who leaves one institution is not admitted into another in the same town without a discharge certificate. There is no general rule on the subject. Such a rule is, I think, desirable; but the parents or guardians of the boy should have the right of appeal to some authority. Probably the Deputy Commissioner would be the best person.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how can they be provided for?

Ans. 67.—Yes. The Muhammadans, owing chiefly, I believe, to their pecuniary circumstances and partly to the paucity of Government English schools in the frontier districts, are in a great minority, as compared with the Hindûs, more specially in college classes, and I have not the least doubt that, should this state of things continue, they will be gradually supplanted in all Government appointments of importance, as these tend, and must necessarily tend, to fall more and more into the hands of men who have received an English education.

The best remedy in my opinion would be the formation of a fund with the view of providing special stipends tenable by Muhammadans in schools of different grades and in colleges. If such a fund were raised by subscription, Government might perhaps be willing to supplement the interest of the capital or the income derived from monthly or annual subscriptions by a grant-in-aid. The object of such stipends should be to enable promising boys of respectable families and of limited means to acquire a thorough English education. The stipends given to boys residing where high schools exist should be of comparatively small value, especially in the lower classes, being intended specially to cover the cost of books and school-fees. Higher stipends would be required to attract boys from vernacular primary schools at a distance. The stipend allowed should be raised in value on passing from middle to high schools and into the college successively. Such a fund would afford a great stimulus to Muhammadan education, especially in the frontier districts.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—In the absence of a conscience clause such as is considered necessary in England in every case where a grant-in-aid is given by the State, I consider that Government would not be justified in such withdrawal.

I think further that in places where no provision for education exists, except such as can be obtained in an institution where religious instruction is compulsory, it is the duty of the State, if any class of the population objects to attend such an institution, to take care that arrangements are made, in some way or other, for the provision of secular education. The absence of such provision constitutes, in my opinion, a virtual breach of the principle of religious neutrality.

Supplementary Questions.

Ques. 71.—What is the present condition of indigenous schools in the province? What is their past history; and what has been their relation to the Educational Department?

Ans. 71.—Indigenous unaided schools, not being under regular inspection, find no place in the statistical returns prescribed by the Government of India. The latest year for which statistics were given in the annual report was 1878-79. According to the returns received from Deputy Commissioners, there were at the close of that year 4,662 indigenous schools in the province, containing 53,027 scholars. Of these, 490 were returned as learning English, 2,612 Urdu, 7,567 Persian, 1,336 Sanskrit, 3,187 Hindi in the Nagri character, 6,770 bazar accounts, &c., and 31,991 as learning Arabic.

It will be observed that nearly three-fifths of the boys attending indigenous schools were returned as learning Arabic. Nearly three-fourths of those returned as learning Arabic were in the Rawalpindi circle, *i.e.*, in the north-west portion of the province. It must not be supposed, however, that these boys received, as a rule, any kind of literary education. In some districts of the Ráwalpindi circle there is in nearly every village a mosque, where little boys read by rote some portion of the Kurán. Something more than this is learnt by those destined to become parish priests; and there are also itinerant students, who go wherever they can most easily beg their living. The same kind of religious instruction is given in other parts of the province, but to a very much smaller extent. It is not uncommon for Muhammadan boys in some places to attend a mosque, where they learn portions of the Kurán by heart, before entering a Government school.

About one-seventh of the total number of boys were learning Persian; and considerably more than half of these were in the Ráwalpindi circle. Before the introduction of the Government system of education, indigenous schools, in which the instruction imparted was confined to the Persian language, were scattered over the province. The system pursued was an indifferent one. Little boys were taught at first to read certain Persian books by rote, without any regard to the meaning. Afterwards they went through these books a second time, and were now taught to translate them literally word for word into the vernacular, but there was no attempt at explanation. Such a system was little calculated to develop the intelligence of the pupil. Nevertheless, the boys who attended the best of these schools for a sufficient time, devoting their attention to the study of one subject, obtained at last a considerable knowledge of Persian literature. Some of the books that were taught at that time in nearly all these schools, such, for example, as the Bahar-

i-Danish, were of a highly immoral tendency. Notwithstanding the defects of the system, there were amongst the teachers of indigenous Persian schools many men of considerable ability, well versed in Persian, and in some cases in Arabic.

When Government vernacular schools were first established, we sought out all the ablest maulavis and munshis who were employed as teachers of Persian in the towns and villages throughout the province, and placed them in charge of the new Government schools to which they generally brought their old pupils; whilst the improved organisation that we introduced, and the substitution of class teaching for the separate instruction of each scholar, enabled them to teach a much larger number than before. Subsequently when Normal schools were established, the teachers were sent to these institutions to learn mathematics, history, and geography; and some of them, who were good Arabic and Persian scholars, acquired an elementary knowledge of such subjects in a remarkably short time.

So far our operations had no effect on the indigenous schools situated in large cities, where Government schools for instruction in English had been established. There was not then the same desire to learn English that there is at present, and the teachers of indigenous Persian schools were naturally opposed to such an innovation, which seemed calculated, if successful, to draw away their pupils.

Under these circumstances, with the co-operation of Native gentlemen, some of whom subscribed liberally for the purpose, I tried the experiment of establishing branch schools throughout the City of Delhi, in which the best of the indigenous teachers were employed. The system was soon extended to all the cities where large Government or mission schools existed; and branches were organised in connection with these institutions, which are maintained on the grant-in-aid system, and form the groundwork of higher education in the province, as the majority of boys attending the large schools have received the rudiments of instruction in these branches.

By these measures the great majority of Persian schools were absorbed in our educational system. Those that have still retained an independent existence, are naturally more numerous in the Ráwalpindi circle, where the people are slower than elsewhere to accept instruction in Western knowledge.

Schools in which bazar accounts are taught were more difficult to deal with. The child of the Baníya learns a complicated multiplicational table in which fractional numbers are included, and frequently the elements of a rough system of writing, his technical education being afterwards completed in his father's shop.

In large towns, where there has appeared to be any prospect of inducing the boys to study other subjects than those above indicated, we have taken the best teachers into our employment, and organised the schools in such a way as to combine instruction in the special knowledge required by the Baniya with the ordinary branches of education. At the close of 1880-81 the number of boys receiving instruction of this description in Government schools was 4,618, and in aided schools, chiefly mission schools, 1,094, or 5,712 in all; from which it would appear that we have absorbed nearly half the pupils attending indigenous schools of this class in the province.

The process above described is one of absorption. We have taken over indigenous schools and converted them into Government schools. It must be remembered, however, that though Government schools, they are supported either on the grant-in-aid system, or from local funds; that many of them were organised, in the first instance, under the patronage of Native gentlemen; and that all are now more or less subjected to the influence of district and Municipal committees, who will in time be intrusted with the entire management, subject to such checks as may be necessary to secure efficiency.

From time to time grants-in-aid have been given to indigenous schools, which have been left as long as possible entirely under private management. Some few of these have been very excellent institutions, where the managers have been sufficiently intelligent to introduce improvements and to impart a really sound education. Such schools, however, are generally found to be wanting in stability, and tend, if they escape dissolution, to be converted into Government schools. The original promoters drop off or become apathetic; and their functions are transferred to the district or Municipal committee under the general management of the Deputy Commissioner. The Anglo-Sanskrit school at Delhi, which includes a middle and primary department, is one of the few examples of an aided indigenous school that has survived such difficulties.

The majority of the indigenous schools at present in existence are of such a character as to be very difficult to deal with to any good purpose, but I think the attempt might be made with advantage; and this, as I have said elsewhere, may be done by introducing the system of payment by results, which will probably call into existence new schools in districts where there is any real desire for education.

During the last few years schools have been established in some of the large cities in which the organisation is of a superior character to that which prevailed in those of the old kind. Owing to restrictions lately placed on the bestowal of grants-in-aid, it has not been practicable to render any assistance to these institutions. I have indicated elsewhere the changes in the grant-in-aid rules as at present administered which appear to me to be essential.

Ques. 72.—Have any attempts been made to train the teachers of indigenous schools?

Ans. 72.—It was understood that it would be the special object of the Oriental College to attract indigenous teachers of the ordinary type, who after going through a course of instruction, and learning something of Western knowledge through the medium of the vernacular, would return to their hereditary occupation.

Had such a measure been carried into effect, the extension of grants-in-aid to indigenous schools would be a comparatively easy matter, as we should find teachers scattered over the province, in mosques and temples, and other indigenous schools, who had received some kind of training.

Ques. 73.—It has been brought to notice that the number of students borne on the rolls of educational institutions in the Panjáb in 1865-66 was larger than in 1879-80. What observations have you to offer on this subject?

Ans. 73.—It is true that the number of students shown in the Educational Report for 1865-66 was 102,418 against 100,442 in 1879-80. We must, however, deduct 4,780 on account of men attending jail schools, who are excluded from the returns for the latter year. This gives us 97,638 students in 1865-66 against 100,442 in 1879-80.

Of the 97,638 students entered in the returns for 1865-66, 19,596 were females, the number having risen from 8,088 in the course of two years. Most of these schools were of a very unsatisfactory character, and many of them were subsequently abolished, the reason being that they were to a considerable extent fictitious. The Educational Department had little, if any, share either in their establishment or their reduction.

The number of female students in 1879-80 was 9,834, so that there had been a nominal reduction of nearly 10,000 since 1865-66.

In male schools the number of scholars was as noted below :—

1865-66.	1879-80.	1881-82.*
78,042	90,608	100,364

Ques. 74.—Has there been on any occasion a serious falling-off in the aggregate attendance in boys' schools; and, if so, what were the circumstances of the case?

Ans. 74.—Yes, on two occasions, and in each case in primary schools.

During the few years that succeeded the levy of the 1 per cent. cess, considerable savings accumulated. These were spent on current expenses, and when they were exhausted some retrenchment was inevitable.

Proceedings of the Hon'ble the Lieutenant-Governor, Panjáb, in the Educational Department, under date 11th October 1869.
Review of Annual Report for 1868-69.

A large proportion of the teachers of primary schools were inefficient, and owing to the low rates of salary that were offered, it was impossible to get good men to take their place. Sir Donald McLeod, then Lieutenant-Governor, recorded his opinion that, "as long as the village teacher is paid no better than the lowest menial servant, it is hopeless to expect improvement in this class of schools." It was not possible to raise the salaries of teachers without reducing their number, and it was consequently determined to abolish a considerable number of schools with the view of improving those that remained.

There can be no question that this object was attained. There may be difference of opinion as to the wisdom of the measure, but it was strongly approved by Sir Donald McLeod, who was specially familiar with the educational requirements of the Natives, and also by Sir H. Durand[1] and Sir H. Davies.[2] No one, however, expressed a more decided opinion on the necessity of such a measure than Sir Charles Aitchison, the present Lieutenant-Governor of the Panjáb.[3]

Though there was a reduction in the number of boys' schools and of students also in the first instance, the popularity of the schools and the average number in each school continued surely and steadily to increase.

The number of scholars in male schools, exclusive of jail schools, in 1865-66 was, as already stated, 78,042. This fell to 68,496 in 1869-70. In 1872-73 it was 76,965. After this the expenditure of a larger sum on primary education by district committees caused the numbers to rise rapidly. In 1877-78 the total number of scholars in male schools was 102,409, and in educational institutions of every distinction (after excluding jail schools) 113,208.

From this date the second falling off in numbers began, and in 1879-80 there were, as has been already stated, 100,442 names on the rolls, or less by 12,766 than in 1877-78. In 1881-82, however, the number rose to 110,289[1] or less by 2,919 than the number attained in 1877-78.

The falling-off was due to three causes—(1) a reduction of expenditure; (2) the prevalence of great sickness; (3) the disturbing effects of the war.

The Punjáb Government withdrew a large amount that had previously been given from provincial revenues in aid of vernacular education, leaving the district and Municipal committees to make good the loss. At the same time certain other educational charges previously paid from provincial revenues were transferred to district funds. The result was a considerable reduction in the total amount available for vernacular education and the abolition of primary schools carried out in a manner to cause the greatest disturbance.

In connection with this subject it should be noted first, that during the last two years there has been an increase of 9,847 students, though the number of schools is about the same; and secondly, that as regards Government vernacular primary schools, the average number in each school was—in 1865-66, 34, in 1879-80, 48, and in 1881-82, 54.

It should be observed further, that the fees collected in Government schools rose from ₹16,376 in 1865-66 to ₹57,653 in 1879-80, and ₹68,681 in 1881-82, and that the fees collected in the latter year in vernacular primary schools (where agriculturists pay nothing) were nearly equal to the total amount collected in Government schools of every description in 1865-66, whilst the fees collected in English primary schools were nearly double that amount.

The fact is that in the first instance the establishment of primary schools for boys was pushed on with undue rapidity, in support of which statement an extract from a report by Sir Charles Aitchison for the year 1865-66 is annexed. Hence a reduction in the number of schools became necessary, and this caused a temporary reduction in the number of scholars shown in the returns. Great improvement in the schools was effected, and in a few years the numbers began again to rise rapidly. This expansion was checked partly for want of funds and partly by other causes of a temporary nature a few years since. In the meantime great improvement has taken place in secondary education, and in vernacular middle schools especially the improvement has been enormous; and it is this fact alone which will render the attempt to provide for any considerable expansion of primary schools at all possible.

The female schools that were at first established were, as I have already stated, in many cases entirely worthless, and Sir Charles Aitchison recognising this fact reduced those situated in the city of Lahore from 79 to 8.

* Exclusive of the medical school not included in the returns for former years.

[1] Review of Education Report for 1869-70.

[2] Review of Education Report for 1870-71.

[3] *Vide* remarks above.

[1] Exclusive of medical school not included in returns for 1879-80.

The following are the remarks of Sir Charles Aitchison regarding the worthless character of many of the schools for boys that existed in 1865-66, and the necessity of reducing the number and providing efficient teachers for those that remained:—

Remarks by Mr. (now Sir Charles) Aitchison, Deputy Commissioner, Lahore District, quoted in Annual Report on Popular Education for 1865-66.

"Our efforts should, for some years to come, be concentrated on the Normal schools, with a view to supply an efficient staff of teachers; and it would be well to reduce the village schools to half their present number, until we have qualified teachers to fill them. It is a mere frittering away of money, and brings our educational system into contempt, to have schools presided over by teachers who, as I have found more than one in this district, cannot tell the points of the compass on the map, or do any ordinary sum in compound division. But good teachers cannot be hoped for till the pay and prospects of village schoolmasters are improved. A well-educated teacher cannot be had for R5 a month. I am endeavoring to improve their position somewhat by inducing them to become stamp-vendors, and the recent establishment of village post offices, in connection with a few of theschools, has provided one or two good posts. Still a general improvement in their pay and position is very much wanted, and I would rather see fewer schools with better paid and more competent teachers, than have on paper a large return of schools where the education given is not worth the name."

Ques. 75.—It has been brought to notice that there has been a great increase of expenditure since 1865-66. How is the increase distributed, and what is there to show in return?

Ans. 75.—The total cost of education shown in the returns of 1865-66 was R8,66,765, and that shown in the returns for 1881-82 R15,95,665. From the former sum must be deducted R2,786, the cost of jail schools not now included in the returns, and from the latter R72,559, the expenditure on the medical school, not included in the returns of 1865-66. We find thus that the expenditure has risen from R8,63,979 to R15,23,106, being an increase of R6,59,127, or, deducting increased receipts on account of fees and books, R5,66,762, or 65·6 per cent.

The increase of current expenditure on Government institutions of all kinds has been R3,36,019; on private institutions R1,60,696; on general establishments and miscellaneous charges R68,870; and on buildings R93,542.

If we deduct in each case additional receipts, the increase on the first three items has been,—Government institutions R2,82,647, or 60·3 per cent., aided institutions R1,43,571, or 74·6 per cent., and general establishments, &c., R47,002, or 26·4 per cent., on the former expenditure.

The increase under the head of general establishments, &c., is due to the increased cost of inspection. Since 1865-66 the salaries of the inspectors have been raised in consequence of the introduction of graded appointments in the Educational Department; thoroughly competent Native assistants have been appointed; and in the great majority of districts, really efficient local inspecting officers have been employed.

The expenditure on public buildings is not in any way under the control of the Educational Department. It is, I believe, to be accounted for chiefly by the erection of the School of Art (from the Mayo Memorial Fund), expenditure on public buildings, such as the Lawrence Asylum, and the erection of school-houses at the expense of Municipal and district committees; the latter contributing a very large amount. The increase of expenditure on current charges in Government institutions is thus accounted for after deducting in each case the additional receipts on account of fees:—

		or percentage.
Lahore College, including scholarships	23,746	67·3
Training teachers	16,528	52·6
School of Art	13,886	...
English schools for boys	69,870	40·5
Ditto for girls	960	...
Vernacular schools for boys, secondary	43,485	433·6
Vernacular schools for boys, primary	74,829	27·3
Industrial schools	3,142	...
Scholarships in schools	44,672	...

In vernacular schools for girls, on the other hand, there has been a decrease of R8,471.

The increased cost of college education is due to the introduction of the graded system and the appointment of a professor of science. The increased expenditure on college scholarships is due to the increased number of students. The number of students has increased from 36 to 103 or 186·1 per cent., being proportionately a very much larger increase than that of expenditure.

The increased expenditure on training teachers is due to the organisation of a central training college, which, as already observed, will prove of the greatest benefit directly to secondary and indirectly to primary education. The number of students actually under instruction is at present somewhat less than before, but much higher attainments are required on joining, and when the new system is in complete operation, the time under training will be shorter, and the number of trained men sent out will annually increase.

The School of Art is a new institution. This exercises a most important influence on the development of industrial occupations which it is hoped will greatly increase as time goes on.

English Schools for Boys.

Increase of expenditure 40·5 per cent. Increase in number of boys 9,480 to 16,995 or 79·2 per cent. The improvement in the character of the instruction imparted in these schools is shown by the fact that the number of boys now attending the high and middle departments is nearly four-fold, and the number attending the upper division of the primary department about six-fold the numbers attending the corresponding classes in 1865-66.

Vernacular Schools for Secondary Education of Boys.

Increase of expenditure 433·6 per cent. Increase in number of boys from 336 to 2,736, or 714·3 per cent. The increase is really much larger, as the number given for 1865-66 was that existing soon after the annual promotions, the number in 1881-82 just before these promotions. In May these schools contained 3,432 boys. The progress in numbers again, though ten-fold, is much less than that which has taken place in the character of the instruction. It is the improvement that has taken place in these schools that will render the extension of primary education on any large scale at all possible.

Vernacular Primary Schools for Boys.

Increase of expenditure 27·3 per cent. Increase in number of boys from 61,059 to 69,637, or 14

per cent. In these schools there has been a very great improvement in the qualifications of the teachers, which has necessarily increased the cost of the schools. The extension of vernacular primary education by the establishment of additional schools has been checked within the last few years in the manner I have already described.

The expenditure of scholarships is now very high, mainly owing to the disposition of district committees to be liberal in this respect. It will be necessary to consider the expediency of placing a limit on the amount that local committees can be permitted to spend under this head when the scheme of decentralisation is introduced into the province. The award of these scholarships has, however, given rise to the general establishment of boarding-houses, which boys in the more advanced districts now join readily without scholarships.

The increase of expenditure in aided institutions has been, as already stated, R1,43,571, or 74·6 per cent. There has, however, been a slight decrease in the number of pupils, *i.e.*, from 18,068 to 16,571. The increase of expenditure is thus distributed after deducting in each case the additional receipts on account of fees :—

	R	Percentage.
English schools for boys . . .	39,137	29·7
ditto for girls . . .	29,728	154·7
Vernacular schools for boys (primary)	4,487	770·9
ditto for girls . .	19,418	59·7
Normal schools for masters (including scholarships)	11,167	...
Ditto ditto for mistresses	14,182	333·3
Industrial schools	966	...
Scholarships	7,686	...
Miscellaneous	1,616	...
Grant to Panjáb University College .	21,000	...

On the other hand there has been a reduction of R4,200 owing to the abolition of the aided college at Lahore.

English Schools for Boys.

Increase of expenditure 29·7 per cent. Increase of numbers from 6,544 to 9,467, or 44·6 per cent.

English Schools for Girls.

Increase of expenditure 154·7 per cent. Increase of numbers from 172 to 677, or 293·6 per cent.

Vernacular Schools for Boys.

Increase of expenditure 770·9 per cent. Increase of numbers from 108 to 1,004, or 829·6 per cent.

Vernacular Schools for Girls.

Increase of expenditure 59·7 per cent. Decrease in number of girls from 11,149 to 5,209. The decrease in numbers is owing to the abolition of schools in which nothing was done. The increase of expenditure is due to the establishment of zanana classes and the employment of European and Eurasian ladies and other teachers on higher salaries.

The Normal school for masters has been established since 1865-66. It is a very valuable institution, but expensive in comparison with the number of scholars. I should like to see it expanded so as to meet the requirements of aided schools generally.

Normal School for Mistresses.

Increase of expenditure 333·3 per cent. Increase of number of pupils from 80 to 142, or 77·5 per cent. The increased expenditure on these institutions is due to causes similar to those noted in the case of girls' schools.

It will be seen, from what has been stated above, that the expenditure on some items such as the school of art, educational buildings of all kinds, and the provision of more efficient inspection and of more expensive training institutions, is of a character that cannot materially affect the total number of scholars. In schools for English education of all kinds the increase of expenditure is less in proportion than the increase in the number of boys, and the character of the instruction imparted has vastly improved. The same remark holds good to a still greater extent with regard to vernacular middle schools. In aided vernacular schools for girls there is a large reduction in numbers and a considerable increase of expenditure, the reasons of which have been already explained. In the case of vernacular schools for boys, there has been an increase of expenditure sufficient to allow for a very great increase in efficiency, and a comparatively small increase in numbers. If the total expenditure on education is to be compared with the total number of students, it is evident that the result arrived at will depend almost entirely on the increase of numbers in these primary vernacular schools, quite irrespective of what has been taught. As in the present case the total increase of numbers in these schools is comparatively small, the results of such a comparison must necessarily be unfavourable, though a large proportion of the scholars attending boys' schools in 1865-66 could not read words of two letters, and many thousands of girls were returned as attending schools which hardly existed except on paper. If, however, we compare the total number of scholars who have obtained an amount of knowledge that can be considered of any practical value,—the total number, that is to say, who can read an easy book, write a simple passage from dictation, work sums in the first four rules of arithmetic, and point out places on the maps of India or the Panjáb,—we shall find that the increase in the number of such scholars is proportionately greater than the increase in the total expenditure, including the school of art, buildings, training schools, improved inspection, grant to the Panjáb University College, &c., &c.

In Government schools for general education the total number of scholars, who had nominally advanced beyond this standard in 1865-66 (though they had passed no regular examination) was 8,070. At the end of 1881-82 the number was 19,859, and at the end of May last 23,503, or nearly three times as large.

There are no means of ascertaining the corresponding increase in aided schools, but we may assume the progress to have been equally good. The increase of expenditure after deducting increased receipts was, as we have already seen, 74·6 per cent. Leaving out of account, therefore, the vast improvement that has taken place in secondary education, we find that the increase in the number of scholars who have mastered the elements is proportionately very much greater than the increase of expenditure on all accounts, including those that can exercise no perceptible influence on numbers.

I would submit that the results attained by the increased expenditure are highly favourable; though I fully admit the advisability of extending primary vernacular education now, and have persistently contended for such a policy.

Ques. 76.—Has the Educational Department made any efforts to obtain additional funds for the extension of vernacular primary education, and to prevent the expenditure on other objects of funds that might have been available for this purpose?

A. 76.—Yes, a few cases may be specified. In 1867 a scheme was set on foot for the maintenance of a number of schools, English and vernacular, on the grant-in aid system, in the Gurgaon district. On the arrival of a new Deputy Commissioner, before the scheme was thoroughly consolidated, subscriptions fell off, and reductions were necessitated. The Commissioner and Deputy Commissioner both wished to close village schools, sufficient to maintain at least one English school from the savings. To this I would not agree.

No. 290, dated 25th August 1868, from Director, Public Instruction, Panjáb, to Deputy Commissioner, Gurgaon.
No. 164, dated 3rd August 1869, from Director, Public Instruction, Panjáb, to Secretary, Panjáb Government. *Vide* review on the report by Government.
No. 130, dated 23rd June 1870, from Director, Public Instruction, Panjáb, to Secretary, Panjáb Government.
No. 32, dated 7th December 1874, from Director, Public Instruction, Panjáb, to all Deputy Commissioners.
No. 19, dated 6th July 1877.
Nos. 176—1774, dated 18th November 1877, from Director, Public Instruction, Panjáb, to Secretary, Panjáb Government.

In 1869 I strongly deprecated the withdrawal of grants from the imperial revenue in aid of primary schools, as contemplated by the Government of India. I pointed out the total insufficiency of the 1 per cent. cess to provide adequately for primary education, and I suggested the imposition of a rate on non-agriculturists.

In my report for 1868-69 I pointed out that, under recent orders of the Government of India, the 1 per cent. cess was the only fund available for the support of primary schools. I urged that this should be expended for the exclusive benefit of the agricultural population. I pointed out that if it were doubled at future assessments, as I understood to be contemplated, more funds would still be required, and I recommended, as the only measure that seemed to offer a reasonable prospect of success, the imposition of an educational rate on non-agriculturists. The Lieutenant-Governor expressed himself in favour of such a measure, and requested me to submit a detailed scheme for carrying my proposal into effect. This was done after ascertaining the views of civil officers throughout the province. When submitting my proposals I again represented that the number of boys attending primary schools was "lamentably small as compared with the population;" and I urged that the necessity of providing eventually for the primary education of all should not be lost sight of. I recommended also the establishment of industrial and agricultural schools. I was, however, informed in reply that His Honour was not prepared at present to take measures for imposing an educational cess on non-agriculturists.

In 1874 I addressed a circular to Deputy Commissioners requesting that district committees might not be permitted to extend their funds on the employment of English teachers, who would be of no benefit to the people at large.

In 1877 I addressed a circular to Deputy Commissioners with the view of preventing the practice of multiplying middle schools unnecessarily, and I observed that "our first object should be to give a primary education to the greatest possible number of boys."

In the same year I pointed out to Government that the number of boys attending school was lamentably small as compared with the population, and that this was due in a great part of the country solely to want of funds for the establishment of primary schools, and I deprecated the diversion of district funds to other objects, also the refusal to allow grants in future from provincial revenues for vernacular schools.

Q. 77.—From what sources are funds available for primary education, and how can a larger sum be provided?

A. 77.—English primary schools contained in 1881-82 23,278 boys out of a total of 93,919 receiving primary education. These form the lower departments and branches of English schools for secondary education, whether Government or under private management, and are maintained chiefly on the grant-in-aid system. The principal sources of income are grants-in-aid from provincial revenues, fees and Municipal contributions in the former; and in the latter grants-in-aid, fees and contributions chiefly from mission funds, the grants from provincial revenues being proportionately higher and the fees lower in private institutions.

District funds contribute by far the larger portion of the expenditure on vernacular primary schools, the balance being made up chiefly from Municipal funds and fees. It is the extension of vernacular primary schools for which funds are specially required.

There could be no sudden curtailment of the expenditure on any other object without causing great injury to education. Nor do I think such curtailment of expenditure from public funds of any kind to be hereafter desirable. Our object should, in my opinion, be rather to provide for the future expansion of education of all kinds. Thus in the case of English education we should endeavour gradually to make the money go further, not to reduce the total amount expended.

I would propose, therefore, to increase the expenditure on primary vernacular education without injury to the progress that has hitherto been effected in other branches; and in order to effect this object three measures suggest themselves.

I think, in the first place, that the district funds might be relieved of a considerable portion of the expenditure that is now thrown upon them.

The expenditure from the provincial revenues in 1881-82 was R6,41,701, or, deducting the cost of the medical school, R5,86,201. In 1872-73 it was R3,79,321. Again, in 1874-75 the expenditure from provincial revenues and the general local fund, subsequently merged in provincial revenues, was very nearly eight lakhs, exclusive of jail schools. If the district fund were relieved of all expenditure on account of secondary education, Normal schools, and subordinate inspection, this would give more than a lakh of rupees for the extension of primary education, and the expenditure from the provincial revenues, if the charges were transferred to that source, would still fall far below the amount expended in former years.

In the second place I think that Municipal committees should be required to contribute more largely to primary education irrespective of any charges of which they may be relieved (*vide* reply to question No. 11).

Thirdly, I would advocate what I frequently urged before—the impositon of an educational rate on non-agriculturists.

Q. 78.—What progress has been made in placing Government schools on the grant-in-aid system?

A. 78.—There are 53 Government English middle schools. Of these, 27 are departments of district schools. All the rest, with the exception of a few maintained entirely from local sources, are on the grant-in-aid system.

At first district schools were maintained entirely by Government. Subsequently branch schools supported on the grant-in-aid system were attached to them. The lower departments of the district schools were then converted into aided schools. Gradually the same system has been extended to the upper primary department. There are now 115 Government English primary schools containing 14,757 boys. These are maintained chiefly on the grant-in-aid system.

These schools, though maintained on the grant-in-aid system, are returned as Government schools, being under the general management of Government officers.

At one time the Ferozepore district school was placed on the grant-in-aid system. It was found, however, difficult to procure efficient teachers owing to the absence of any provision for pension, and it became necessary to replace it on the same footing as other district schools.

Many other schools, chiefly vernacular, were placed at one time on the grant-in-aid system. In some cases these were maintained partly by a voluntary additional cess, paid by the agriculturists, which naturally ceased on the levy of an enhanced rate in the shape of the district fund.

Vernacular schools, as already stated, are no longer eligible for grants from the provincial revenue.

In a few districts the district committees have tried the plan of maintaining grant-in-aid primary schools, the grant being given from district funds. The teachers, however, are appointed under the authority of the Deputy Commissioner, and the schools are returned as Government schools. There does not appear to be any income from private sources, though, I believe, something was promised in the first instance.

Ques. 79.—What schools are under the direct management of the department, and what course has been adopted or proposed as regards the transfer of Government institutions to local management?

Ans. 79.—Normal schools and district schools with the primary schools attached to them, are under the direct management of the department. There are 27 district schools. Of these ten contain high and middle departments, the rest middle departments only. One school is partly under the department and partly under a local committee. All other Government schools are under local authorities.

I have always thought that the primary schools attached to district schools should be transferred, sooner or later, to local management. In 1875 I proposed to transfer the branch schools at Amritsar to the control of the Municipal committee. The measure had made considerable progress, and the Municipal committee at Dehli was prepared to enter into a similar arrangement; but the scheme was abandoned in consequence of some objection raised by the Supreme Government.

In my opinion it is desirable that not only the primary departments and the branches attached to district schools, but the middle and high departments also, should be transferred eventually to local management. I did indeed suggest recently to the local Government the immediate execution of such a measure; but there are many practical difficulties to be met, and care must be taken to insure the thoroughly efficient management of the schools, and to avoid interference with the interests of the masters at present employed. It may perhaps be found more expedient to carry out the measure tentatively in certain districts, or to transfer the branch schools only in the first instance. I think it essential, however, that the opinions of Commissioners and district officers should be ascertained, and the details carefully considered, before any decision is arrived at.

Ques. 80.—To what extent do you think that subscriptions could be raised in aid of education?

Ans. 80.—Native chiefs and sardars and wealthy merchants frequently contribute for benevolent objects of a local or special character, such as, saraes, public wells, large tanks, temples and mosques, and it seems to me that they would be willing to subscribe for educational objects, as indeed they have done to a considerable extent in one notable instance, if it were fully understood that it was the desire of Government to encourage them to do so. Native gentlemen, headmen of villages, and others who had the means would do so on a smaller scale.

It would be desirable in every case to propose some special object, such as the establishment of a college officered mainly or altogether by Natives and provided with endowed scholarships, the foundation of a fund for the purpose of encouraging higher education amongst Muhammadans by means of special scholarships; of a similar fund to provide scholarships for the purpose of enabling promising boys of whatever class, who have completed the primary school course, to join schools at a distance from their homes, where a higher education is given, and so forth.

At public distributions of prizes, &c., men of local influence frequently come forward spontaneously, and make donations for the purpose of providing rewards and prizes, and I have no doubt that with systematic encouragement many local prizes and scholarships might be provided.

Headmen of villages would, I think, be willing, in many cases, to provide school-houses and accommodation for a teacher, and to assist in other ways in the maintenance of primary schools if encouraged to do so.

Monthly contributions, however, for the maintenance of schools, afford an extremely precarious source of income. It is comparatively easy to raise such subscriptions in the first instance, but they are very apt to fall off. No school that it is desirable on public grounds to maintain, or that is not of a strictly local character, should be allowed to depend on anything so uncertain.

Questions by THE REV. W. R. BLACKETT.

[MR. BLACKETT stated that he would leave to the President the cross-examination upon the Despatches of the Secretary of State and the Government of India, to which the witness had referred in the course of his evidence.]

Q. 1, on Answers 29 and 32.—You remark that the inspectors and their assistants conduct the upper and lower primary school examinations,—do they also conduct the middle school examinations?

A. 1.—Yes; principally. They sometimes get the assistance of the district Inspectors. The Inspectors and their assistants are appointed examiners, and in some cases the head master of Normal schools. Of course, no masters of district schools are appointed, as in that case they would be examining their own boys. There is also a *vivâ voce* examination, which is conducted by the superintendents. The superintendents are again the Inspectors, as also are their assistants, and in some cases the head masters of district schools; but in this case the head masters are always employed in some other locality; for instance, the head master of Delhi may be sent to Ludhiana, and so on.

Q. 2.—Do the managers or teachers of aided schools take any part in these examinations, or are they ever present while they are going on?

A. 2.—They are in some cases, and they may be present in all cases if they choose. They do in some cases act as superintendents.

Q. 3, on Answer 15.—What has been the result on the Sialkot School, in respect of numbers and efficiency, of its being transferred to the position of an aided school?

A. 3.—I have not got the figures by me, but I think it must have improved.

Q. 4, on Answer 29.—It has been stated that there is "a rule laid down by the Govêrnment of the Punjab that no pupil in an aided school, no matter what his attainments or character, can receive a Government scholarship, large or small. Not only so, but if after being taught in an aided school he should join the Government school, even then he has no chance of a scholarship. The taint of having attended an aided school shuts him out by an inexorable law." Would you kindly tell us if this is a correct account of the state of the case down to a period subsequent to the assembling of this Commission?

A. 4.—No; that is not a correct statement of the case. The money was intended for Government schools, and not for aided schools, and aided schools were supposed to make their own arrangements out of the general funds at their command.

Q. 5.—Can it be the fact, as reported, that the Deputy Commissioner of Simla has only received the order making such Government scholarships tenable by pupils of aided schools, during the present week?

A. 5.—Yes; it is quite possible.

Q. 6.—Is the whole or any part of the amount stated in your report as having been spent on scholarships in aided schools, reckoned as part of their grants?

A. 6.—Hitherto, there have been no special assignments from provincial revenues for scholarships in aided schools; consequently the amount shewn as expended on scholarships includes some portion of the grant-in-aid of the schools.

Q. 7.—Is an increase of grant ever refused to an aided institution in the Punjab on the ground, as stated by the Director, that "the expenditure is being met by the income," although the operations and cost of the institution have been largely extended?

A. 7.—I do not think that admits of a categorical answer. I believe I stated that under certain particular circumstances; that is to say, there were a number of applications for different grants, and the amount available in the budget was not sufficient to meet them all; and I think I said that this particular case seemed to be of less urgent necessity than some others.

By HAJI GHULAM HASAN.

Q. 1.—Have persons of any classes complained to you that instruction through the medium of Urdu in the Persian character was in any way distasteful to them?

A. 1.—I do not recollect any such complaints being made to me; but it has been represented that the people of Gurgáon and Delhi, and that vicinity, in some cases, prefer Nágri.

Q. 2.—Does your experience lead you to think that where instruction is given through the medium of Hindi in the Deva Nágri character, scholars make more rapid progress than in Urdu schools?

A. 2.—No; certainly not.

Q. 3.—In your opinion, is there any necessity for teaching Persian in the lower primary schools, in order that Urdu may be properly acquired?

A. 3.—No; I do not think that is necessary.

Q. 4.—You say that in some districts there is a strong desire for education. Is this a desire for knowledge or a desire for employment?

A. 4.—Chiefly for employment, and to some extent for knowledge.

Q. 5.—Do you remember instances in which indigenous schools have applied for grant-in-aid to the Education Department, and have been refused? If so, on what grounds was the refusal made?

A. 5.—I remember one instance at present. The Hindu School at Ludhiána applied for a grant-in-aid. I am speaking now from recollection. I think that, in the first instance, the application was made to me for a grant-in-aid, and it was then represented by the mission that they had acted in some way which was not thought quite satisfactory; this, I believe, was reported to me by the Inspector, and on that occasion I refused the grant-in-aid. If I recollect rightly, some time after another application was made, which I did recommend; it was then refused by the Government, but I do not think any reason was assigned. I am given to understand that certain applications for grants-in-aid in the Ráwal Pindi Circle were refused in 1872; but I was not then in the country.

Q. 6.—Since the department was established, serious efforts have been made at various times to improve indigenous schools by grant-in-aid. Can you explain why the system has never become stable and popular?

A. 6.—I think one reason has been the want, in general, of responsible managers of schools. [Refers to answer to question 6.]

Q. 7.—Up to what standard do you think that works of modern European science can be usefully translated into the vernaculars of India?

A. 7.—It is a somewhat difficult question to answer, as it seems rather looking into the future. I should like to see an effort made to supply a complete course of text-books in all subjects up to the First Arts standard, and, till that is done, I do not see much use in going further.

Q. 8.—Is it, in your opinion, consistent with the policy of religious neutrality, to allow religious instruction to be given in Government schools out of ordinary school-hours, in accordance with the wishes of parents?

A. 8.—I think that it would not be contrary to the policy of religious neutrality.

Q. 9.—Why, in your opinion, do not the majority of the influential classes take strong interest in the subject of primary education?

A. 9.—Perhaps it is rather difficult to define why they should not. It is hardly to be expected that they should; it is only recently that in England the influential classes generally have taken such an interest. Such an interest can only grow up gradually amongst the influential classes in India; you can only gradually expect them to take much interest in the matter. There is an absence of any motive which would induce the influential classes to take such an interest.

Q. 10.—In your opinion, do all classes equally enjoy the blessings of female education? If not, which keep aloof especially, and what are the reasons?

A. 10.—I think I have stated elsewhere that there is no general system of female education? As a rule, people of good family have a decided objection to send their daughters to school. Sometimes a man of influence will maintain a female school in his own house to which other females will go.

Q. 11.—Is this statement well founded, that, on account of poverty, many Muhammadans are obliged to keep aloof from education?

A. 11.—Yes; I think it is to a certain extent.

Q. 12.—Does the present scheme of primary education give any professional knowledge to the boys of artizans and farmers? If not, is it not necessary to have some teachings of this sort in our primary schools in your opinion?

A. 12.—Yes; it is proposed in the new primers to introduce lessons on agricultural processes, and so forth.

By Mr. K. Deighton.

[Mr. Deighton prefaced his cross-examination by the remark that he would leave the President to cross-examine upon the despatches and official records which the witness had cited.]

Q. 1.—In answer 2, you say that the local feeling on the subject of continuing to teach Persian as well as Urdu in primary schools should be carefully ascertained when the new Readers are completed. Has it not been possible already to ascertain this?

A. 1.—My own impression is, as I have stated elsewhere, that Persian is generally the most popular subject of study, after English; but I think further inquiry might be made on the subject.

Q. 2.—In answer 71 you advocate the system of payment by results in indigenous schools. Has this system ever been tried in any schools in the Panjáb?

A. 2.—No. I think, never.

Q. 3.—With reference to the same answer, what are the restrictions *lately* placed on the bestowal of grants-in-aid upon indigenous schools in which the organization is of a superior character?

A. 3.—The restrictions were imposed by letter No. 2504, dated 19th June 1877, from the Secretary to the Panjáb Government, to the Director of Public Instruction, Panjáb, and by No. 4730, dated 14th December 1877, from the Secretary to the Panjáb Government, to the Director of Public Instruction, Panjáb.

Q. 4.—In your 14th Answer, you speak of the Deputy Commissioners acting through the *tahsildars* to enlist the assistance of *lambardars* and other men of influence. Is there not danger of such action on the part of the Deputy Commissioners appearing of an oppressive nature?

A. 4.—I think such influence requires to be exercised with due caution.

Q. 5.—In the last paragraph but one of your 14th answer, you speak of the difficulty of filling up vacancies among the chief muharrirs. Can you suggest any measures for removing this difficulty?

A. 5.—It is the pension difficulty. I think that both in the case of district Inspectors and chief muharrirs, it is very desirable that, in some way or other, they should be rendered eligible for pension as they used to be. I may say that I have already made representations to the Government on the subject. The masters of district schools are eligible for pension, and when they have served for some years in the district schools, they are naturally disinclined to be transferred to appointments where they lose all the benefits of their former service.

Q. 6.—It may be objected that the system of fixing the fees spoken of in question 53 is of the nature of an income tax. How would you meet such an objection?

A. 6.—I do not think that the charge is unreasonable in any case, with due regard to the advantages that are obtained; but English education at the present time is necessarily expensive, and those who have not considerable means cannot possibly meet the whole course of education themselves, and it is very desirable that those who are well off should be required to pay the full value of the education which they receive, which is the best practical way of getting out of the difficulty.

Q. 7.—In answer 74, you say that great improvement was effected in primary schools. Of what character more especially was this improvement?

A. 7.—We obtained very much better men to go to the Normal schools for training, and by this means we obtained better teachers; consequently the teachers were more efficient and the number of boys who obtained an amount of knowledge which would really be of practical use to them was considerable. We were in fact able to teach more efficiently and up to a higher standard then before.

Q. 8.—With reference to your 68th answer, would not the justification of the withdrawal of Government depend upon the numbers of the class

of the population objecting to "the only alternative institution," and also to the numbers of the population in other places where there was no school of any kind?

A. 8.—I think you must take the numbers, no doubt, into consideration; but what I mean to say is, that I consider that, if there is in any place a class sufficiently large to warrant the Government in taking steps to provide education for them, the fact of the existence of a religious institution to which this class is not willing to send their children, does not in any way relieve Government of the obligations.

By MR. C. PEARSON.

Q. 1.—Would the offer of payment by examination results for boys in indigenous schools be likely to draw away boys from other schools?

A. 1.—I think it is possible that it might.

Q. 2.—Would payment by results in the manner proposed by you, be likely to increase the class of educated persons, or only to encourage study among those who are already learning?

A. 2.—I think it would have both effects.

Q. 3.—Would larger numbers be influenced by admitting to examination boys belonging to indigenous schools, or by giving small stipends to the best boys in departmental schools?

A. 3.—I think it depends a good deal upon the ocality.

Q. 4.—Granting that elementary education is in all cases to be desired, and that in some districts the schools cannot be filled, do you see any objection to inducing boys to attend schools by the payment of small stipends, as is said to be the case in girls' schools?

A. 4.—Yes; I think it is a bad principle to go upon.

Q. 5.—With reference to your suggestion that "the villagers could be induced to provide a school house and food and lodging for a teacher," what is your opinion of the objection that "voluntary contributions" and "voluntary services" exacted from the rural population are in fact irregular taxes levied at the discretion of the Magistrate?

A. 5.—That is an objection that is sometimes urged against contributions of every description in this country, and that might, to a certain extent, be urged even in England. A man of any position in England is obliged, necessarily almost, to subscribe to many local objects around him; there is a certain amount of pressure put upon him. I think it is very much the same in this country. I think it is quite allowable to hold out inducements to people to give assistance in this way by the promise of honours and so on; but of course care should be taken not to subject them to any disabilities, or pains and penalties. I should say that sometimes contributions do partake of the character of a tax.

Q. 6.—You say that in some districts the people are very apathetic, and in this case much depends on the Deputy Commissioner. Does your experience lead you to think that where there is no latent desire for education, the Deputy Commissioner's influence will suffice to keep boys steadily at school for three or four years?

A. 6.—Yes; I think so, if there is no change of policy. I think boys can be induced to attend schools as long as the same kind of influence is maintained: but, of course, if it is suddenly withdrawn, the effect won't remain.

Q. 7.—Does your experience lead you to think that any kind of external agency will make education popular and efficient unless the education is such as the people desire for its own sake?

A. 7.—Yes; I think it will, to a certain extent. I think that a *lambardar*, for example, if he knows that the Deputy Commissioner will hold him in high honour, will believe that it is rather a good thing to encourage; he will take the Deputy Commissioner's word, and he will use his influence, which is very considerable, with the people.

Q. 8.—You say that the improvement of existing primary schools depends mainly upon the improvement of departmental machinery. Do you assume that the present system of education is suitable for all classes, and that the people are ready to recognise its advantages when they are sufficiently brought to notice?

A. 8.—Yes; sound, but not perfect—capable of gradual improvement.

Q. 9.—You say that it is impossible to test the progress of *zanana* classes. Would not reports in detail, from the ladies who superintend the work, suffice?

A. 9.—I do not think that a report by any superintendent of a school is capable of testing the progress that is made in the same way as an examination, by which you see that a certain number of students have passed by a good standard, and so forth. Considering, however, the impossibility of testing the progress of the *zanana* classes in any other way, I do think that such reports would be very valuable.

Q. 10.—Is there any sufficient motive to induce persons of the class which attends primary schools for boys to send their girls to a school?

A. 10.—I think that, if tolerably good schools were organised, there would be just as much motive to send their girls to school now as, in the early days of the department, there was for men of a similar class to send their boys.

Q. 11.—Are there any parts of the Panjáb in which the habits of the people are so much opposed to allowing little girls to leave their homes, that attempts to establish schools for girls have usually failed?

A. 11.—I think that is one of the difficulties which has contributed to the ill success of female schools.

Q. 12.—Considering the various causes which may lead to the failure at a public examination of a boy who is nevertheless fit for promotion, do you think it advisable to relax in exceptional cases the rule that promotions in certain stages of the school course should depend upon these examinations. If so, what conditions would you recommend?

A. 12.—I should leave it to the discretion of the Inspector to make exceptions.

Q. 13.—Is it the case that practical difficulties have prevented the adoption of any general rule for the purpose of checking improper migrations from one school to another?

A. 13.—I do not remember any attempt to pass any general rule, but no doubt the difficulty of framing such a rule has led to no effort being made.

Q. 14.—Assuming that the principle of inducing boys to attend school by giving them subsistence allowances is generally unsound, do you think that if such stipends were provided specially for Muhammadans, there would be any danger of encouraging in their case expectations of employment, which might, after all, remain unfulfilled?

A. 14.—I should explain, first of all, that I would never propose to give subsistence allowances to Muhammadans, irrespective of their qualifications.

Q. 15.—Are you familiar with the case of students who can get no employment when their scholarships terminate?

A. 15.—From time to time, with regard to vernacular education in different districts, I found in particular places scholarship-holders; but I have sometimes known that there has been rather an effort made to promote education, and the students generally have been disappointed for the time, though the feeling seems to have passed off afterwards.

Q. 16.—Do you think it a sound general principle of financial policy that "primary vernacular education" should be maintained for local funds, as was declared in the letter of the Government of India (No. 278, dated 4th June 1869) quoted by you?

A. 16.—I should not like to give an answer offhand; it is a very large question.

Q. 17.—What was the result of a discussion in the Senate of the Panjáb University College in 1872 upon a proposal recommended by the Director that grants-in-aid should be made on the principle of payment by results?

A. 17.—The result was that the proposal was not adopted.

Q. 18.—You refer to a scheme for establishing schools on the grant-in aid system in Gurgaon District in 1867. Did this scheme fall through because the so-called "voluntary" contributions were reported to be "compulsory"?

A. 18.—To a certain extent it did; but I should like to state my opinion of the matter. There were two Deputy Commissioners successively in the Gurgáon District who took a considerable interest in the spread of education, and who encouraged the people in the principal towns in that district to subscribe for education, and I believe that they did so voluntarily in the first instance, though there were one or two cases in which they, quite spontaneously, made additional subscriptions in order to raise the salaries of the teachers. I think that, after the lapse of some time, some of the subscribers became somewhat unpunctual in the payment of their subscriptions, and it was necessary to make application to them to pay, which they generally did. But I think when the new Deputy Commissioner came into the district, he took a view very strongly opposed to that of his predecessors, and I think the belief in the district generally was that he took no interest in education, and that he was not supposed to afford any particular encouragement or recognition to those who supported education by subscriptions, and the natural result was that the scheme fell through.

Q. 19.—Do you think that the success of the Department in promoting the education of the masses has up to the present time been sufficient to justify the imposition of fresh taxation for the purpose of extending the work?

A. 19.—I think so, in certain localities.

Q. 20.—Considering that in India education is limited to a small class, do you think that there is any use in comparing, with a view to practical measures, the proportion which the number of boys at school bears to the whole population?

A. 20.—Yes; I think so. I believe that children of a school-going age in England are reckoned to constitute about 23 per cent. of the whole population. In this are included children attending infant schools. Looking at this proportion, I think we might consider 10 per cent. of the population to be the number that we should ultimately desire to see in attendance in boys' schools in the Panjáb. I think the application of such a standard to rural districts at present would be entirely out of the question, but that we might bear it in mind with regard to towns, and I should be disposed, in the first instance, to aim at securing in all towns half that percentage, or 5 per cent. —a number which has already been exceeded in one instance.

Q. 21.—Do you remember the circumstances of an irregular impost upon artizans, called *Kamiana*, from which in some cases primary vernacular schools were at one time aided? Do you know why such imposts have been prohibited?

A. 21.—I cannot recall the particulars.

Q. 22.—In the Ambála Circle many of the indigenous schools for teaching bazár accounts have been attached to Government schools, but a large proportion of the scholars never continue their studies in the classes in which Urdu is taught? Do you think that these schools would admit of improvement more readily, if they were encouraged to read Hindi in the Nágari character?

A. 22.—I do not think so; but there can be no harm in trying the experiment.

Q. 23.—There is an opinion that teachers of vernacular schools in the Panjáb are paid higher salaries than in other provinces. Have you considered the scale of pay of teachers in the Panjáb with reference to the scale of pay allowed in similar cases elsewhere?

A. 23.—The scale of salaries in the Panjáb was fixed without special reference to the scale of salaries ruling elsewhere.

By THE PRESIDENT.

Your evidence is so full and suggestive, that it invites further inquiry on a variety of subjects. I shall endeavour, however, to limit the area of my questions as much as possible. You have cited passages from the despatch of 1854 and subsequent documents. On behalf of the Commission, and at the request of Mr. Blackett and Mr. Pearson, I shall, with your assistance, go over the four Education despatches which especially bear on your answers 15 and 19. I shall then ask your aid in elucidating several statements in your evidence with regard to primary, indigenous, and higher education.

Q. 1.—You are, I think, Director of Public Instruction in the Panjáb?

A. 1.—Yes.

Q. 2.—May we take it that the existing Department of Public Instruction in the Panjáb was founded upon the Court of Director's despatch of 1854, and for

See page 41, paragraph 70 of Panjáb Administration Report, 1854 to 1856.

the purpose of carrying out the policy laid down in that despatch?

A. 2.—Yes.

Q. 3.—Permit me to read to you certain paragraphs in the despatch of 1854. In paragraph 39 it says—

"The previous system of the Local Governments has led, we think, to too exclusive a direction of the efforts of Government towards providing the means of acquiring a very high degree of education for a small number of Natives of India, drawn for the most part from what we should here call the higher classes."

Paragraph 41.—"Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected, namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts; and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure."

Paragraph 46.—"Lastly, what have been termed indigenous schools should, by wise encouragement (then follow certain specified methods), be made capable of imparting elementary knowledge to the great mass of the people. The most promising pupils of these schools might be rewarded by scholarships in place of education of a superior order."

We may take it that you are familiar with these paragraphs?

A. 3.—Yes.

Q. 4.—Are you aware that the Panjáb Government, upon receipt of this despatch, declared its policy, based upon that despatch, to be as follows:—

"The great and immediate object for attainment is the imparting of sound elementary knowledge in the vernacular form. Let the mass of the people be taught the plain elements of our knowledge in their own language"

Panjáb Administration Report, 1854 to 1856, page 45, paragraph 74.

A. 4.—We may take it that that was the declared policy.

Q. 5.—You remember, no doubt, that Sir John Lawrence and Sir Henry Lawrence, when at the head of the Panjáb Government, defined their policy in these words:—

"To set up one school, if not in every village, at least in every circle of villages, so that at length there shall be no village throughout the land in which the children do not attend some rudimentary schools."

Panjáb Administration Reports, 1851 to 1853, paragraph 459, pages 183 and 184.

A. 5.—We may take it that that was the policy.

Q. 6.—You are cognisant of the fact that this policy of giving primary education to the masses was re-affirmed in a859, after the transfer of the country from the Company to the Crown, with the following stringent addition:—

"If Government shall have undertaken the responsibility of placing within the reach of the general population the means of a simple elementary education, those individuals or classes who require more than this may, as a general rule, be left to exert themselves to procure it with, or without the assistance of Government,"

Despatch No. 4, dated 7th April, 1859, paragraph 55, page 131 of Selected Despatches.

A. 6.—Yes; I am cognisant of it.

Q. 7.—You are also aware that in 1864 the Secretary of State again wrote strongly impressing this policy, and expounded "the general principles by which the expenditure of the State upon education is governed" in the following words:—

"Those principles are that, as far as possible, the resources of the State should be so applied as to assist those who cannot be expected to help themselves, and that the richer classes of the people should gradually be induced to provide for their own education?"

Howell's Note, page 61.

A. 7.—I accept that quotation.

Q. 8.—You are acquainted with the final instructions of the Secretary of State in 1870, issued just before the decentralisation scheme, that—

"Government expenditure should be mainly directed to the provision of an elementary education for the mass of the people?"

Despatch of 26th May 1870, quoted Howell, page 61.

A. 8.—I cannot remember the individual paragraph, but I am willing to accept the quotation.

Q. 9.—May we understand from Answer No. 19 in your evidence, that the action of the Government of India during the years 1869 to 1871 counteracted the repeated orders of the Secretary of State, and in spite of your advice curtailed the expenditure upon primary education?

A. 9.—I do not think I can answer the question as to how far this counteracted the previous despatches, unless I have an opportunity of comparing them at leisure. I am not prepared to give a definite answer without considering the despatches. The action of the Government of India had, in those years, the tendency to curtail expenditure upon primary education nm from imperial revenue.

Q. 10.—In your answer No. 19 you make several quotations from letters from the Government of India between 1869 and 1871 to show that the Government of India did not wish the grant-in-aid system to be applied to primary schools. Are we to understand that you quote that correspondence to show that the Government of India declined to assist such education by grants-in-aid from imperial revenues, and thus curtailed the operations of primary instruction in the Panjáb?

A. 10.—The Government of India did decline to assist such education by advances from imperial revenues, except in special cases.

Q. 11.—Did the refusal of the Supreme Government to aid primary education necessarily curtail expenditure on that kind of education?

A. 11.—My impression is that it certainly did necessarily curtail such expenditure, and that it certainly prevented new grants that might otherwise have been given.

Q. 12.—Do you recollect the reasons set forth by the Secretary of State for the policy of providing by the grant-in-aid system for high education, and for not applying that system to primary education?

A. 12.—I quoted simply from the order of the Supreme Government, and did not consult the despatch.

Q. 13.—Permit me, then, to read out the words of the Secretary of State from paragraph 2 of his despatch, dated the 23rd January 1864—

"It was, indeed, anticipated that the system of grants-in-aid might, to a great extent, take the place of Government schools, and that in this manner education might be more widely spread, with a comparatively less expenditure of public money."

May we infer from these words that the intention was to manage the higher class Government institutions by grants-in-aid as the most economical plan, and in this way to set free a larger share of money for direct, as opposed to grant-in-aid, expenditure on primary education?

A. 13.—I do not think that conclusion to be quite consistent with the quotation from the

Despatch of 1859 made by the Supreme Government in the paragraph which I quoted.

Q. 14.—In answer 19 of your evidence, you quote an isolated passage to show that the Government of India does not "undertake to provide primary vernacular education by imperial funds, such charges being properly debitable to the local funds." Are you cognisant of the fact that these words—although, taken by themselves, they are undoubtedly susceptible of misconstruction—were intended not to entirely disavow the liability of imperial funds for primary education; that, although obscurely expressed, they were intended to intimate that primary education could not be entirely defrayed from imperial funds; and that they were written with a view to provide for the extension of primary education by means of provincial or local funds?

A. 14.—No; I am not aware. In my opinion they did distinctly disavow such liability.

Q. 15.—Do you remember that when the Government of India became aware that some uncertainty prevailed as to the meaning of its words, it emphatically stated that imperial funds were available for primary education?

A. 15.—My impression is that, when this order was issued, a reference was made to the belief that there was some uncertainty as to the intentions of Government.

Q. 16.—Is it the fact that before this final declaration was made, directing imperial funds to be treated as available for primary education, the Government of India meanwhile granted from imperial funds every application that the Panjáb Education Department made to it for money for primary education?

A. 16.—I do not recollect whether any special applications were made to the Supreme Government in the interval.

Q. 17.—Permit me to refresh your memory as to the individual grants to the Panjáb. The letter of the Government of India which you quote as showing that imperial funds would not be available, is dated the 4th June 1869. I have caused the records to be searched, and I find that on the 5th June you received from the Government of India a grant for seven primary schools from imperial funds. On your next similar application on the 3rd July, you received a grant from imperial funds for thirteen primary schools in Sháhpur District. On the 24th July you received a similar grant for six village schools in Firozpore District. I have found no case in which such an application was refused. Did the Government, before finally explaining the meaning of the passage which was susceptible of misconstruction, refuse any single application which you made for expenditure on primary schools, on the ground that the imperial revenues should not bear that charge?

A. 17.—These must have been special cases which were allowed under the rule, or which referred to a period before the rule was passed.

Q. 18.—In answer 76 in your evidence you say,—"In 1869, I strongly deprecated the withdrawal of grants from the imperial revenue in aid of primary schools as contemplated by the Government of India." Are you aware that, on the contrary, you personally expressed a strong desire to see primary schools withdrawn from imperial funds, and advised the Government of India to adopt that policy?

A. 18.—No; I took objection to the grants-in-aid given under article 14, and I deprecated the withdrawal of the grants.

Q. 19.—Permit me to quote your words. In paragraph 6 of your letter dated 3rd August 1869,—the letter which you rely upon in your answer 19, and which was forwarded to the Government of India,—you say:—

"It is remarked by the Secretary to the Supreme Government 'that in no province can the Government undertake to provide primary vernacular education by imperial funds, such charges being properly debitable to local funds.' Now there is nothing that I should hail with greater satisfaction than the introduction of the principle here indicated, provided that measures were taken to ensure its being thoroughly carried out; but I would earnestly deprecate any change of the present system until something has been done to supply its place."

I place before you the whole letter. Do you consider that in these words you "strongly deprecated the withdrawal of grants from the imperial funds in aid of primary schools as contemplated by Government of India?"

[The witness reserved his reply, and several days afterwards, sent the following written answer, with regard to the statement in which the Commission had no opportunity of cross-examining.]

A. 19.—There is no inconsistency between the statement contained in my written evidence and the letter referred to by the President of the Commission. The President of the Commission has quoted one paragraph of my letter only, and this, taken by itself, does not fully show my meaning, which is made perfectly clear by the next two paragraphs, which are as follows:—

"7. The only local fund, now generally available for primary education, is the educational cess, and from this source are maintained all the so-called village schools, which are in many cases located in towns where the majority of inhabitants are not agriculturists. There can be no doubt that the entire proceeds of this cess should by right be expended for the benefit of the agricultural classes, and even if it should be doubled at the next assessment, it will barely suffice to provide adequately for the increasing requirements of the rural community.

"8. Great efforts have from time to time been made to induce the non-agricultural classes to contribute towards the educational cess. All appeals that have been made by order of Government have failed, and experience amply proves, what I have always believed to be the case, *viz.*, that even if Government should consent to pay half the amount from the imperial revenue, there is not the very slightest prospect of local funds being made available sufficient for the introduction of anything at all approaching to a general system of primary education throughout the towns of this province, unless an educational rate be imposed on non-agriculturists; and I think that both primary education and secondary education, through the medium of the vernacular, might be provided by this means."

The Government of India had proposed to cancel Article XIV of the grant-in-aid rules under which grants-in-aid of primary vernacular schools were given from the imperial revenue, and had laid down the principle that such charges were properly debitable to local funds.

I stated that there was nothing that I should hail with greater satisfaction than the introduction of this principle, provided that measures were taken to insure its being thoroughly carried out. I showed, however, in paragraphs 7 and 8 of my letter, the total insufficiency of the local funds then available for primary education, even whilst grants were allowed from the imperial revenue, and I pointed out what measures would be requisite in order to provide the necessary funds from local sources. These were (1), to double the educational cess levied on agriculturists and to expend

this cess solely for the benefit of this class; and (2), to impose an educational rate on non-agriculturists; and this latter might, I thought, be made to provide for both primary and secondary vernacular education in towns.

If local taxation to the extent that I suggested had been imposed, Article XIV might very well have been dispensed with, and the provision for vernacular primary education would have been superior to anything that has existed up to the present time.

In the letter under reference, I did 'earnestly deprecate' any change in the system then existing, *i. e.*, the system under which grants-in-aid of vernacular education were given from the imperial revenue, until something should have been done to supply its place.

My desire to secure sufficient funds to provide adequately for primary education is shown still more strongly by the suggestion to double the cess on agriculturists, and to levy a rate on non-agriculturists, in which case grants under Article XIV would have been superfluous, than by my deprecation of the withdrawal of grants under Article XIV in the absence of such a measure.

Q. 20.—Do you remember that the Government of India, having in the meanwhile granted each application for aid to primary instruction made to it from the Panjáb, subsequently, on finding that its intentions had not been clearly understood, took care to place those intentions beyond dispute in the following words—paragraph 3 of Resolution of the Government of India, dated 11th February 1871:—

"It has been repeatedly declared by the Secretary of State that it is a primary duty to assign funds for the education of those who are least able to help themselves, and that the education of the masses, therefore, has the greatest claim on the State funds. The Government of India desires to maintain this view, but the grant-in-aid rules have in practice been found so unsuitable to primary schools that, except in special cases, such grants-in-aid are seldom sanctioned from the general revenues. It has, moreover, been repeatedly affirmed that we must look to local exertion and to local cesses to supply the funds required for the maintenance of primary schools.

"*Paragraph 4.*—These standing orders may seem inconsistent, but they really are not so. The fact is that primary education must be supported both by imperial funds and local rates. It is not by any means the policy of the Government of India to deny to primary schools assistance from imperial revenues, but, on the other hand, no sum that could be spared from those revenues would suffice for the work, and local rates must be raised to effect any sensible impression on the masses. This does not lessen the obligation of Government to contribute, as liberally as other demands allow, to supplement the sums raised by local efforts. The true policy will be to distribute the imperial funds, so far as such funds are available, in proportion to the amount raised by the people from each district."

A. 20.—I remember that Resolution.

Q. 21.—Are you cognisant of the fact that by the decentralization measure of the 14th December 1870, the Government of India made over a fixed grant of ₹6,49,090, or say ₹6,50,000, from imperial funds to the Panjáb for expenditure upon education?

Appendix A to Resolution of the Government of India, No. 3334, dated the 14th December 1870.

A. 21.—Yes; I am cognisant of the fact.

Q. 22.—Did the Government of India, in making over that grant, distinctly state the principles on which this money was to be spent, namely, that it was to be expended on the principles laid down in the despatch of 1854 from the Court of Directors, and in the subsequent despatches of 1859, 1864, and 1870, from the Secretary of State?

Paragraph 26 of Resolution No. 3334, dated 14th December 1870.

A. 22.—Yes.

Q. 23.—May we take it that the principle laid down in each of these despatches was to mainly expend the public money upon elementary education, and to leave higher education as much as possible to private efforts: or in the words of the final despatch of 1870, summed up that principle in the following words:—"Government expenditure should be mainly directed to the provision of an elementary education for the mass of the people."

A. 23.—It appears so.

Q. 24.—May we then assume that the fixed annual grant of ₹6,49,090, which the Government of India made over from the imperial revenues to the Panjáb for education, was to be spent according to the two following principles:—

First, the principle emphatically laid down by the Court of Directors and reiterated by successive Secretaries of State, that the chief object of the Department of Public Instruction should be the extension of primary vernacular education.

Second, the principle clearly and definitively laid down by the Government of India in 1871, that the grant from the imperial revenues was available for the purposes of vernacular primary education?

A. 24.—I think there is no doubt that, under the order of 1871, the local Government was empowered to give a grant from the imperial grant of provincial revenues to vernacular primary education. It also seems from the paragraph which you have read, that the chief object of the Department of Public Instruction was the extension of primary vernacular education.

Q. 25.—It is stated to this Commission that primary vernacular education has been starved in the Panjáb by the Education Department owing to a disregard of these principles. Is it a matter of fact that no part of the grant from the imperial or provincial revenues is devoted to primary vernacular education in the Panjáb?

A. 25.—It is not a fact.

Q. 26.—Is it a fact that, out of the imperial grant of ₹6,49,090, only ₹1,771 are devoted to primary vernacular education?

Q. 26.—The Punjáb Government has recently ordered that no part of the imperial grant shall be devoted to vernacular primary education, and it may be that this sum represents the fact, as no new grants have been made during the last few years.

Q. 27.—We have seen that Sir John and Sir Henry Lawrence, in laying the foundation of the Panjáb Educational Department, declared their policy to be "to set up one school, if not in every village, at least in every circle of villages, so that at length there should be no village throughout the land in which the children do not attend some rudimentary school." How far has the Department carried out this policy?

A. 27.—I cannot say how far; but the percentages of the village and school-going population are given.

Q. 28.—Permit me to read to you these percentages shown by the census of 1880-81. In that year you had one primary school to every 22 towns and villages, one primary school to every 71 square miles, one primary school to every 12,370, or,

say, 12,000 inhabitants. These and all other averages have been worked from materials officially supplied to the Commission: but they may contain small errors, although only very small ones, for which I am not responsible. Are you satisfied with the results which they disclose as regards primary instruction?

A. 28.—I have repeatedly brought to notice that the attendance of schools was lamentably small, and that I should like to see it extended.

Q. 29.—You had, however, in addition to the 1,524 primary schools in 1880-81, certain higher schools, making in all 2,088. Have you estimated the proportion which the whole 2,088 schools bear to the population of the Panjáb?

A. 29.—I have frequently made such calculations, but I do not remember the figures at the moment.

Q. 30.—Permit me to state that proportion as shown by the census of 1881. The whole educational provision which the department has made for the Panjáb is one school, of whatever sort, to every 16 cities, towns, and villages of all sizes; one school, of whatever sort, to every 52 square miles of area; and one school, of whatever sort, to every 9,028 of the population. Do you think that an adequate provision?

A. 30.—I do not.

Q. 31.—You have mentioned that the children of school-going age in England is 23 per cent. of the population, or, say, one in five; that you look forward to having 10 per cent., or one in ten, of the population at school in Panjáb towns. Are you aware that the present population of children shown at school is one in 180 throughout the Panjáb?

A. 31.—It may be something like that. I shall take your own calculation.

Q. 32.—Are you aware that before Sir John Lawrence and Sir Henry Lawrence declared their policy to be the establishment of a school within the reach of every villager, they had made enquiries into the state of education in the Panjáb, and as to what was possible of attainment in regard to its expansion?

A. 32.—I remember that Sir John Lawrence did make enquiries, but I do not remember the date, nor the particulars.

Q. 33.—Are you cognisant of the fact that they had actually made an educational census, and are you acquainted with the results at which they arrived?

A. 33.—I do not remember.

Q. 34.—Allow me to refer you to paragraph 373 of their first report for 1849-51, which gives the figures for the three divisions of the Panjáb, showing the number of schools to the inhabitants, when the country was brought under British rule. In the most backward of the three divisions, before the British Government had expended anything on primary education, there was one school to 1,783 inhabitants; in the most advanced there was one school to 1,441 inhabitants. You have now one school, of whatever sort, to every 9,028 inhabitants, and you leave the indigenous schools completely outside your department, unaided, uninspected, unrecognised in any way. Does this strike you as a satisfactory fulfilment of Sir John Lawrence's plan for bringing a school within reach of every village?

A. 34.—This comparison only compares the departmental schools of the present day with the whole indigenous schools of the past, and leaves out of comparison the consideration of the existing indigenous schools.

Q. 35.—I shall deal with this objection presently in question 65. Have you observed that the number of pupils in 1851, as stated by Sir John and Sir Henry Lawrence, in one of the divisions of the Panjáb, when it was annexed, was almost as large in proportion to the population as the number of pupils which you had in 1881 in your schools in proportion to the present population of the Panjáb?

A. 35.—This comparison also leaves out the consideration of the indigenous schools.

Q. 36.—Well, I have said that I shall deal with this objection in question 65. Have you noticed that, while the total number of pupils in the Punjáb has risen only from 102,418 in 1865-66 to 110,649 in 1881-82, the number of pupils under the department in the province of Lower Bengal has risen from 121,295 in 1865-66 to 1,106,619 during the past year 1881-82. That is to say, in the Punjáb the number of pupils has increased by 8,000 in the sixteen years, while in Bengal they have increased by one million?

A. 36.—I am aware that there has been a very large increase in Bengal, but I do not recollect the exact figures. With regard to the Panjáb, I have treated at length in my evidence what the nature of the increase has been. With regard to the girls' schools, I believe that in many cases no real instruction was given at all.

Q. 37.—You have doubtless observed that the number of pupils under instruction in the Punjáb has diminished during the past five years from 115,284 in 1875-76 to 104,923 in 1880-81, and to 110,649 in 1881-82?

A. 37.—The falling off was due to three causes—the reduction of expenditure on vernacular schools; the prevalence of sickness; and the disturbing effects of the war. The reduction of expenditure took place in 1878-79 and 1879-80; the sickness took place in the autumn of 1878-79; and the war in 1878-79. We deduct also 2,000 for the jail schools.

Q. 38.—Are you aware that in 1881-82 you spent nearly 1½ lakhs of rupees more than in 1875-76?

A. *38.*—My remark applied only to the reduction of expenditure on primary vernacular schools. There was more expended in 1881-82 on buildings than in 1875-76, and the medical school, costing R73,000, was not included in our return for those years.

Q. 39.—Are you aware that in 1881-82, while your Department provided only 2,090 schools for 18¾ millions of people in the Panjáb, the Education Department in Lower Bengal provided 58,079 schools of all kinds for a population of about 68 millions? That is to say, while that province has a population less than four times greater than that of the Panjáb, the number of schools provided was 27 times greater.

A. 39.—I know they had a much larger number in Bengal; but I think that the quality of the schools and the nature of the education should be taken into consideration.

Q. 40.—Well, I shall come to the quality of the instruction presently. In answer to No. 14 of your evidence, you state that "the improvement of existing primary schools depends mainly on the

exertions of the district officers." Have you no special inspector for indigenous schools?

A. 40.—We have no special inspector.

Q. 41.—Are you aware that while you have only 1,526 primary schools in the Panjáb in 1881-82, or about 580 less than you had eighteen years ago in 1863-64, in Bengal the department has 50,788 primary schools, or 48,000 more than it had in 1863-64?

A. 41.—I pointed out in my evidence why a reduction was made in 1865-66 in the Panjáb schools. Shortly after 1865-66 a reduction took place, by order of the Lieutenant-Governor, owing to the inferior character of the schools, and the impossibility of procuring good teachers; and this measure was deliberately approved by three successive Lieutenant-Governors and by Mr. Aitchison.

Q. 42.—That reduction, we may take it, was 25 years ago. Has the number not increased since, as in other provinces? Have you studied the organisation by which the great development of primary instruction in Bengal has been effected during the past ten years?

A. 42.—No.

Q. 43.—Have you ever attempted a similar organisation in the Panjáb, with a special inspector and a special staff under him for indigenous schools?

A. 43.—No; I believe the circumstances are quite different.

Q. 44.—How do you know the circumstances are different if you have not studied the Bengal organisation?

A. 44.—I know there are few schools in Bengal of the same character of the indigenous schools in the Panjáb; the majority of the indigenous schools here are Kurán schools.

Q. 45.—From your answer 14 may we understand that by the district officers you mean the Deputy Commissioners; and that you regard these officers as specially qualified from their position and training to form accurate views on primary education?

A. 45.—Yes, I mean the Deputy Commissioners. I think those officers have many opportunities of forming an opinion.

Q. 46.—We have hitherto confined our enquiries to the quantity of the education given by the Panjáb Department. Are we to understand that the small quantity is made up for by the superior quality?

A. 46.—Yes, I think the quantity is made up for by the quality, as compared with previous years.

Q. 47.—Permit me to read out the evidence on this point submitted to the Commission by an experienced Deputy Commissioner in the Panjáb. The Commission, without endorsing his statements, desires that you should have an opportunity of commenting on them. He says that in one book of 132 pages the boys seldom get beyond the 17th page. That, "In arithmetic,"—I quote his words,—"none of the subjects are completely taught, except rule-of three; mensuration is never taught unless great pressure is brought to bear on the teachers. It is discouraged because the Inspector of schools never examines in it. Geography is not taught, or, if taught, is not understood."

The Majdari-fayuz (Persian Grammar).

These statements of course must be further enquired into before they can be accepted as a fair description of the general state of things. But it seems only fair that you should have an opportunity of commenting on them.

A. 47.—I do not consider that an accurate description of the primary schools in the Panjáb.

Q. 48.—Passing from the individual subjects of instruction to the general course, and the character of the inspection, this Deputy Commissioner gives the following evidence:—

"The prescribed studies are imperfectly taught. These faults are aggravated by a practice which is caused by a wish to show results. A superficial examination is made by the Inspector and chief mohurrir. Sometimes four schools have been examined in one day. A certain number of boys are pronounced to have passed the primary examination, and the Inspector then orders them to be expelled from school (Madrasa kbaraj kiye jawen). Those boys have really not passed. They are not fit for any employment requiring education, but if next year the Inspector finds a passed boy, the master and chief mohurrir will certainly be censured."

He adds that the defects of the course are "aggravated by the action of the Educational Department." Do you wish to make any remarks on these statements as to the quality of primary instruction in the Panjáb?

A. 48.—I do not think that is correct. It is possible that four schools may have been examined in a day. I have no knowledge of inspectors preventing boys from remaining on in school after they have passed. The boys would not be allowed to read to a higher standard. There is a complaint that boys are not allowed to remain for the purpose of reading to a higher standard. But there is no departmental order about boys not remaining to perfect their studies; no such case has come to my knowledge.

Q. 49.—With regard more especially to the inspection, the same Deputy Commissioner says—

"The inspection of the primary schools is performed in a very perfunctory way. The inspection does not always take place at the school. The boys are obliged to attend the Inspector's camp at a distance. Thus, many defects escape notice. Then too much is attempted in one day. To examine three or four schools in one day is a physical impossibility, and should not be attempted."

Do you consider that these statements are correct?

A. 49.—The practice used formerly to be for boys to go a distance to an Inspector's camp, but the practice does not now continue to any great extent. Inspectors sometimes inspect three or four schools a day.

Q. 50.—Will you please describe the chief sources of the funds which you have at your disposal for educational purposes?

A. 50.—The provincial revenues, including the imperial grant of 1870; the local village cess; Municipal cess; fees.

Q. 51.—Are we correctly informed that, while the department devotes no portion of the imperial grant of 1870 to primary vernacular education, the 1 per cent. village cess is the sole fund devoted to primary vernacular education in the villages?

A. 51.—The 1 per cent. cess has been now absorbed in the district funds. The expenditure is met from the district funds.

Q. 52.—Is the 1 per cent. cess kept apart for primary vernacular education, or is it put into a common account with various other funds, from which a variety of charges, such as district

roads, tanks, sanitation, and public works are defrayed?

A. 52.—No, it is not kept apart.

Q. 53.—Has primary vernacular education made considerable progress in towns and Municipalities?

A. 53.—It has.

Q. 54.—Are a large number of primary vernacular schools situated within towns and Municipalities?

A. 54.—Yes; a considerable number.

Q. 55.—Are such schools supported to some extent from the 1 per cent. cess?

A. 55.—The rule is that they shall be supported from the village cess, in proportion to the number of agricultural students which they contain.

Q. 56.—Is that rule maintained in practice?

A. 56.—Not always where there is a poor Municipality.

Q. 57.—Can you tell me the proportion of the one per cent. cess which goes to support primary vernacular schools within towns and Municipalities?

A. 57.—I have no separate account.

Q. 58.—Is it the case that this one per cent. cess, which we have seen is the sole fund which you devote to rural vernacular education, was a cess raised from the villagers exclusively for the support of the village schools?

A. 58.—That was the principal object. I cannot say whether a pledge was given that it should be expended exclusively.

Q. 59.—Do you regard it as a proper application of this village cess, to divert any portion of it to Municipal education, in a province where you have only one primary school to every 22 villages?

A. 59.—I think it is an unsatisfactory arrangement. Under existing rules, money is no longer available for vernacular education in Municipalities from the provincial revenue, and consequently the only two available sources are Municipal funds and district funds; and if the Municipality is very poor and cannot supply the money, there seems to be no other source from which it can be taken than the district funds.

Q. 60.—Are you aware that the origin of this cess was defined in the following words in 1854—words which were adopted by the Punjáb Government, and that the order which I shall now quote is still the basis on which the cess rests:—

"On the occasion of every new settlement, a revision of settlement engagements will be taken for the payment of 1 per cent. on the *jama* as a cess for village schools, in the same manner as has hitherto been the practice with the road fund?"

A. 60.—I do not recollect the precise document.

Q. 61.—You are doubtless aware that orders have repeatedly been issued by the Government of India to prevent the diversion of this village cess to any other purposes than to the village education of the agricultural classes?

A. 61.—Yes; I know that the Government has upheld that principle.

Q. 62.—Permit me to read out two orders of the Government of India. In paragraph 6 of its letter No. 192, dated 23rd January 1860, to the Panjáb Government, it declared that—

"In respect to the education cess, no more ought to be taken from the people than will suffice to meet the expenditure on village schools for that year. The demand of sums in excess of what is required for the current expense of the schools, and the accumulation of a fund from this source, are open to serious objection, and His Excellency desires that for the future such demand and accumulation may be avoided."

Allow me also to quote a later order, in which the Government condemned a misapplication of the village cess, which it had discovered in one of your own reports. The Secretary to the Government of India replied on the 25th October 1869 in the following words:—

"With reference to the remarks in paragraph 8, I am to observe that the diversion of the cess proceeds from the legitimate object for which the cess is levied, is not justified by the refusal of the non-agriculturists to contribute. The legitimate object of the cess is to provide primary education for the agriculturists who contribute it, and the disclosure made by the Director of Public Instruction in his 7th paragraph, that the so-called village schools are in many cases located in towns where the majority of the inhabitants are not agriculturists, indicates a grave abuse."

Has the cess now been strictly confined to the village education of the agricultural classes?

A. 62.—No change has been made in consequence of this order.

Q. 63.—Several of the statements submitted to the Commission complain that the education cess is still diverted from its proper object? Without endorsing these statements, it is only fair that you should have an opportunity of commenting on them. In support of these statements, accounts have been submitted to the Commission during the past ten years of the Panjáb expenditure on primary vernacular education. These accounts seem to show that the village cess has been diverted to a great many purposes, such as the building of high class town schools, jail schools, purchase of tents for the Director of Public Instruction and his Inspectors, gratuities or pensions to dismissed servants of the Education Department. The same accounts endeavour to make out that while the village cess amounted to something like £220,000 during the ten years from 1861 to 1871, over £100,000 have been diverted from primary vernacular village schools. Will you favour the Commission with your remarks on these statements?

A. 63.—I do not think there is any probability of the statement being correct. Nearly one-half of the village cess is certainly not so diverted. I shall prefer to put in a written statement upon this point.

Q. 64.—Does the Educational Department keep any separate account of the cess, showing how much it is expended on village schools, and how much of it goes to assist education in towns or Municipalities, or is diverted to other purposes?

A. 64.—No.

Q. 65.—You have spoken of indigenous schools; and you seem to think they should be included in comparisons between the state of public instruction in the present and the past. Do I understand rightly that the department contributes nothing to these schools; that it gives no inspection to these schools; that the annual reports of the Panjáb Department, for the last two years at any rate, make no mention of these schools; and that the Education Department takes no cognisance whatever of them?

A. 65.—The indigenous vernacular schools are under no regular inspection; they do not appear in our returns; we do not contribute to them, and they are not at present eligible for grants-in-aid from the provincial revenues.

Q. 66.—Do you allot any portion of the grant from imperial or provincial revenues to giving scholarships to boys in the best indigenous schools, with a view to enable promising pupils from them to advance into higher schools?

A. 66.—No; I do not see how such a thing would be possible unless the character of the instruction were first modified.

Q. 67.—Are you aware that the despatch of 1854 expressly directed* that scholarships should be given to pupils of the best indigenous schools in the following words: "The most promising pupils of these schools might be rewarded by scholarships in place of education of a superior order"?

* Paragraph 41.

A. 67.—I remember a paragraph to that effect.

Q. 68.—Did you take any steps during the census of 1881, when a returning officer enumerated every village, its families and its houses, to obtain a return of the number of indigenous schools?

A. 68.—No.

Q. 69.—Have you observed that the census of 1881 shows that, while only 104,923 are taught in the departmental schools, a great system of indigenous instruction is going on outside the department without any aid or encouragement from it, and that this outside system is at this moment educating 52,700 pupils? That is to say in 1881, you spent from all sources, ₹13,92,534 upon giving education of a higher sort to 104,923 pupils, while nothing was spent in assisting the 52,700 of the poorer classes, who seek, at their own cost, education in the indigenous schools?

A. 69.—I have already treated this subject in my answer No. 6, where I have shown that the great majority of boys are learning Arabic, that is, portions of the Korán by heart, that between 6,000 and 7,000 are learning bazar accounts, and that a very small number indeed are receiving any practical education.

Q. 70.—In answer No. 72 of your evidence you mention that when you aid an indigenous school you convert it into a Government school. Do you think that there is any truth in the statement that by this process, the schoolmaster who formerly depended for his bread upon the parents of his pupils, and had to maintain the efficiency of his school in order to secure their support, is rendered independent of the parents of his pupils, and often lives a careless or immoral life, and neglects his school?

A. 70.—No; I do not know that any instances have occurred. He is not altogether rendered independent of the parents.

Q. 71.—Do you know that it is stated that some of the primary and branch schoolmasters, who formerly received part of their livelihood from the parents of the pupils, have been rendered so independent of village opinion and criticism that they pay part of their salary to people to send children to their schools, so as to make up a fair show of pupils?

A. 71.—No; I have sometimes heard a remark that teachers paid a portion of the pupils' fees in some cases.

Q. 72.—I pass now to higher education. Paragraph 62 of the despatch of 1854 runs as follows:—

"We look forward to the time when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants-in-aid, and when many of the existing Government institutions, especially those of the higher order, may be safely closed or transferred to the management of local bodies under the control of, and aided by, the State. But it is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay; and we therefore entirely confide in your discretion, and in that of the different local authorities, while keeping this object steadily in view, to act with caution, and to be guided by especial reference to the particular circumstances which affect the demand for education in different parts of India."

Do you think that the Panjáb Education Department has taken sufficient steps in this direction?

A. 72.—I do not think it would have been desirable to do more up to the present time; and, with regard to placing schools in the grant-in-aid system, I pointed out in my evidence the practical difficulty that occurs, owing to the fact that teachers of aided schools are not eligible for pensions.

Q. 73.—With reference to your answer 15, can you favour the Commission with an idea as to how many schools are included under the words "Government educational institutions of the higher order?" Do they include all schools above primary schools?

A. 73.—There are at present 11 schools of that class, and the college. I wish to explain that when writing this remark I was thinking of high schools, and not of the college—the Delhi College has now been closed.

Q. 74.—May we take it that all these 11 schools and the college have been founded by the department since 1854?

A. 74.—I think so.

Q. 75.—Do you think that, with the distinct orders of the Supreme Government to abolish or transfer higher institutions whenever it was possible, the Education Department was justified in creating twelve new schools of the higher class (including the college); and in only abolishing or transferring a single institution of that class during the past 26 years?

A. 75.—Yes; I believe that under the circumstances of the Panjáb it was justified.

Further Statement submitted to the Education Commission by LIEUTENANT-COLONEL HOLROYD, *in continuation of his evidence previously given.*

The principal charges preferred against the educational policy pursued in this province, together with what I conceive to be the actual state of the case, are noted below:—

(1) That when the department was first organised, the principle adopted of establishing new schools and converting indigenous Persian schools into Government schools was a wrong one, and that it would have been the proper course to assist indigenous schools by means of grants-in-aid on a large scale.

The latter plan was tried in the North-Western Provinces, and is referred to in paragraph 93 of

despatch of 1854, as a model for other presidencies.

This plan failed, and the failure is recognised in Education letter No. 26, dated 8th May 1856, paragraph 39, page 56—

"The plan of Mr. Thomason included both the supervision and the improvement of the indigenous vernacular schools. The schools have not shown signs of much improvement under this arrangement, and are in course of supersession in the natural course of things, owing to the preference shown by the Native community for the halkabandi schools."

In the same letter the extension of the halkabandi system, and the establishment of a school fund, consisting of a cess of 1 per cent. on the land-revenue, were sanctioned; the latter, it was said, 'to be contributed, as is the case with the road fund, in equal proportion by the Government and the land-owners.' Paragraph 41, page 57.

In the despatch of 1859 the Secretary of State discussed at length the grant-in-aid system, and showed that it had so far failed as regarded vernacular schools; expressed an opinion that it was, as hitherto in force, unsuited to the masses of the people, and that the means of elementary education should be provided by the direct instrumentality of Government officers, and called for an opinion as to relinquishing it as a means of providing popular vernacular schools throughout the country, and imposing a special rate to defray the expense of schools for the rural population. *Vide* paragraphs 36 to 38, and 49 to 53, page 124, summarised in the abstract of the despatch published by Government, page (iii), as follows:—

"36. Manner in which the system has been carried out in the several presidencies described. Amount of grants in-aid sanctioned in India.

"37. The system has been freely accepted by private schools, both English and Anglo-vernacular, Missionary and Native. Not so with respect to vernacular schools, the requisite local co-operation of the Native community being wanting. Mr. Pratt's efforts in that respect. His opinion that the grant-in-aid system cannot be made the basis of any extended system of popular education. Mr. Woodrow's sentiments, and Mr. F. C. Hope's.

"38. Concurrence of the Lieutenant-Governor of Bengal, Mr. Halliday, in the above doubts. Mr. Gordon Young's opinion that the object might be gained by certain relaxations of the rules. His views disapproved.

"49. Care should be taken that a prejudice against education is not created, and the Government itself rendered unpopular, by the efforts of educational officers to obtain the necessary local support for the establishment of vernacular schools under the grant-in-aid system. The dignity of the Government also may be compromised by such proceedings.

"50. The soliciting of contributions from the people prohibited. The grant-in-aid system, as hitherto in force, pronounced unsuited to the supply of vernacular education to the masses of the population. The means of elementary education should be provided by the direct instrumentality of Government officers.

"51 & 52. The levy of an education rate discussed.

"53. Opinion asked as to the necessity of relinquishing the existing grant-in-aid system as a means of providing popular vernacular schools throughout the country, and as to the expediency of imposing a special rate to defray the expense of schools for the rural population."

(It should be noted here that it evidently was not contemplated that Government should, as general rule, in any way contribute to the educational rate. In paragraph 52, page 130, it is said:—"In the North-Western Provinces the principle has already been acted on, though the plan has there been subjected to the important modification that the Government shares the burden with the landholder, and that the consent of the latter shall be a necessary condition to the introduction of the arrangement in any locality.)

Paragraph 48 of the despatch of 1859 must be mentioned in connection with this subject, as it refers to the importance of making the greatest possible use of existing schools, and of the masters to whom, however insufficient as teachers, the people had been accustomed to look up with respect. In this paragraph special reference is made to the system in force in the North-Western Provinces, and it will be convenient to give the paragraph in full, and to quote also parts of paragraphs 16 and 19, where the same subject is referred to:

"*Para. 16.*—In the North-Western Provinces active measures had been taken by the Lieutenant-Governor, the late lamented Mr. Thomason, for the accomplishment of the object (*i. e.*, the improvement of vernacular education). A system had been framed by that gentleman, and brought into active operation with the full approval of the Court of Directors, which provided for the establishment of a model school at the head-quarters of each tahsildar, for the encouragement of the masters of the indigenous schools, to improve themselves, and to adopt improved methods of teaching, and for the regular inspection of the whole machinery by visitors of different grades superintended by a visitor-general—an office to which a highly qualified civil servant was appointed. This system had been attended with such an amount of success, that authority was given in 1855-56 for bringing it into operation throughout the whole of the North-Western Provinces.

"*Para. 19.*—In the North-Western Provinces it was found that altogether the schools established at the tahsil stations had been very successful, so far as regarded the attendance of the children in those towns; the inhabitants of surrounding districts had not shared in the advantages of them to any considerable extent. A system of halkabandi, or circle schools, had been accordingly devised previously to 1854 for the special purpose of meeting the wants of the agricultural population. Under this system several villages, conveniently situated for the purpose, are grouped together, and in a central situation a school is established, which is not to be more than two miles distant from any of the villages forming the circle. In support of these schools, the consent of the land-owners was to be obtained to the appropriation of a small percentage on the amount of the Government revenue, 1 per cent. being the amount paid, of which one-half was to be contributed by the land-owners, and half by the Government.

"*Para. 48.*—With regard to vernacular education, it appears that, with the exception of the North-Western Provinces, where provision had been made for the gradual extension of schools over the entire country by the combined operation of Mr. Thomason's scheme of tahsili schools, and the halkabandi system, no general plan had been decided on in any of the presidencies. It is obvious that no general scheme of popular education could be framed which would be suitable for all parts of India. But, in accordance with the course followed in the North-Western Provinces by Mr. Thomason, and in some of the Bengal districts by Mr. Woodrow, it is most important to make the greatest possible use of existing schools and of the masters to whom, however inefficient as teachers, the people have been accustomed to look up with respect."

It will be seen that in these paragraphs the halkabandi system is highly approved of; but the distinction between these schools and the indigenous schools which they superseded does not seem to be very clearly marked. The importance of making the most of existing schools is insisted on in accordance with the course followed in the North-Western Provinces. As we have seen, however, though an endeavour was made in the first instance to improve these indigenous schools, the plan failed; and in 1856, when the extension of the halkabani system was sanctioned, they were in course of supersession by the halkabandi schools. Probably, however, a considerable number was absorbed in the halkabandi schools, which was the best way of utilising them when it was found they could not be otherwise improved. If, again, such schools were to be maintained, not on the grant-in-aid system, but by means of an educational rate, they must cease of course to be indigenous schools, and be at once absorbed in the general system.

It may be added that in paragraph 17 the efforts made in the various provinces since 1854, for the improvement of vernacular education, are warmly acknowledged.

If it must be admitted that previously to 1854 the subject of vernacular education had not received in any part of India the full amount of attention which it merited, there can be no doubt that since the wishes of the Home authorities have been so plainly declared, the officers of the Department of Education, acting under the orders of the several Governments, have spared no pains to bring into operation throughout the districts entrusted to their superintendence such measures as appear most likely to place within reach of the general population the means of obtaining an education suited to their circumstances in life.

It is as clear as anything can be, that the Court of Directors in 1856 fully recognised the supersession of indigenous schools by the halkabandi schools established by Government in the North-Western Provinces as inevitable, and that the Secretary of State in 1859 considered the grant-in-aid system then in force unsuited for the provision of popular vernacular education. This being the case, it seems to me unreasonable to impute blame to the local Government, after the lapse of nearly a quarter of a century, because they did not then carry out a system which was considered by higher authority to be impracticable.

A second charge is that an infinitesimal portion of the allotment from the provincial revenues is spent on vernacular primary schools, and that it was the intention of the Supreme Government and the Secretary of State that the greater part of this allotment should be so expended.

The course pursued in the Panjáb from 1859 to 1869 seems to me to be in accordance with the despatch of 1859. An educational cess of 1 per cent. on the land-revenue was raised for the support of vernacular schools; but grants-in-aid of vernacular education were given also, though not, as a rule, of a sufficient amount to influence the education of the masses, more especially in rural districts.[1]

In 1869 the Supreme Government proposed to abolish Article XIV of the grant-in-aid rules which was specially intended for the encouragement of purely vernacular schools, and after some correspondence ruled as follows in No. 593, dated 25th October 1869:—

"The statement enclosed in your letter shows that ₹5,398 have been granted under this rule in 1869-70, and the Lieutenant-Governor deprecates any alteration of the rule which he considers in accordance with the despatch of 1854, and the withdrawal of which he would greatly regret.

His Honour does not refer to any specific paragraph of the despatch of 1854; but it is well known that this despatch introduced for the first time the grant-in-aid system into India tentatively, and certainly cannot be quoted as an authority for its application to any particular class of schools. On the contrary, when the results of the tentative introduction of this system were reviewed in the despatch of 1859, the Home Government distinctly stated (paragraph 50) that "the grant-in-aid system is *unsuited* to the supply of vernacular education to the masses of the population," and that the necessary funds should be obtained by "educational rates" (paragraph 51) "from which the cost of all such schools throughout the country should be defrayed.

"The subsequent instructions of the Home Government have been always to the same purport, having regard to the impossiblity of the State bearing the whole expense of educating the masses of the population of India.

"Upon this ground, as above shown, the Government of India has most steadily refused the concession of grants-in-aid to the primary vernacular schools in Bengal, and for the same reason the Governor General in Council thinks it desirable to cancel Rule XIV of the Panjáb Grant-in-aid Rules.

"The Government of India is aware how very different is the condition of the Punjáb from that of Bengal in the matter of education, but the whole of the Punjáb is not in the same exceptional state; and, therefore, while willing to admit that some difference should be made in this respect between the Panjáb and Bengal, the Governor General in Council thinks it right that the general principle should be asserted in the Panjáb Grant-in-aid Rules, with a provision for relaxation in special cases. His Excellency in Council would amend Rule XIV thus—

> 'Grants-in-aid from imperial funds are not admissible to purely vernacular primary schools, but special grants may be made for limited periods when the circumstances are so exceptional as to justify a departure from rule. The sum of such special grants to any one purely vernacular school shall not exceed during the official year one-half the average annual cost of a Government vernacular school of a similar size and standard.'

"Of the schools mentioned in the statement, Nos. 3 and 10 should be entered under girls' schools and may stand. No. 5, being an institution of a special nature, might be allowed for two years more.

"The schools referred to in paragraph 3 of Major Holroyd's letter seem proper objects for the cess and not for imperial funds. If the description given of the Peshawur school in paragraph 2 be correct, the grant on its account ought to be transferred to the proper head and then continued. Any further explanation which the Director of Public Instruction may furnish regarding this school may be submitted to the Government of India.

"The whole of the schools mentioned in the 4th paragraph of Major Holroyd's letter seem properly objects for help from the cess; and with reference to the remarks in paragraph 8, I am to observe that the diversion of the cess-proceeds from the legitimate object with which the cess is levied is not justified by the refusal of the non-agriculturists to contribute. The legitimate object of the cess is to provide primary education for the agricultural classes who contribute it, and the disclosure made by the Director of Public Instruction in his 7th paragraph, that 'the so-called village schools are in many cases located in towns where the majority of inhabitants are not agriculturists,' indicates a grave abuse. A partial remedy may be found in increasing the fees paid by the children of non-agriculturists attending schools partly supported by payments from the cess; and I am to request that orders may be issued to this effect in such manner as His Honour may consider desirable.

"The schools mentioned in the 5th paragraph of Major Holroyd's letter are likely to become merely schools for the gratuitous instructions of all classes, and a grant of half the amount hitherto sanctioned might stand for next year and then cease.

"In other cases, not noticed above, the grants might cease from the 31st March next, unless more substantial reason can be shown for their continuance.

The orders contained in the letter above quoted appear to me to go rather beyond the despatch of 1859 with regard to vernacular primary schools, though these orders are justified by a reference to that despatch. However this may be, these orders

[1] Despatch No. 1, dated 23rd January 1864 (page 175), refers especially to the removal of any impediments that may exist in the way of extension of the grant-in-aid system. A representation had been made by the Church Missionary Society that difficulty was experienced in some cases by voluntary and independent bodies, and by religious and benevolent associations in obtaining grants-in-aid—*vide* paragraphs 1, 5, and 6.

The erection of training institutions for native schoolmasters, and schoolmistresses was to receive "special encouragement and aid with a view to promoting the education of the masses of India" (paragraph 10); and the rules laid down "while affording the requisite security for the due application of the grants" were to "interfere, as little as possible, with the free action of those who might seek under their operation to promote the spread of education amongst the masses of the people." It was, however, to be borne in mind that any regulations for the administration of grants-in-aid were to be general, and that no exceptional rules could be allowed for any particular class of applicants for aid.

In the Panjáb benevolent societies have rarely turned their attention to purely vernacular schools for boys, but grants are given liberally in aid of private Normal schools and of the branch schools connected with missions, which contribute largely to the elementary education of the masses in large towns.

are perfectly clear and definite, and provide that grants-in-aid of primary vernacular schools are not to be given except in special cases.

Again, in the despatch from the Secretary of State to the Government of India, dated 12th May 1870, it is stated that—

"it has been assumed in all the discussions which have arisen during recent years on this subject, that the expenditure which may be required for the vernacular education of the people and for sanitary improvements, cannot be afforded by the imperial revenue and must be met in the main out of the same additional resources (*i.e.*, rates established for the purpose). There appears, indeed, to be no alternative, unless it be the alternative of allowing the country to remain without drainage, and without roads, and without education." (Paragraph 4.)

"Her Majesty's Government can have no doubt that, as elsewhere, so in Bengal, the expenditure required for the education of the people ought to be mainly defrayed out of local resources." (Paragraph 23.)

The proceedings of the Government of India in the Home Department, No. 63, dated 11th February 1871, were as follow:—

"Read again Financial Department Resolution No. 3334, dated the 14th December last.

"As stated in paragraph 26 of the Resolution above quoted, the policy of the Government in matters connected with education has been laid down in despatches from the Secretary of State, and the conditions on which grants-in-aid should be allowed to private institutions are prescribed in the rules sanctioned by the Government of India. These rules are not, however, quite clear as regards the aid to be afforded by the State towards the provisions of the means of elementary education for the masses of the people.

"2. The Governor General in Council therefore considers it desirable to explain on what principle it will be permissible to assign from the sums allotted for educational purposes grants-in-aid to schools for primary education, and it will rest with the local Government, under the new system of financial control, to determine in what localities and to what extent such grants shall from time to time be made.

"3. It has been repeatedly declared by the Secretary of State that it is a primary duty to assign funds for the education of those who are least able to help themselves, and that the education of the masses therefore has the greatest claim on the State funds. The Government of India desires to maintain this view; but the grant-in-aid rules have, in practice, been found so unsuitable to primary schools that, except in special cases, such grants-in-aid are seldom sanctioned from the general revenues. It has, moreover, been repeatedly affirmed that we must look to local exertion and to local cesses to supply the funds required for the maintenance of primary schools.

"4. These standing orders may seem inconsistent, but they really are not so. The fact is, that primary education must be supported both by imperial funds and by local rates. It is not by any means the policy of the Government of India to deny to primary schools assistance from imperial revenues; but, on the other hand, no sum that could be spared from those revenues would suffice for the work, and local rates must be raised to effect any sensible impression on the masses. This does not lessen the obligation of Government to contribute, as liberally as other demands allow, to supplement the sums raised by local effort. The true policy will be to distribute the imperial funds, so far as such funds are available, in proportion to the amount raised by the people from each district.

"5. The amount at present allotted for primary education under the several local administrations is small, and it is not expected that the local Government will in any case diminish it. On the other hand, they will have full liberty to increase the allotment either from retrenchments in other services, or from savings in other branches of education, and it is permissible to assign from the provincial grant funds in aid of schools mainly supported by contributions from local cesses or Municipal rates. A rule, however, should be laid down that the State contribution is not to exceed one-half of the aggregate contributions from all other sources, or one-third of the total expenditure on education in the school concerned.

"6. There will be no objection to special exception being made in the case of poor and backward districts, where the population is large, and the rate, owing to the poverty of the people, is insufficient to give the required quota. In such districts, in the interests of civilisation and peace, some special efforts have to be made for the extension of primary education without reference to local contributions.

"7. It will also be within the discretion of the local Governments to assign from the funds for provincial services building grants for school-houses in aid of contributions from the proceeds of local rates, but with the same limitation as to the proportion of the Government grant, and subject to any other further rules that may be in force in the Public Works Department."[1]

The proceedings of 11th November 1871, above quoted, were intended to show what interpretation should be placed in future on the standing orders issued by the Secretary of State, with regard to the expenditure of State funds on primary education. It is affirmed that these standing orders may seem inconsistent, but are not really so. No reference is made in these proceedings to the letter of the 25th October 1869, to the Panjáb Government, which was virtually cancelled by the proceedings in question. In the one case grants from imperial funds for vernacular primary education was positively forbidden, except in certain special cases, in the other, such grants were definitely allowed for primary education in which vernacular education was evidently included.[1]

It should be observed, also, that throughout these proceedings "primary schools" are spoken of in general terms, and no special reference is made to purely vernacular primary schools.

By an order issued in December 1870, the Supreme Government made over to the local Government certain educational establishments and certain assignments for educational purposes, including a comparatively small allotment for primary schools. It seems to me quite clear, from what has been quoted above, that the local Government cannot be held responsible for the smallness of the allotment at the time in question. The responsibility of the Government of India regarding the distribution of expenditure up to this time is indeed expressly acknowledged in Government of India's Resolution No. 2334, dated 14th December 1870, paragraph 27, which is as follows—

"Subject to these general restrictions, the Government will henceforth enjoy full liberty in the expenditure of funds appropriated to "Provincial Services." It must, however, be understood that in thus divesting himself of control, the Governor General in Council divests himself also to a large extent of his former responsibility. If responsibility for expenditure is retained, control cannot be renounced."

It may be observed, again, that there is no indication, in the proceedings quoted above, of an expectation on the part of the Supreme Government that any *considerable* portion of the educational assignment from provincial revenues would be diverted from the objects on which it was then expended and applied to primary education, whilst the Secretary of State had frequently affirmed that such charges must be met mainly from local rates.

It is, however, no doubt the case that the comparatively small allotment that was formerly made towards the primary and purely vernacular education of boys has been almost entirely withdrawn during the last few years, the Government of the Punjáb having been carried out the principle that

[1] It will be observed that it was stated that the amount at that time allotted for primary education under the several local administrations was small, and it was not expected that local Governments would in any case diminish it, They were to have full liberty to increase the allotment; and it may be inferred that the Government of India expected that they would do so, but there is no positive order on the subject.

the expenditure on vernacular primary schools for boys should be met, as far as possible, from local funds. This policy is enunciated in the following terms in paragraph 5 of their Review on the Educational Report for 1877-78—

"The decrease in the number of schools is in part due to the policy of the Government in more and more throwing upon local funds, in such towns and districts as can afford it, the charge for popular education. The change is indeed but nominal, the local funds being as much a portion of provincial taxation as any other branch of the Government revenue. Almost the whole of the district funds are, indeed, formed by a percentage on the land-revenue; so that it must not be assumed that, by transferring the cost of popular education from provincial to local funds, the Government is in any degree relieving itself of a burden which it should legitimately bear. But it has entrusted the administration of local funds to the people themselves, and it points out to them as one of the most profitable ways of utilising the money, the promotion of education in their own towns and districts, as heretofore the almost entire cost of education is, and for some to come will be, borne by the Government."

It may be noted, however, that the sum of 56,433 was expended from provincial revenues during 1881-82 on so-called English primary schools for native boys. These include nearly all Government and aided primary schools for boys in most of the large towns of the province. The vernacular course of instruction is nearly the same as that pursued in purely vernacular schools, English being taught in addition in higher classes. The education received is therefore mainly a vernacular education. The number of scholars in these schools was 23,019 out of a total of 93,660 attending the Government and aided primary schools for Natives in the province. This fact must be borne in mind in any estimate of the expenditure on primary education. The total contribution from provincial revenues to primary education of all kinds, vernacular and English, for boys and for girls, for Natives and Europeans, was Rl,14,816.

In connection with this subject it should be remarked that paragraphs 41 and 42 of the despatch of 1854 (page 11) appear to have been entirely misunderstood. It has been assumed that these two paragraphs refer to *primary education*, whereas it is perfectly clear, beyond all dispute, from the three succeeding paragraphs, that they refer *not* to primary but to secondary education imparted (1) in schools that used the English language as the chief medium of instruction, and (2) in Government vernacular schools that conveyed the highest class of instruction that could then be given through the vernacular. In both classes of schools masters acquainted with English were to be employed as far as possible. The principles enunciated in these paragraphs have been very fully and satisfactorily carried out in the Panjáb.

Paragraphs 37 to 40 refer to University education. Paragraphs 41 to 45, which refer, as I have already said, to secondary education, are as follow—

"41. Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected—namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts, and we desire to see the active measures of Government more especially directed for the future to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure.

"42. Schools, whose object should be not to train highly a few youths, but to provide more opportunities than now exist for the acquisition of such an improved education as will make those who possess it more useful members of society in every condition of life, should exist in every district in India. These schools should be subject to constant and careful inspection; and their pupils might be encouraged by scholarships being instituted at other institutions which would be tenable as rewards for merit by the best of their number.

"43. We include in this class of institutions those which like the zillah schools of Bengal, the district Anglo-vernacular schools of Bombay, and such as have been established by the Raja of Burdwan and other Native gentlemen in different parts of India, use the English language as the chief medium of instruction; as well as others of an inferior order, such as the tehseelee schools in the North-Western Provinces, and the Government vernacular schools in the Bombay Presidency, whose object is, however imperfectly it has been as yet carried out, to convey the highest class of instruction which can now be taught through the medium of the vernacular languages.

"44. We include these Anglo-vernacular and vernacular schools in the same class, because we are unwilling to maintain the broad line of separation which at present exists between schools in which the *media* for imparting instruction differ. The knowledge conveyed is, no doubt, at the present time much higher in the Anglo-vernacular than in the vernacular schools; but the difference will become less marked, and the latter more efficient, as the gradual enrichment of the vernacular languages in works of education allows their schemes of study to be enlarged, and as a more numerous class of schoolmasters is raised up, able to impart a superior education.

"45. It is indispensable, in order fully and efficiently to carry out our views as to these schools, that their masters should possess a knowledge of English in order to acquire, and of the vernaculars so as readily to convey, useful knowledge to their pupils; but we are aware that it is impossible to obtain at present the services of a sufficient number of persons so qualified, and that such a class must be gradually collected and trained in the manner to which we shall hereafter allude. In the meantime, you must make the best use which is possible of such instruments as are now at your command."

It was clearly the intention of the despatch that the means of secondary education should be extended, as widely as possible, amongst all classes of the people.

My attention has been directed to an extract from a despatch, to the effect that "Government expenditure should be mainly directed to the provision of an elementary education for the mass of the people." This passage I have not been able to find. Taken by itself, it does not seem to be consistent with the other despatches that I have quoted, unless indeed the term "elementary" be held to include middle schools.

Cross-examination of Lieutenant-Colonel Holroyd.

By Haji Ghulam Hasan.

Q. 1.—Is the Commission to understand from your letter of yesterday's date that you decline to answer any questions arising out of Dr. Leitner's evidence?

A. 1.—Yes; I decline to answer.

Q. 2.—You received a copy of Dr. Leitner's evidence on the 10th instant, and have therefore had twelve days to study it. Is the Commission to understand from your letter of yesterday that you have not even read it through?

A. 2.—I was out at Mushobra, and did not receive Dr. Leitner's evidence till the 12th. I

have read through nearly the whole of it, but have not studied it.

Q. 3.—Are you aware that you sent in your first evidence so late that after it was printed the Commission had only three days to prepare their cross-examination on it, and that you sent in your second instalment of evidence so late that the Commission has had only three days to pass it from hand to hand in manuscript?

A. 3.—Yes.

Q. 4.—If you think three days sufficient for the Commission to prepare their cross-examination on your evidence, containing long quotations from despatches, do you not think that twelve days should have sufficed for you to study Dr. Leitner's evidence?

A. 4.—No, I do not think so; it is one thing to prepare questions on the evidence of a witness, and another to answer fully evidence of such a nature as Dr. Leitner's, which requires a very full and well-considered answer, with reference to various documents.

Q. 5.—Will you kindly state in what year you become Director of Public Instruction in the Panjáb?

A. 5.—In 1867. I think I was confirmed in 1868.

Q. 6.—I find from the Education Reports that the number of primary schools decreased from 2,109 in 1864 to 1,253 in 1871-72. Do we rightly understand from the statements which you have put in, that the returns of 1864 and the other years before you became Director are untrustworthy, and include a number of schools which were not really schools in a true sense of the word?

A. 6.—They include many boys' schools in which the education was extremely inefficient, and many girls' schools which could not be considered schools in any proper sense of the term, as far as the education they gave was concerned. They were not untrustworthy, in the sense that the schools had no existence whatever, and that the boys and girls did not exist at all, but they were untrustworthy as far as any educational comparison was concerned. They are untrustworthy as far as those schools, which I have above referred to, are concerned.

Q. 7.—Are we to understand that you only abolished schools which were so bad that they ought not to appear in the official returns?

A. 7.—No, I do not think that; but they were of no practical utility, I believe.

Q. 8.—Should schools that are of no practical utility appear in the official returns?

A. 8.—So long as they are maintained by Government.

Q. 9.—In your evidence and written statement you describe the system of primary instruction adopted at the commencement of the department. Are we to understand that you approve of that system and that you carried it on practically unchanged during the past 14 years as Director of Public Instruction?

A. 9.—Yes, the system has been substantially carried out, but it must not be supposed that I do not desire to extend the grant-in-aid system to vernacular schools; for, as I have already explained, I am and have been in favour of so doing: I have not yet been able to do this.

Q. 10.—But during the 12 years' incumbency of your three predecessors, you have shown that this system produced such bad results that the figures officially promulgated by them were untrustworthy for educational comparison, and that you had to abolish a very large proportion of the schools which it produced. Do you ascribe this bad result to the system itself, or to the way in which it was carried out by your predecessors?

A. 10.—I think that too great haste was shown in the establishment of primary schools before efficient teachers could be procured for them, and hence the partial failure. I do not ascribe the partial failure to the system itself.

Q. 11.—You have said that you substantially carried on that system of primary instruction. Has it shown recuperative powers under your management?

A. 11.—I ought to explain that it has not been under my management, but under that of Deputy Commissioners. I accept the responsibility for the continuance of the system; but as regards the working, I share the responsibility with those under whose immediate administration the schools have remained. The numbers have recovered.

Q. 12.—I observed from the education reports that the primary schools have never under your direction attained to their former numbers. With a total expenditure of ₹15,95,665 on education in 1881-82, you had only 1,526 primary schools, against a total of 2,109 primary schools in 1864, at an aggregate expenditure of ₹6,52,578. Do you think that a system which has produced these results can be said to possess vitality?

A. 12.—Yes; I do think it possesses vitality, and that the additional expenditure on schools of every class is justified by the improved results.

Q. 13.—Do you, after having the facts brought before you, still wish to defend a system which has produced these results under your predecessors and yourself?

A. 13.—Yes; I think the system is, on the whole, a good one, but capable of improvement.

Q. 14.—Will you favour the Commission with the names of the gentlemen who have held the office of Director of Public Instruction since Mr. Arnold left in 1859?

A. 14.—Lieutenant Paske, Major Fuller, and myself. Mr. Cordery officiated for 15 months; Mr. Pearson, for two periods of eight and three months; Mr. Alexander, for three months; and Dr. Leitner for three months.

Q. 15.—During these 23 years, did any of these three military gentlemen, who have filled the office of Director of Public Instruction, hold a University degree? Or, had any of them enjoyed University education?

A. 15.—No; I believe not.

Q. 16.—The grant-in-aid rules were finally sanctioned shortly before you came into office as Director. Have you translated those rules into the vernaculars of the Panjáb, and promulgated them throughout the various districts?

A. 16.—I do not recollect if they were translated in my office; but they have been furnished to the Deputy Commissioners of different districts in English. They have not been promulgated by me beyond sending them to the Deputy Commissioners. I do not recollect if they were sent in the vernacular. There is a general order that everything of importance should be translated;

but I do not recollect whether the grant-in-aid rules were or not.

Q. 17.—We have had it stated by several witnesses, including educational officers and high officers of the administration, that the rules have never been published. Are you aware that the promulgation of the grant-in-aid rules in the vernacular languages was expressly ordered by the Court of Directors or Secretary of State?

A. 17.—Yes; there was such an order; but I ought to say that I believe the conditions on which grants can be made are generally known.

Q. 18.—You have deplored the lamentably small proportion of the villagers who receive primary instruction, and the inadequacy of the provision made for such schools. Have you devoted any share of the provincial grant to such schools?

A. 18.—Formerly, as I have already stated, a portion of the provincial revenue was expended on primary and purely vernacular Government schools; but allotments thus made have been withdrawn during the last six or seven years.

Q. 19.—Has the whole village cess been applied to village schools, and has a separate account been kept with a view to secure its proper application?

A. 19.—I believe no separate account has been kept of the 1 per cent. cess; but the amount now expended from district funds on village schools where there are no Municipalities, and on agricultural students attending schools where there are Municipalities, exceeds the total income of the 1 per cent. I believe it has not been exclusively applied to the agriculturists to the exclusion of the non-agriculturists attending the same schools.

Q. 20.—Do the non-agriculturists pay the cost price of their education, or are they educated in the village schools practically at the expense of 1 per cent. agricultural cess?

A. 20.—As a rule, the non-agriculturists pay a very small fraction of the cost of their education, and the district funds in which the educational cess is absorbed, are the only funds from which these schools are maintained. My personal view is that the non-agriculturists should pay more for their education.

Q. 21.—Have you appointed a special inspector for indigenous or primary schools?

A. 21.—No inspector has been appointed specially for primary or indigenous schools.

Q. 22.—Do you maintain at the charge of the department a single female inspector for female Government schools?

A. 22.—No, not from provincial funds. Female inspectresses were formerly employed, but not within the last six or seven years. I reported favourably from time to time on these inspectresses in my reports. Advantage was taken of the fact of two successive assistant inspectors being married to employ their wives as inspectresses; but, as a general rule, there seems to be great difficulty in finding a competent person to perform the work of inspectress, and there was practical inconvenience in an arrangement which necessitated an assistant inspector and his wife always travelling together. I have not advertised for an inspectress of schools since Mr. McIntosh left about seven years ago.

Q. 23.—Do you maintain a single Native inspector—I mean a full circle inspector, like Babu Bhudeb Mukerji in Lower Bengal?

A. 23.—No; the four inspectors are all Englishmen.

Q. 24.—Have you compelled your European inspectors, by a system of examinations in the vernacular languages, to acquaint themselves with the dialects spoken in primary schools, and so enable them to adequately conduct their duty of inspection?

A. 24.—There is a general departmental examination in Urdu, and the inspectors are selected from men who have been a long time in the country and are familiar with the language. There is no examination in Panjábi or any other language but Urdu. The boys understand questions which are put to them in Urdu. I say distinctly that the inspectors can examine thoroughly and are understood.

Q. 25.—In 1870, when the number of primary schools was greatly reduced for want of funds, did you also reduce the number or pay of your European inspectors?

A. 25.—The reduction was carried out by Deputy Commissioners in accordance with the orders of Government. No corresponding reduction was made at the time in the pay of European inspectors. I fully approved of the reductions.

By THE REV. W. R. BLACKETT.

Q. 1.—We have been told that the Government Normal schools at Lahore and Rawalpindi give no training in the art of teaching, that the masters have not themselves been trained, and that they have no practising schools attached. Is this the case?

A. 1.—They have no practising schools attached; but a certain amount of training is given by utilising a portion of the students as a practising class. The masters have not had such a training as would properly fit them to be masters of training schools. One great object of the new training college at Lahore, amongst others, is to supply masters of Normal schools and district inspectors who have had a training thoroughly suited to their position.

Q. 2.—Allow me to draw your attention to the extracts quoted by Miss Greenfield from a book called *Istri Shiksha*. Is it the fact that this book is published by Government for use in Hindi schools?

A. 2.—I cannot say whether an edition of the work was published by Government or not, but it is not a work prepared by or for the department. It is not published now; whether it ever was or not I cannot say without reference to the Curator. The book was originally in the scheme of studies, but it has been taken out, I think, since 1879. I do not know whether it is still sold by the department. It may possibly be so. It is not a book I would wish to see continued. A new series of books is in course of preparation in both Hindi and Urdu. The revised scheme for girls' schools is substantially the same as for boys', but I should say there are very few girls who have advanced beyond the lower primary department.

Q. 3.—Are schools supported by Municipal Committees, but receiving grants-in-aid, now classified in your reports as Government schools?

A. 3.—The schools supported by Municipal Committees are returned as Government schools.

Q. 4.—It is stated to us that in some of these schools which you now reckon as Government

schools, the *Koran* and other religious books are taught; is not this a breach of religious neutrality, and contrary to the orders of the Secretary of State?

A. 4.—This may occur in girls' schools. I think that this practice is not general; it may sometimes occur, but not by the authority of the department.

Q. 5.—What arrangements have been made to secure such schools from similar breaches of neutrality in the future?

A. 5.—Probably there has been a great deal of laxity in such matters in female schools; but the more such schools are thrown open to inspection, the less can any subjects be taught that are not sanctioned by the Government.

Q. 6.—Allow me to draw your attention to Miss Wauton's evidence. She thinks it desirable that "If the inspectors are not themselves familiar with the dialects of the province, they should bring with them some one who is." Do you not think a knowledge of the vernaculars an essential qualification for the inspectors, not to mention their assistants?

A. 6.—The present inspector of the Lahore circle in which Amritsar is situated, has examined little boys of the village class, from the lowest class upwards, in my presence, and they perfectly understood the questions that were asked; and I know that he has paid very particular attention to the management of the lower classes, and has especially shown the district inspectors how such classes should be taught. I think that the assumption implied in the question is erroneous, and that the inspectors are thoroughly competent.

By Mr. Pearson.

Q. 1.—Would it be a fair statement of the case to say that the grant-in-aid rules are referred to when the question of a grant arises, but are not extensively published, and that all persons likely to be interested in them are well aware of the general rule that Government is willing to aid private effort by grants not exceeding half the total expenditure?

A. 1.—Yes; I believe that this is a correct description of the state of the case, subject however to the qualification that recently, as I have already stated, Government have discontinued giving grants-in-aid of vernacular boys' schools from the provincial revenues.

Q. 2.—Do you think that the translation and promulgation of the text of the grant-in-aid rules in the vernacular is a matter of much practical importance?

A. 2.—No; I think it was important as long as grants were given from the provincial revenues that the general principle should be understood, that is, up to within the past few years.

Q. 3.—Is it the case that in village schools the non-agriculturists, if not more numerous than the agricultural pupils, are usually the most successful scholars?

A. 3.—I think certainly in many districts that is the case. I should not be prepared to say it is so in all.

Evidence of Sodhi Hukum Singh, *Extra Assistant Commissioner and Mír Munshí, Panjáb.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been a member of the *Aanjuman-i-Panjáb* for the last 16 or 17 years; a member of the Sat Sabhá Society, Lahore, for the last nine or ten years, and a member of the Panjáb University College for the last seven or eight years. I have, besides this, served as a *taksildar* and an extra Assistant Commissioner, in which capacities I have taken a special interest in primary education; and for the last seven years as Mir Munshi to the Panjáb Government. I received my education in a private *Maktab*, and afterwards in the Government high schools and college at Lahore. I have therefore had opportunities of forming on opinion on the subject of education in the Panjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvement in the system of administration, or in the course of instruction?

Ans. 2.—I do not think the system of primary education has been placed on a sound basis in this province.

Primary education can never be capable of development up to the requirements of the community as long as it is conveyed to the people in a foreign language and not in their own mother-tongue. In this province, primary instruction is given in Government schools in Urdu and Persian, which are both foreign languages to the Panjábis.

The agricultural and other professional classes in villages cannot afford to keep their children under tuition in schools for a long period. They can only spare them for four or five years, after which they withdraw them from schools to help them in their own calling or profession.

As a matter of fact, boys cannot learn much in Persian or Urdu within that period, but in the meantime they imbibe a strong tendency against their family or ancestral calling or profession and become self-conceited. The teaching of morality is ignored, while the art of agriculture and other professions is never taught them in schools, and the result is, that they generally turn out bad members of society. They have not learnt enough to obtain an employment under Government, and they hate the professions of their forefathers. As they earn little or nothing, they are obliged to lead a miserable life, and their guardians repent having sent them to school.

At present the above is the result of primary education in the province which costs Government lakhs of rupees every year. In my opinion, practical education, instead of a theoretical one, should be imparted in primary schools in the mother-tongue of the people, the Panjábi. All the boys who go to schools look to Government for employment. The constitution of primary education should therefore be more practical so as to make the recipients of such education inde-

pendent of Government in earning their livelihood and to enable them to turn it to useful account.

The result of primary education in this province during the last 26 years and more has been nothing but disappointment and dissatisfaction both to the people and the Government, more especially to the agricultural classes, who contribute 1 per cent. on the revenue to the educational cess fund, which they consider is entirely wasted without benefiting them in any way.

I think in all primary schools education should be given to the masses in their own mother-tongue, the Panjábi, in Hindi, Gurmukhi, or Persian characters, as may be liked by a majority of the population of each locality according to their taste or religion. If this course were pursued, the work of years can be done in months, and that of months in days.

Primers on sanitation, morality, agriculture, simple book-keeping, mensuration, and the elements of useful arts and professions, should be taught in primary schools. The indigenous patshalás, maktabs, madrassas, and Pándha and Bhai schools may be brought under the Government grant-in-aid system with advantage to all concerned.

Ques. 3.—In your province is primary instructions sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society.

Ans. 3.—In this province the people have no natural dislike to primary education, if it be imparted in their own mother-tongue in useful arts. The Hindus and the Muhammadans are the chief classes who send their children to schools. Churas and Mazbis are practically excluded from primary instruction, while Baoriás, Hárnís, and Minás specially hold aloof from it. The Churas and Mazbis are low-caste men, and no Hindus and Muhammadans wish to associate with them, or even to touch them, while the other three classes mentioned above are chiefly given to stealing and dacoity.

The influential classes would not spare any efforts for the extension of elementary knowledge to every class of the Hindus and Muhammadans, provided they were put to work by the educational or other authorities in a suitable manner, which I fear is not yet the case with the former, who have very little influence with the Panjábis proper.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subject and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools largely exist in the province.

They are of the following kinds :—

(1) Maktabs and madrasas.
(2) Patshalás.
(3) Pándhas' schools.
(4) Sikh Bháis' schools.

In maktabs and madrasas, religious and other intruction is given to the Muhammadan students in Arabic and Persian. These schools are chiefly kept up by *mullás* in mosques or in their own houses. A small fee is paid to the teachers by scholars. In patshalás religious and other instruction is given to the Hindu students in Sanskrit and Hindi. These schools are chiefly kept up by *pandits* in patshalás, Hindu temples, or in their own houses. No fee is generally charged to students, the teachers of such institutions being supported by private subscriptions in cash or kind. In Pándha schools account-keeping is taught in Lundé characters to the students, whose parents pay a small fee to the teachers. Such schools are generally kept up in the private residences of the Pándhas.

In Gurmukhi schools religious and other instruction is given to the Síkh and other students. Such schools generally exist in *dharmsálas*. A moderate fee is paid to the teacher in cash or kind, &c., &c.

No arrangements have been made for training or providing masters in such schools by the Educational Department; but the Panjáb University College has of late turned its attention towards this subject.

If these indigenous schools be affiliated to the Panjáb University and brought under the grant-in-aid system, they can be turned to good account as part of a system of national education. I am sure the masters of these schools will be willing to accept State aid, and to conform to the rules under which such aid is given. The grant-in-aid system has hitherto been almost exclusively extended to the Christian Missionary schools, and to no others in this province as far as I know, except that Government pays a certain amount to the Panjáb University College as a sort of grant-in-aid. There is great room to extend the grant-in-aid system to other indigenous schools in this province.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—As far as my experience goes, home instruction is superior to the public one as far as morality is concerned. In private schools great stress is laid on improving morality, and it is on this account that a student brought up in a private institution will be found more civil and kind to his fellows and respectful to his superiors than one who has received his education entirely in a public school. I have full experience of both kinds of institutions.

If education be properly given to a boy at home, he can compete on equal terms at examinations qualifying for the public service with boys educated at public schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The pandits, pándhas, mullás, and bháis are the private agencies which exist in this province, and which can be utilised for primary instruction with very little cost to Government.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—In my opinion, as far as primary instruction is concerned, funds assigned for it can be most advantageously administered by district and Municipal committees, whose proceedings should be subject to the control of the National Senate of the Panjáb University.

It will be enough if the district and tahsíl officers inspect and examine such schools whenever they go out on tour; their repeated inspections can be more useful than that of a solitary visit of an inspector of schools of a circle. The nomination of teachers and the supervision of the village schools should be left entirely to the Municipal and district committees, subject to the control of the chief executive officer in the district and the Senate of the Punjáb University.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—As I have just mentioned above, primary schools should be entrusted to Municipal and district committees for support and management. Where a Municipality or district committee is unable to pay the full cost of a primary school, aid should be given from the school cess fund of the province which is levied from the zamindárs at 1 per cent. on the revenue.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—All teachers for village schools should be appointed from among the inhabitants of such village or its neighbourhood, if possible. They should be mullás, pandits, bháis, or pándhas, whose sole profession is teaching, and who hold a certain influence over villagers, by whom they are much respected and liked. They take every precaution not to commit any misconduct, lest they should lose the reputation which they have established with great difficulty. The social status of the present village schoolmasters appointed by the Educational Department is nothing, and some of them frequently turn out to be men of no character; such schoolmasters can hardly be expected to exert a beneficial influence among the villagers. The best way of improving their status would be to reward them after testing the results of their teaching by examination and the recommendation of the local boards.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The following subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes:—

(*a*) Methods of improving agriculture.
(*b*) Account-keeping and mensuration.
(*c*) Morality.
(*d*) The elements of the practical application of useful arts and professions.
(*e*) Elementary history and geography.

It is necessary that special means be adopted for making the instruction in such subjects efficient, in order that Government and the people may both be benefited thereby, and the waste of public money on elementary education, which has been going on for the last 26 or more years, may be stopped for the future.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of this province is not the dialect of the people. It is Urdu or Persian, which is as foreign to the Panjábís as English or Latin. It is chiefly on this account that the primary schools are less useful and popular than they might be.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In my opinion the system of payment by results is most suitable for the promotion of education amongst a poor and ignorant people, provided that the stability of the school is already ensured.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees charged in primary schools from the poorer classes should be nominal, in order to attract the masses to send their children freely to schools.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased in the Panjáb by bringing the indigenous *patshalás, maktabs,* and other schools under the grant-in-aid system. They can then be gradually rendered more efficient by making them liable to inspection by Government officers.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—The Delhi college was lately closed. Now that the establishment of the Panjáb University has been sanctioned, the provisions of the despatch of 1854 will be fully carried out in this province.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In my opinion all Government institutions of the higher order might be transferred to the Panjáb University, with a grant-in-aid, without injury to education or to any interest which it is the duty of Government to protect.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Panjáb there are many ruling and other Native chiefs and noblemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system in their respective *ilakas*, if moved by Government to do so and their wishes are consulted.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government determine to withdraw, after a given term of years, from the maintenance of any higher educational institution, the measure best suited to secure the maintenance of such institution on a private footing would be to make its management over at once to the national Panjáb University.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I have no remarks to offer on the principles of the grant-in-aid system, with which I am not much acquainted. I can, however, say that the grant hitherto made by Government to the Panjáb University College is not adequate.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The Hindus and the Muhammadans principally avail themselves of Government and aided schools and colleges for the education of their children. I think the wealthy classes pay enough for such education, seeing that they have generally to keep up private masters to give tuition to their children at home in addition to what they learn in schools. The rate of fees chargeable in this province is 2 annas to R5 per mensem, which I think quite sufficient.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—As far as I know, there is no proprietary school or colleges supported entirely by fees, except the pándahs indigenous schools, which are generally so supported.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In my opinion it is very difficult for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Hitherto educated Natives in this province have not been looked upon with marked favour by British officers, and they have generally not been able to get very high appointments under the State. By educated Natives I mean M. A.'s and B. A.'s who have acquired marked distinction among their countrymen. The reason for this apathy on the part of British officers seems to be that they regard the educated boys as generally presumptuous, and to a certain extent self-conceited.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the mind of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think the instruction now imparted in secondary schools is calculated to store the minds of those who do not pursue their studies further with useful information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—As far as I know, the attention of teachers and pupils is not unduly directed to the Entrance Examination of the University. Their efforts in this direction should be praised and not condemned. They can hardly be said to impair the practical value of the education in secondary schools for the requirements of ordinary life. The standard of Entrance Examination in this province has of late been much raised by the Senate, which is a sufficient safeguard against any attempt to take an undue advantage of it.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University examination is yet unduly large in this province compared with the requirements of the country, but it has certainly a tendency to increase.

Ques. 30.—Is Municipal support at present

extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is at present very sparingly extended to grant-in-aid and other schools. It should be more freely extended. I cannot say how far it will be permanent, but I think in most cases it is likely to be so.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—There are special Normal schools in this province to afford training for teachers, but the Government and Oriental colleges can easily arrange for a sufficient training for teachers in secondary schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 32 & 33.—The whole province is divided into four circles, to which is appointed a European inspector, assisted in two circles by assistant inspectors. In important districts there are Native district inspectors. The European inspector of a circle goes on tour in the cold weather. He encamps at one place and calls the teachers and students of neighbouring schools there for inspection and examination. He cannot, I think, thus obtain a correct idea of the true state of a school, which can only be done by a searching enquiry on the spot. The work of an inspector of schools of a circle might with advantage be made over to the Deputy Commissioners and his assistants, who often go on tour in their respective districts. They should be directed to inspect schools whenever they go on tour, and the tahsildars might similarly take the place of district inspectors in their respective tahsils, especially as they have been relieved of a large portion of judicial work. The cost of inspection will thus be reduced, while its efficiency will at the same time be much improved. The local executive authorities can do much more towards the improvement of primary schools within their jurisdiction through their personal influence than a stranger like an inspector of schools of a large circle can do.

A minute book should be kept in each school, in which the inspecting officer should note the number of boys on the roll, the number of them found present at inspection, and the state of the school, with reasons for the popularity or otherwise of the teacher, and the consequent increase or decrease in the number of studuents. In each village there ought to be a local board, consisting of the village headmen, the patwari, the schoolmaster, and other respectable members of the community, who should be held responsible for the proper management and control of the school. A copy of the inspection note made in the minute book should go to the district officer, who will take any action thereon that he may consider proper. The Senate of the Panjáb University can take the place of the Director of Public Instruction with advantage. The cost of direction and inspection will thus be saved without injury to education.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books now in use in schools in this province are not suitable. They are under revision by the Text-Book Committee, of which I am a member. Lessons on agriculture and morality, &c., will be embodied in these books.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—The withdrawal of Government to a large extent from the direct management of schools or colleges in the Panjàb cannot be expected to have any bad effect upon the spread of education, and the growth of a spirit of reliance upon local exertion, and combination for local purposes, if the entire management of the Educational Departments is made over to the Panjáb University Senate. On the other hand, it is hoped that the change will be productive of much good. I do not apprehend that the standard of instruction in any class of institutions would deteriorate by such a change.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—As far as I am aware, no definite instruction in duty and the princples of moral conduct occupy any place in the course of Government colleges and schools. Definite instruction in them should certainly form a portion of study.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Steps are taken for promoting the physical well-being of students in the schools and colleges in this province, and I have no suggestions to make on this subject.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very little progress has hitherto been made by the Educational Department in instituting schools for girls. Wherever there are female schools, simple composition and elementary literature are generally taught in them. Indigenous instruction is very rarely given to girls in this province. The character of such instruction is generally religious.

If these schools be managed through local boards consisting of elders at each locality, they may be much improved.

Ques. 44.—What is the best method of providing teachers for girls?

Ans 44.—The teachers for girls should be

women of respectability and approved character, to be selected through local committees if possible.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—I believe the grants to girls' schools are larger in amount and given on less onerous terms than those to boys' schools, and the distinction is sufficiently marked.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—If it is intended that the masses should be benefited by education in the Panjáb, no officer, either high or low, European or Native, should be appointed until he can speak and write the language of the people, the Panjábí. At present the percentage of the highly paid officers in the Educational Department, Panjáb, who can read and write Panjábi, is very small. Many posts are occupied by Europeans, Bengalis, and Hindustanis to the exclusion of the Panjábis.

The head of the Educational Department is said to have a very strong feeling against the vernacular of the province, the Panjábi, with which, I believe, he is very little, if at all, acquainted. As the Native educational officers are mostly strangers, there has been no sympathy between them and Panjábis; and it may be imagined how far this want of sympathy must have affected the interests of the Educational Department. These defects should be removed as far as possible in my opinion.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—I believe the system of pupil teachers or monitors is not now in force in this province to any large extent. In my opinion it always works satisfactorily with *a very* little cost to the school.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The rate of fees in all schools and colleges should vary according to the means of the parents of the pupil.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examination should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—I think the system of assigning grants according to the results of periodical examinations should be applied to the primary schools. The only condition for making this system equitable and useful is merely to assign a certain sum to be calculated on the number of successful students at such examinations.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—I think the grant-in-aid should amount under ordinary circumstances to one-half of the gross expense in case of colleges and schools of all grades.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In my opinion the maximum number of pupils that can be efficiently taught as a class by one instructor in the cases of upper schools should be 15 to 20; in the cases of middle schools 20 to 25; and in the case of primary schools from 25 to 30.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In my opinion the fees in colleges should be paid monthly as heretofore.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I do not think a strict interpretation of the principle of religious neutrality requires the withdrawal of the Government from the direct management of colleges and schools.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what case, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think it is most inconvenient to promising students that promotions from class to class should always depend at any stage of school education on the results of public examination extending over the entire province. In primary schools it is especially necessary that such promotion be left to the school authorities.

Ques. 63.—Are there any arrangements between the college and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—At present there are no arrangements between the colleges and schools of this province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another. Such cases are, however, very rare, and do not require special arrangements I think.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—In the event of the Government withdrawing from the direct management of the higher institutions generally, I think it desirable that it should retain under direct management one college in each province as a model to other colleges; but in the Panjáb such model college may also be managed through the Panjáb University Senate, the head of which is the Lieutenant-Governor of the Punjáb, without whose confirmation no proceedings of that body can take effect.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B. A. standard?

Ans. 65.—The professors of the English language should always be Europeans, and those of other subjects Native.

Ques. 68—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The Government would not be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I am not sure that schools and colleges under Native management can compete successfully with corresponding institutions under European management.

Cross-examination of SODI HOOKUM SINGH.

By THE REV. W. R. BLACKETT.

Q. 1.—Have you any experience of girls' schools directed by local committees, and have they been satisfactorily conducted?

A. 1.—My information comes from Baba Khem Sing, who manages such schools himself, and from others. I have no personal experience.

By HAJI GHULAM HASAN.

Q. 1—What do you mean by a University, and what are its proper functions? And is there any other University based on the same principles as the Panjáb University?

A. 1.—In Calcutta it is only an examining body; here it is also an examining, teaching, and consultative body. Such at least is the wish of its founders. This is the only University in the complete sense of the word in India.

Q. 2.—Do you consider that mullas, bhais, pándhas, and pandits of this province are capable of imparting instruction in all the subjects you recommend in your answer 10 to be taught in primary schools?

A. 2.—Of the existing generation some can, some cannot, teach all those subjects, but they can teach any text-book prepared in their own languages. They will at least be able to teach the books referred to, if they exert themselves to prepare the lessons. The Persian, Hindi, and Gurmukhi teachers can do this, and I should say the mullas also, if they wish. I mean the new generation of teachers now being trained in the Oriental College.

Q. 3.—How do you consider that the provisions of the despatch of 1854 will be fully carried out by the establishment of the Panjáb University College?

A. 3.—The sentence as to the Delhi college has nothing to do with this matter. The purport, I think, of the despatch is that Government institutions should be handed over to private bodies, and the Panjáb University College, as the national private body, would be best fitted to take over these institutions.

Q. 4.—Will you please enlighten us as to how the Panjáb University College would arrange for the inspection of schools of the higher order?

A. 4.—It can do so by the Senate taking up the duties of direction; the deputy with his assistants and with a Native paid inspector employed by the University in a circle, with a salary from ₹250 rising to ₹500, can take the place of the European circle inspector. Then the assistant inspectors can take the place of Native circle inspectors. The tahsildárs, already relieved in part, and likely to be still more relieved of judicial duties, assisted by an official who may be called assistant or district inspector or chief mohurir, and whose salary should be ₹50 rising to ₹100 per month, might take the place of the present district inspectors. This will complete direction and inspection. The village teachers should be appointed by local boards with the sanction of the Deputy Commissioner, who is virtually the head of the local bodies. Any questions as to the management of these schools can be settled by the Deputy Commissioner or referred by him to the Senate. This will give us some ₹70,000 per annum by employing cheaper agency.

Q. 5.—Do you consider that the question now before the Commission includes the education in the territories of Ruling Chiefs? Or, that they would be willing to aid in the establishment of schools in British territory?

A. 5.—I take the province as a whole, including the Native States. I think the Native Chiefs would really help as they have already done.

Q. 6.—What measures would you suggest to induce them to do so?

A. 6.—In the case of minors, a demi-official letter to the Superintendent would secure the establishment of schools. The word *ilaka* applies also to the territories of Chiefs who are not Ruling Chiefs.

Q. 7.—Can you mention any agency, other than the Panjáb University College, capable of undertaking the higher education of the country?

A. 7.—Taking the education of the province as a whole, this is the only body capable of undertaking it. Other bodies, as Missionaries, might do something, but could never give satisfaction on religious and other grounds.

Q. 8.—Do you consider that if the inspector be charged with the duties of the Deputy Commissioner besides his own, the result would be as satisfactory as they are now?

A. 8.—No.

Q. 9.—How, then, do you think that the Deputy Commissioner can do the inspector's work as well as his own?

A. 9.—He will have a chief mohurrir as he has now. The Deputy Commissioner is even now the real head and does this work already.

Q. 10.—If the Lieutenant-Governor does not confirm a motion carried by the Senate, what will be the result?

A. 10.—It cannot take effect.

Q. 11.—Will you please explain how you recommend the making over of schools to local

boards, when you are not sure that schools under Native management can compete successfully with schools under European management?

A. 11.—Because there has been no trial; but I have an impression that the plan if tried will succeed.

By THE PRESIDENT.

Q. 1.—Are you of a Sikh priestly family, and well acquainted with the feelings of the Sikh community towards the indigenous schools?

A. 1.—I am of a Sikh priestly family, and I have, from my position as a member of such a family, had peculiar opportunities for learning the feelings of the Sikh community towards indigenous schools.

Q. 2.—Were you brought up in an indigenous school; if so, what sort of education did it afford?

A. 2.—I was educated in an indigenous school to the age of 14. I learned thoroughly Gurmukhi, Arabic, Persian. I learned Persian so thoroughly as to take a good position among the lads at the Government College afterwards. There used to be very good discipline in these schools; the education was thorough. I think that the indigenous schools affords the best basis for a really popular education in the Panjáb. I would observe the worst; and give grants-in-aid to the good ones. The people have never even suspected that such schools could receive grants-in-aid. I can only guess at the proportion of the good to the bad.

Evidence of MUHAMMAD IKRAM ULLAH KHAN, *Delhi.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The subject of education has engaged my thoughts for many years. I am a member of the managing committee of the Fathpuri mosque, to which an indigenous school, imparting instruction of a high order, is attached. I am also a member of the Anjuman-i-Islamiya, Delhi, and the Delhi Literary Society. I was a member of the Delhi College Committee, which was formed for the purpose of resuscitating the said college. I have often visited the Muhammadan Anglo-Oriental College, Aligarh, and watched its proceedings with great interest.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—In my opinion the soundness of primary education consists in obtaining well-trained teachers, providing suitable books for study, establishing a sufficient number of schools both in towns and villages, securing proper supervision, and, lastly, which is most important of all, having the requisite funds for the support of schools.

Now, as regards teachers, we have already men supplied by Normal or Government schools, or otherwise, who are as efficient as any who could be found for the salaries allowed.

The vernacular Readers in use are excellent, and I am not prepared to make any suggestion for the improvement of class-books on geography and arithmetic. The number of Government educational institutions, including those of the Missionaries, which exist at present, is not quite sufficient to meet the requirements of the community. There are many villages containing a number of boys of school-going age which are not provided with schools. I have reason to believe that primary education in the Panjáb, on the whole, is placed on a sound basis, and is capable of further development, provided funds be available.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary education, in my opinion, is sought for by all classes of the people, except the lowest or the menial classes, whose occupations do not permit of their children being sent to schools.

The influential classes may be divided into three classes, gentlemen of the old school—gentlemen who have imbibed new ideas by coming in contact with persons of education, and, lastly, the educated classes. The attitude of the first towards the extension of elementary knowledge to every class of society is not at all satisfactory. The second class pretend to manifest a desire for the education of the masses merely to please the rulers of the land. The educated classes alone take a real and sincere interest in the education for the children of all classes.

Ques. 4.—Can you give the Commission any advice with respect to the improvement of indigenous schools?

Ans. 4.—The number of indigenous schools in the Panjáb is very limited. The exact number of these schools cannot be known, the records on the point being not reliable. But it is certain that many such schools which existed before the introduction of the Government system of education have been absorbed in Government schools. In indigenous schools which still exist in cities, towns, and villages, no change or improvement has been effected either in the mode of teaching or the subjects taught. They are just what they were a hundred years ago, and may so far be called a relic of the ancient system.

The indigenous schools are either low or high. The "*maktabs*" and "*patshalas*" intended for the instruction of Mussalman and Hindu youths in elementary knowledge, are schools of a low order. The "*madrasas*" providing instruction in different branches of learning, religious and secular, for the advanced scholars in Arabic and Persian, are schools of a high order. In *maktabs* the *Koran* is made the principal subject for teaching, while easy Persian and Urdu books, with a little writing, are often taught.

Arithmetic unfortunately is much neglected. *Patshalas*, or Hindu primary schools, do not give instruction either in classical or vernacular languages. There the attention of the boys is solely confined to the multiplication tables and to writing letters and *hundis* in mahajani character.

No regular fees are taken in *patshalas*. The teacher receives a meal twice a month, and something in cash on certain festivals. Presents are

also made in cash when the pupil completes a set of the multiplication tables. On the whole, the teacher does not get more than 2 annas a month from each pupil.

In *maktabs* fees are taken according to the means of parents, and vary from 1 anna to rupees 2 a month. Here also presents in cash are made to the teachers on festival occasions.

In endowed schools for Muhammadans no fees are taken, and not only is instruction given *gratis*, but such of the students as are unable to support themselves are fed and clothed from the proceeds of the endowment.

The masters in *patshalas* in this part of the country are generally Brahmans in whose families the occupation is hereditary. Their qualifications are of a very meagre sort.

The teachers in *maktabs* are Muhammadans capable of giving lessons in the Gulistan, Bostan, and a few other books. The maulvis, teaching in endowed madrassas, or giving gratuitous instruction at their own places of residence, are often men of very great learning who have devoted their whole lives to acquiring a thorough knowledge of Muhammadan theology, law, philosophy, logic, and other abstruse branches of learning.

The widespread fame of many of these attracts students from the remotest parts of India.

The system of training teachers in Normal schools is altogether a European idea.

The *maktabs* and *patshalas* may be made a part of the Government system of education by inducing the teachers to undertake the tuition of such subjects as arithmetic, history, geography, in addition to their own books, and to open these schools to Government inspection.

The grant-in-aid system has not hitherto been extended to these schools in this province.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? . . . . .

Ans. 5.—Home instruction is altogether a costly affair, and those only can avail themselves of it who can bear the cost. It is therefore confined to the richer classes only.

Home instruction, as far as Arabic and Persian literature is concerned, is far superior to that given in Government schools or colleges, but it is inferior in modern sciences.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? . .

Ans. 6.—Considering the state of the people, I doubt very much whether Government can at all safely depend on private effort for the supply of elementary instruction in rural districts.

I can think of no private agency existing for the promotion of primary education, except the Chaori school and the Fathpuri madrassa, in Delhi, which receive no aid from Government. The former is a well-attended lower school, and gives both religious and secular instruction; while the latter is a high school or college, teaching only religious books of a high standard, and allowing monthly stipends to such of the scholars as are unable to pursue their studies without such support.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Though the vernacular (Urdu) taught in Government schools is not the dialect of all the sections of the community inhabiting this province, yet it cannot be said that the schools on that account are less useful and popular. I have read very carefully what has been written in newspapers or uttered in lecture halls on the Urdu *versus* Hindi question. The question, I think, is confined to the characters in which the language is written, and not the language itself.

The varieties of Hindi are as numerous as those of Urdu. They are, in fact, the same language written in different characters. Call it by what name you like, Urdu is spoken and understood in every part of Upper India. It is the *lingua franca* of the educated classes—Muhammadans and Hindus—all over the country. It has been greatly enriched during the last fifty years by translation from European languages, and compilations which no other dialect of Upper India, with the exception perhaps of the Bengali, can boast of. The fact that the majority of the vernacular newspapers in Upper India are written in that language is, in my opinion, a sufficient proof of its immense superiority and popularity over the other dialects of the country. Its claim to be the vehicle of instruction in schools is also based on the fact that it is the language of the courts.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In the present state of education in the Panjáb, it is not, I think, desirable to introduce the system of paying teachers by results. But I am decidedly of opinion that much good can be effected by offering rewards to teachers of Government schools who pass a greater number of boys by the lower and upper primary standards than the ordinary number.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—If the object of Government is to encourage a wider diffusion of primary education, it should be taken into consideration that the majority of the boys receiving such instruction in towns, villages, and cities, are the children of parents whose means are very limited, and to whom the payment even of the trifling fees taken in primary schools is a real burden. I state it as a fact that many children of the poorer classes are kept away from school through the inability of their parents to pay the fees; and I therefore venture to suggest that, with the exception of the boys whose parents are rich enough to bear the burden, all other classes should be exempted from the payment of fees.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to establish schools and colleges upon the grant-in-aid system?

Ans. 17.—There are many gentlemen, mostly Hindus, in the Panjáb and North-Western Provinces, who are able, but, to say the truth, not ready to come forward and aid in the establishment of schools and colleges on the grant-in-aid system. So far as I am aware, the general public or the majority of the wealthy and influential classes have not yet learnt to appreciate the blessings of education, or to make a public cause their own. As there is no rule without an exception, I would not deny the existence of a few men whose hearts are full of true patriotism, and who may be called

the real friends of education. But their endeavours are soon enfeebled when they perceive the half-heartedness of their wealthy and influential colleagues on whom the success of their undertaking materially depends. They might be induced to lend their assistance in the cause, if titles of distinction or some other honours were provided for such of them who might make themselves conspicuous and worthy of these honours.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Banyas, Khatris, Kayaths, and some other sections among the Hindus, and mostly the middle classes of the Muhammadans, may be reckoned the principal classes availing themselves of instruction given in Government or aided schools and colleges. The boys of the wealthy classes very seldom attend such institutions, and it cannot consequently be said to them that they pay inadequate fees. But of late the Government schools and colleges have been growing more popular and attracting an increased number of boys from this class. Fees should vary according to the means of students or their parents. Sons of wealthy persons should pay at least double the amount of fees now levied.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is indigenous instruction for girls among the Muhammadans; but it is to a great extent limited to the richer classes, and the old and respectable families. Parents who cannot afford to pay governesses teach their girls themselves.

Ladies of high education are not generally found among the Muhammadans now-a-days. Books of a high standard in Arabic and Persian literature were taught formerly. But the instruction now given is limited to the *Koran*, and sometimes a little book-reading and letter-writing is also taught in addition. Hindus in the Panjáb and North-Western Provinces, excepting the educated few, look upon female education as a source of real evil.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools in this province and the North-Western Provinces can never prosper nor even be viewed with favour. There is not the slightest hope of Hindu and Muhammadan girls being sent to schools attended also by boys. The social customs of the country among both classes of the people do not tolerate the system. Children of both sexes of the same family among the Mussalmans are seldom taught to read the *Koran* under the same governess.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No item of expenditure on high education in this province appears to be unnecessary. On the contrary, there is, I believe, room for opening new colleges. The closing of the Delhi College was a great misfortune and a severe blow to the cause of high education.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict adhesion to the principles of religious neutrality does not, in my opinion, require the withdrawal of Government from the direct management of colleges or schools.

The instruction given in Government schools and colleges is not of a religious character; nor has any complaint been heard of the Christian principals and teachers in colleges and schools having ever attempted to instruct the students in the principles of their own religion, or to convert them to Christianity.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education?

Ans. 67.—The poverty of Mussalmans, which is an admitted fact, is deserving of consideration. I will not enter here into the causes which have contributed to reduce them to this state, but simply state the fact as it has come under my observation, and suggest that scholarships may be provided in Government schools for the children of poor Mussalmans.

The measure will prove highly beneficial to them, and rescue more than a million children from ignorance. The Anglo-Arabic school in Delhi is a great boon to the Mussalmans, where many children of respectable but poor families receive stipends.

Evidene of BABU JAI GOPAL SINGH, *Inspector of Schools, Amritsar.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Aus. 1.—In 1860, when district schools were being organised in the Panjáb, I entered the department as senior master in one of the largest district schools. I was twice head master of a district school. I was head master of the Ráwalpindi Normal school for about a year and a half, and for the last 12 years I have been District Inspector of Schools of Siálkot and Amritsar. I also acted last year as an Assistant Inspector of Schools of the Lahore circle for about five months.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—Yes, I do. The course of instruction is a good one, though there is a general desire that the standard in Persian literature should be raised by the addition of one or two advanced books. But in that case these schools would cease to be primary schools. Already, as shown by the Officiating Director of Public Instruction in his Report for 1872-73 by a comparison of the

degrees of proficiency exacted by the authorities in Great Britain and the Education Department here, our scheme is too elaborate and ambitious. I think that the study of Persian should be abolished in the lower primary school, or if retained at all, more suitable books should be substituted for the First and Second Persian Readers. Under text-books for the fifth class I find the following under the subject of geography :—

"Names of the countries of the world, with their capitals and chief natural features, and revision of previous lesson:"

Many of the teachers find these instructions rather indefinite, and either attempt too much or too little, but in very few cases hit off the exact point. I should therefore propose that a more explicit course in geography should be prescribed, or a manual containing the amount of information required in this subject for the upper primary school examination should be at once taken in hand by the department.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Yes; primary education is sought for by the people in general. I do not know of any classes that specially and systematically hold aloof from it. As far as my experience goes, all classes of the people send their boys to school, provided they can spare them from their respective trades and occupations. In many cases, to make both ends meet, all the members of a family have to work; and it is evident that in such cases the children are practically excluded from the benefits of education. *Mahtars*, *chamars* and other low castes, whose touch is considered pollution by both Hindus and Muhammadans, are practically excluded from instruction for social reasons. The attitude of some men of the old school among the influential classes is no doubt passively hostile to the extension of elementary knowledge to every class of society. They seem to entertain the traditional horror of the lower classes receiving an education, and thereby standing on their rights, and aspiring to an equality with them, among other things, in the matter of Government appointments which they have hitherto looked upon as their "preserve."

Their wish is to keep these classes ignorant and subservient. This feeling, however, I am glad to say, is on the wane.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected; and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—In this province indigenous schools exist to a very limited extent now. Most of them have been replaced or absorbed by the Government primary schools. The subjects generally taught in them are the Koran and other sacred books for the Muhammadans only, and Persian literature, composition, and caligraphy for both Hindus and Muhammadans. The teaching is generally wanting in method, thoroughness, and intelligence, and is not much addressed to the understanding. If by discipline is meant regularity and punctuality of attendance, a fixed time table and regular classification, then there is none of it at all. But the punishments inflicted upon the students are sometimes severe. They are similar to those described by Mr. Adam in his report on the indigenous schools of Bengal and Behar. No regular fees are taken, but the teachers are remunerated by presents and daily meals; the latter are given in rotation by the pupils, and the former consist of cash payments. For instance, the boys have to pay a pice each on every Friday. A boy when commencing a new book has to give a present of one rupee. On the occasions of marriages in the families of the pupils, also presents of one rupee and upwards, according to the circumstances of the donors, are given. Payments in kind are also made by the agricultural class at harvest time. The masters of such schools generally belong to the mulla class, who are the hereditary priests and teachers of the village, and their qualifications are generally very moderate. No arrangements have, as far as I know, been made for training or providing masters in such schools.

From what I know of the condition of indigenous schools and of the qualifications of their masters, I do not think that they can, under any circumstances, be turned to good account as a part of a system of national education, unless the teachers, before they are subsidised, can be induced to undergo a training in some Normal school, their places in their absence being supplied by men who have received a regular education in Normal or secondary schools. They would, I dare say, be glad to accept State aid, and to conform to the rules under which such aid is given. But I am afraid that they will not be able to comply with the conditions required, and they are not competent to carry out the Government scheme of studies. I do not think that the grant-in-aid system has been extended to them to any great extent, or that it can be extended further with advantage. I am not sure if anything can be gained by doing so. The other indigenous schools are those conducted by pandhas, in which mahajani writing and the Native system of accounts are taught. But these schools are few, and for the most part situated in towns.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—Home education is given to a very limited extent now. It is generally confined to the sons and relations of well-to-do classes of the old school, who entertain private teachers for the purpose. I attach very little importance to

education of this kind. It is wanting in intelligence, and is confined to a few works in the Persian language.

To show how far a boy educated at home is able to compete on equal terms with boys educated at school, I beg to give a short history of the only examination qualifying for the public service which obtains in the Panjáb. In 1874 Sir Henry Davies passed a Resolution directing that from the 1st January 1876 no person should, save under special sanction of Government, be appointed or promoted to an office in any department under the control of the local Government, the salary of which exceeded ₹25 a month, unless he were able to produce a certificate of having passed the examination of the Educational Department known as the middle school examination, or any of the higher examinations held by the department, or the Entrance Examination of any University or of the Panjáb University College.

This rule, as the reports of heads of departments and of Commissioners which were called for after it had been nearly three years in force showed that it had been more honoured in the breach than in the observance, because the relations of the amla and other influential classes who received their education at home found it difficult, if not impossible, to pass the test.

Accordingly in 1879 this Resolution was rescinded and another passed directing that candidates for Government employ in posts over ₹15 shall be required to pass in arithmetic, Persian, and Urdu. That the arithmetic examination shall consist merely of arithmetic up to decimal fractions; in Persian translation to and from Urdu; and in Urdu, composition, grammar and *vivâ voce*. High marks will be awarded for caligraphy, and will be awarded by handwriting as shown in the language paper of the candidates, and not in any particular set of papers. The test of the Oriental College attached to the Panjáb University in degree of maulvi and munshi will be accepted as sufficient, on the understanding that a sufficient arithmetical test has been demanded of such candidates. This was a very simple test, and to use the words of Sir Robert Egerton, it would not be possible to require less. But simple as it was it was found too difficult by some young men of good families employed in the Irrigation Department of this province who had received their education at home. Having been informed by the head of their department a few months before the date of examination that in order to retain their situations they must pass it, they went up for it in April 1881, but were all plucked, in consequence of which they lost their appointments.

And the same, I believe, is generally the case with men employed in other departments or in search of employment who have received their education at home.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—On private unaided effort the Government cannot, I conceive, at all depend for the supply of elementary instruction in rural districts. On private aided effort it may depend to some extent. I do not know of any private agencies for promoting primary education except indigenous and Missionary schools here and there.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education can be advantageously administered by the district committees if their constitution continues the same as at present. But the Native members, though in many cases a well-meaning set, are sadly wanting in the experience which would enable them to discharge their duty as managers with credit to themselves and advantage to the interests of education. They should, however, be encouraged to visit schools, point out defects in the management, and exercise a general supervision over the schools. But all matters regarding the appointment, dismissal, suspension, and transfer of teachers of all grades should for the present originate with the Deputy Commissioner or the inspector of schools of the circle, or be referred to him. They should prepare their annual budgets, and submit them regularly through the inspector of the circle for the sanction of the head of the department.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Primary schools may be entrusted for support and management to Municipal committees of the first and second class. It will be sufficient to entrust minor Municipal committees with the management of the lower primary schools. A minor Municipal committee may, in special cases, be entrusted with the management of upper primary schools also, if the ability and intelligence of its members warrant the step. In all such cases the head master of the upper or middle school, as the case may be, should be their *ex-officio* secretary.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—It is an excellent system, and I have nothing to object to in it. But I am strongly of opinion that the Normal schools should be placed in charge of men who have themselves had a training in theory and practice of education and in school management and organisation. Model schools should invariably be attached to Normal schools. Much has been done within the last few years to improve the position of village schoolmasters by giving them regular and liberal grades of pay. Many of them are therefore considered as fairly respectable men now. But in some villages their status is low, and there is a tendency to look upon them as no better than village menials. Some of them exert a beneficial influence among the villagers; but it depends more upon a teacher's attainments, character, habits, and disposition than upon his position as a teacher. In order to mprove the position of a

teacher, it is absolutely necessary that care should be exercised in his selection, and that when so selected, he should be treated with consideration by the officers of the department, as well as by the revenue and judicial officers, such as tahsildars and munsifs, with whom he may officially or otherwise be brought in contact. To rule that he shall be allowed a seat in their presence would go far to raise his status, and the post would be rendered far more attractive. He should be regarded as a village notable. In the interests of education, I would also propose his being admitted to the benefits of pension. This pension need not necessarily be a Government pension; but provision may be made for it from the district funds, a certain amount being entered under this head in the annual budget.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—To make the schools acceptable to the agricultural classes, it would, in my humble opinion, be necessary to add a popular treatise on practical agriculture to their present scheme of studies. The introduction of mental arithmetic into the course also would be a much-desired addition.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful or popular?

Ans. 11.—The vernacular recognised and taught in the schools of my province being Urdu is not the dialect of the people. But I do not think that the schools are less useful or unpopular on that account.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Yes; the system of payment by results is suitable, in my humble opinion, for the promotion of education amongst a poor and ignorant people. It prevents a deal of demoralisation which in a rude community is the inevitable result of the other system of grant-in-aid, with the rules of which it is not possible for it to comply. The people, however poor or ignorant, are in the habit of paying something for their education. But these payments are not always in cash; and it is difficult to estimate their value in money for the purposes of the grant-in-aid rules. I started some schools in the Siálkot District on the grant-in-aid principle, the people agreeing to contribute half the salary of the teacher. But after a short experience I was obliged to give them up in disgust. The teachers in most cases complained that the contributions promised by the people were not paid, and that they had to depend almost entirely on the portion of their salary paid by the State.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I have no suggestions to make except that the sons of non-agriculturists also should in cases of well-proved poverty be exempted from the payment of tuition fees.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—As almost all the principal villages in the two districts with which I have had to deal as district inspector are supplied with good primary schools, I do not think that there are many other villages which deserve to have schools by themselves. If schools are given to such villages, the funds will be frittered away, and not spent to the best advantage, because the attendance will not be large enough to justify the establishment or existence of a school. The only plan, therefore, which suggests itself to me for increasing the number of primary schools is to have what I may call centre schools, that is, one school in a central locality to half a dozen villages within a certain radius. In such cases it should be the duty of tahsildars, zaildárs, and chief lambardars to see that the inhabitants of the villages for whose benefit the school has been opened avail themselves of it. Should there be any difficulty on the score of funds, a special educational tax should be levied from the classes who at present contribute nothing towards the support of education. The schools can be rendered more efficient gradually by the appointment of well-qualified men who have passed through a Normal school.

Ques. 15.—Do you know of any instance in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—If the term "local bodies" includes mission societies also, then I do know of at least one instance. The Government district schools at Sialkot was in 1867 or 1868 transferred to or closed in favour of the Church of Scotland Mission. The school-house also was made over to them at half cost. The Peshawar Government District School, too, was converted into a grant-in-aid school. The chief reasons why more effect has not been given to that provision are that no local bodies among the Hindus and Muhammadans, both able and willing to conduct them on the grant-in-aid principle, have come forward to take them over, and both the Government and the department would seem to have been averse to creating a feeling of irritation, dissatisfaction, and distrust, which would have followed their surrender to the Missionaries. Such schools having originally been given to the people spontaneously by Government, they have come to think that they have a right to have them kept up for their benefit, and feel it a grievance when deprived of them.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—None that I know of among the Natives.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system?

Ans. 19.—When a body of Native gentlemen comes forward to open a school and applies for a grant-in-aid, it should be freely allowed them, notwithstanding the existence of a Government or Missionary school in the locality. The condi-

tion that the new school supplies a distinct want should be waived in their case.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The high and the middle, but principally the latter. I think there is much truth in the complaint that the wealthy classes do not pay enough for their education. In the Government College at Lahore the rate of fee is R2 per mensem, and in high schools it varies from 1 to 5 rupees, according to the circumstances of the parents or guardians of the pupils.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans 23.—Yes, if it has an equally good or superior staff of teachers, enjoys the countenance and support of the authorities, and is placed on the same footing as regards scholarships and other advantages. It is also necessary to its success that the alien religious teaching, if any, should be optional.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country?

Ans. 28.—The number is by no means large when compared with the requirements of the country. But I should think that these undergraduates do not meet quite the encouragement and appreciation which their attainments and labour in the acquisition of knowledge entitle them to. In my humble opinion their claims to Government appointments should be considered before those of men who have not had the same educational advantages; and there should be a much higher competitive test for Government employment than the one now in vogue in this province.

Ques. 29.— . . . . Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Yes; the scholarship system is impartially administered as between Government and aided schools; but the scholarships which are awarded on the result of the middle school examination are not open to the students of mission schools.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes; in some cases. As a rule, when once a grant has been made, it is rarely withdrawn, unless the Municipal finances get into an insolvent condition.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Retired Government servants of a certain status who are both able and willing should be encouraged to inspect and examine schools, and their services recognised in a suitable manner from time to time.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—It would have a very injurious effect upon the spread of education. I do not think that it would have much effect upon the growth of a spirit of reliance upon the local efforts and combination for the purpose. The Delhi and Bareli Colleges have been abolished some years. Local exertion and combination have not succeeded in resuscitating them.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—There is very little indigenous instruction, if any, for girls in the Panjáb. It is of a most elementary character. The girls are taught to learn by rote the Korán and the other sacred books. Hindu girls, too, receive similar instruction in their own sacred books.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—A considerable number of girls' schools were opened in different parts of the province in 1863, when Sir Robert Montgomery was Lieutenant-Governor, and a very great progress has been made in this direction since. In most of these schools the course of instruction does not usually go beyond the standard of the lower primary schools examination, though it does not unfrequently happen that the girls are carried beyond it in Persian literature. As a rule, Persian schools are better taught than Hindi ones, though there is a considerable room for improvement in the style of teaching in both. Better text-books are required for Hindi schools, as those now in use are not suitable in all cases. I have to suggest that all girls' schools, whether they are under the direct management of Government or supported by a grant-in-aid, should be open to inspection, provision being made in the case of schools attended by *boná fide parda-nishin* girls for their inspection and examination by ladies. I would also recommend that no girls' schools should in future be opened in any locality until there is a strong and genuine desire for them. This desire is sure to spring up with the advance of education among the male population. In support of my view I may mention the gratifying fact that many of my friends who have themselves had the advantage of a liberal education do feel and recognise the necessity of educating their daughters and other female relations to a certain point, and engage teachers for the purpose.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I am decidedly opposed to mixed schools. They are opposed to the feelings of the Native community, and are not feasible until a vast improvement in the moral tone of the boys takes place.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The method that strikes me as the best is that elderly men, who have served in boys' schools for 15 or 20 years, and have established a character for sober and staid habits and good moral conduct, and acquired the confidence of the people, should be appointed to girls' schools.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies have taken a large share in the promotion of female education. To diffuse the blessings of education among their Native sisters they have opened schools and organised zanana missions. I think Native gentlemen will always be glad of the assistance of European ladies in educating their female relations, though in some instances they may not like the visits of ladies whose primary object is proselytism.

Ques. 50.—. . . . Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—Beneficial results would no doubt be obtained by introducing into the department more men of practical training in the art of teaching and school management. But they must be graduates, in which case alone they would command such social consideration as is calculated to further the interests of education.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—Yes; the monitorial system is in force in my province. Small allowances are given to one or two boys generally at the head of the school, in consideration of which they take a class, and maintain order and discipline in the absence of the teacher. They are sometimes sent to bring in the truants. I have sometimes seen these monitors develop into good assistant teachers of primary schools.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? . . . .

Ans. 52.—There certainly is none as far my experience goes. Measures should certainly be taken to check such a tendency where it exists, and they have been prescribed by the Director of Public Instruction in his Circular No. 19, dated the 6th July 1877.

In my opinion no primary school should be raised to the grade of a middle school, unless it does remarkably well at the central departmental examinations for a number of years, and unless it has such attendance as to afford a reasonable prospect that it will continue to fulfil for a good number of years the conditions required for a school of the middle grade.

There are at least half-a-dozen places in my district alone where a strong desire exists to have their schools elevated to the middle grade; and in general there is a much greater demand for secondary than for primary education.

The number of scholarships tenable in middle schools should under such circumstances be increased, and boarding-houses, which have already played a very important part in our system of education, should be attached to almost all the middle schools. They not only afford a great convenience in the matter of accommodation to the scholarship-holders, but their existence also induces other people to send their sons to the nearest middle schools to prosecute their studies at their own expense.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes; it should.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Forty in the case of colleges, and thirty in the case of schools.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province?

Ans. 62.—Yes; it is desirable that promotions from class to class should depend as at present on the results of the lower primary, upper primary, and middle school examinations. This system has been found to be an excellent one in practice. It has contributed very much to ensure careful teaching and study in all classes of schools. Such promotions should in no case be left to the school authorities.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? . . . .

Ans. 67.—Yes; the circumstances of the Muhammadans are such as to require exceptional treatment in the matter of English education. These circumstances are mostly due to their religious prejudice to the study of English literature and Western sciences. There has no doubt been a considerable change in their attitude towards English education within the last few years. But still to enable them to avail themselves fully of the education provided, it is desirable, nay necessary, that special scholarships over and above those which they may obtain by competition with students of other creeds should be allowed to them. Scholarships should also be founded for their benefit by rich Muhammadans, and endowments founded by Muhammadan noblemen for the promotion of education, should be applied to the purpose.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not all be justified in withdrawing from any existing school or college. By maintaining its own schools side by side with those of Missionaries, Government preserves in the eyes of the people at large an appearance of fairness and impartiality. In my humble opinion, it would be a mistake to hand over the education of the country to the Missionaries or to any other body whose primary object is proselytism.

Cross-examination of BABU JAI GOPAL SINGH.

By THE REV. W. R. BLACKETT.

Q. 1.—In your answer 2 you say that in the Director's Report for 1872-73 it was shown that the scheme of studies in the primary schools in the Panjáb was too elaborate and ambitious. Has any change been made since?

A. 1.—None.

Q. 2.—In your answer 4 you express a fear that the masters of indigenous schools would not be able to carry out the Government scheme of studies. Would they be able to carry out a scheme less elaborate and ambitious?

A. 2.—Yes; but the teaching will be still inferior.

Q. 3.—Is the geography in primary schools taught from maps or by rote?

A. 3.—There is always a good supply of maps.

Q. 4.—You object in your answer 7 to district committees having the management of primary schools, and in answer 8 you suggest that the management of such schools should be entrusted to Municipal committees of the first and second class. Are the members of the Municipal committees generally better educated and more experienced than those of district committees?

A. 4.—The members of Municipal committees in large towns are so.

Q. 5.—Are Normal schools intended for the training of schoolmasters? And are the heads of them not generally men who have had a training in the theory and practice of education and in school management and organisation? Further, have they no model schools attached to them for practice?

A. 5.—The Normal schools serve no other object. The heads of these schools have not, with one exception, been brought up in training schools. There is no model school at Rawalpindi nor at Lahore. I believe there is at Delhi.

Q. 6.—Do you think that the people have been demoralised by education being too absolutely provided for them by the Government, without appealing sufficiently to their spirit of self-help? (On answer 12.)

A. 6.—I spoke in my answer 12 of such demoralisation as consists in defrauding Government. There has been demoralisation also in the sense mentioned in the question, but the high and University education has a tendency towards creating self-dependence.

Q. 7.—Referring to your answer 62, when you were a head master, would you have liked to have had no power in respect of the arrangement of classes in your own school?

A. 7.—I refer in the answer only to promotions from lower primary to upper, and from upper primary to middle schools. As to these, I should have thought it my duty to say something in favour of students whose progress and diligence had been satisfactory to the inspector or assistant.

When this power is left in the hands of head masters, undue pressure is brought upon them by influential people to pass their boys by grace. It is to guard against this that I am opposed to the arrangement.

By HAJI GHULAM HASSAN.

Q. 1.—Was the desire for Persian shown by the agriculturists; also, if so, what opportunities had you to ascertain it?

A. 1.—As far as my experience goes, there is a strong desire among agriculturists, as well as others, for Persian teaching. Indigenous schools sometimes attract boys from Government schools on the pretence that only Urdu is taught in Government schools.

Q. 2.—You recommend the abolition of Persian from the lower primary standard. Are we to understand that this recommendation is contrary to the wishes of the people?

A. 2.—It would be contrary to the wishes of the people to abolish Persian in the lower primary schools, but still I think it unnecessary at that stage.

Q. 3.—Is the present system of primary education of any advantage to agriculturists in their professional work, or does it merely make them run after employment, despising their own profession?

A. 3.—Most agriculturists look upon the primary schools as a stepping-stone to secondary education and employment. I think the training useful on general grounds, but not directly for their daily work.

Q. 4.—Had the indigenous schools, which are absorbed into Government institutions, been aided only by the department under the grant-in-aid rules would they not be equally advantageous; if not, why?

A. 4.—Indigenous aided schools are not so much under the control and influence of the department as Government schools.

Q. 5.—Has it ever happened that some indigenous schools were aided by the department, and on account of their non-compliance with grant-in-aid rules the aid was subsequently withdrawn from them? if so, please mention instances.

A. 5.—At Gojra, Sindhanwala, Bubak, in the Sialkot district there were indigenous schools which had a grant. The schools did not improve and subscriptions were not realised, so the grants were withdrawn. There were three other similar cases. I do not recollect the names of the places.

Q. 6.—Don't you think that the sons of mullás if taken into Normal schools by the inducement of scholarships would prove more popular than the present teachers?

A. 6.—Sons of mullás would be more popular, but not so useful as the present teachers.

Q. 7.—While in Bengal much advantage is said to have been gained by aiding the indigenous schools, how do you think that similar results would not be obtained here?

A. 7.—In Bengal most of the patshalas are under Hindu teachers, and they are easier to deal with than the mullá class.

Q. 8.—Would you have any objection to aid mahajani schools?

A. 8.—There is no advantage in aiding mahajani schools because the teachers are not likely to be improved. The people get exactly what they want in these schools, and do not require more.

Q. 9.—Assuming the Missionaries were to keep the religious education optional in their schools, would there be still any objection, in your opinion, on the part of the people to avail themselves of this means?

A. 9.—The people would still object to send their children to mission schools, even if religious teaching were optional, unless the text-books were of a purely secular character, and no influence whatever were exercised in behalf of religion.

Q. 10.—Don't you think that before entrusting the important work of education to the district and Municipal committees it is essential that a fair number of well-educated persons of the new school should be selected as members?

A. 10.—If district and Municipal committees were entrusted with larger powers, it would be desirable to have educated men of the new school appointed in fair proportion.

Q. 11.—Do you think that if Panjábi, Hindi, or Urdu were taught through the medium of Deva Nagári or Gurmukhi characters, this will create any unpopularity; if so, why?

A. 11.—Teaching of Gurmukhi, Hindi, or Urdu through the Nagári character would be unpopular, unless whatever medium is employed is also the language of the courts.

Q. 12.—Do you think it will be more useful to have instruction imparted in several characters, or only through the medium of one as generally now in force?

A. 12.—I think it is much better to teach one universal character rather than several.

Q. 13.—Is the number of schools at present existing sufficient to meet the requirements of the whole province?

A. 13.—The number of schools might be doubled or trebled.

Q. 14.—Don't you think if agriculturists do pay educational cess, this money should entirely be expended on their education?

A. 14.—Under the present system it would not be fair to exclude non-agriculturists from schools maintained from the cess for the benefit of agriculturists.

Q. 15.—What measures would you suggest to levy educational tax on non-agriculturists which would not be unpopular generally?

A. 15.—I am not prepared to say that any tax would be popular, in whatever form it might be levied.

Q. 16.—After the Sialkot school was made over to the Missionaries, was there any dissatisfaction among the people, or was the Sialkot school unpopular?

A. 16.—I have often heard people express a wish that the mission school had remained a Government school.

Q. 17.—When the keeping of religious teaching would make any non-Government institution influential and stable, why would not this rule apply to mission schools equally well?

A. 17.—The policy of Missionaries is necessarily aggressive as regards religion, while that of Hindus and Muhammadans is for the most part protective only.

Q. 18.—On what grounds do you state that the scholarships are impartially administered?

A. 18.—I was speaking of aided Municipal schools, not mission schools. But in the Sialkot mission school, district fund scholarships were held without prejudice when I belonged to the district. Scholarships awarded on the results of the Entrance Examination are held by students of mission schools as well as others.

By Mr. C. Pearson.

Q. 1.—Do you think that elementary schools teaching up to the lower primary standard in the colloquial dialect of the people, and in the character which is most familiar to them, would be likely to succeed in the Lahore circle?

A. 1.—I do not think that there is much chance of such schools succeeding.

Q. 2.—Could such schools be maintained at a cost to public funds not exceeding ₹5 per mensem?

A. 2.—I think the allowance is fair enough.

Q. 3.—Have you ever found in the villages of the Sialkot and Amritsar districts any desire to have school-books in the Panjábi dialect and in the Gurmukhi character?

A. 3.—None at all.

Q. 4.—It is often said by educational officers that elementary indigenous schools, when aided and inspected, either remain unimproved or become Government schools? Have you any experience on this point?

A. 4.—I have no experience beyond the six cases referred to in my evidence. These schools were not much improved.

Q. 5.—Can you give me any idea of the nature of the lessons which a popular treatise on agriculture for the use of village schools should contain?

A. 5.—Such a treatise should contain information upon soils, seasons, &c., both as regards things known in the village already and facts likely to be useful?

Q. 6.—Do you think that village boys instructed in agriculture by means of school-books would be able to apply such knowledge in practice?

A. 6.—Yes, I think so, provided the lessons do not involve expenditure beyond their means, as on machinery.

Q. 7.—When you say that not many villages remain which deserve to have schools in the two districts with which you are well acquainted, do you assume that a large majority of the boys of a school-going age are practically beyond the pale of education?

A. 7.—A large proportion of the people have no desire for education. It is useless to provide schools for these.

Q. 8.—What do you think of an opinion which has repeatedly been expressed before the Commission, that the present primary schools of the Panjáb system are sought with a view to employment, and are not, properly speaking, schools for masses?

A. 8.—I think that opinion is to a great extent correct.

Q. 9.—Do you think that the number of persons who can read and write has been largely increased in the Panjáb through the operations of the Education Department?

A. 9.—Yes, certainly. Formerly there were many villages in which men able to read and write could not be found, and people who received

letters had to take them some miles to get their contents read. I mean Persian letters. And I have further to say that in those days the knowledge of Persian was considered so rare that every person who recieved it was expected to get some employment. Hence there was a proverb, *Parhe Farsi becke tel, Ih dekho karman ke khel, i.e.,* a man reads Persian and sells oil, see this freak of fortune. It must be remembered that the number of appointments in those days was very limited compared with what it now is. There existed no organised postal department; no railway; no engineering; no pleaders. And yet we have supplied educated men for all these appointments, and to spare.

Q. 10.—Do you think that the standard of knowledge among official and other educated Natives in the Panjáb has much improved during the last twenty years. If so, do you attribute this result to education chiefly, or to the general progress of the country?

A. 10.—I think that the standard of knowledge has improved in the country, and that improvement is due chiefly to education.

Q. 11.—How would you account for the fact, which appears in the census returns of 1881, that while the proportion of persons under instruction in British territory is much larger than in Native States, the proportion of those who can read and write is only slightly higher.

A. 11.—The reading and writing referred to in the census tables includes ability to read and write in all languages and characters.

Q. 11½.—Then you meant to include persons of fair education?

A. 11½.—I meant persons who could read Persian, and had a fair education generally.

Q. 12.—What is your opinion of the advantage of teaching Persian in primary schools where Urdu is the vernacular language?

A. 12.—I do not see much use in teaching Persian while in primary schools, but without it no connection whatever will be maintained between primary and secondary schools.

Q. 13.—Apart from the inconvenience caused by some unsuitable selections in the second Persian book, have you found Persian a difficult subject in primary schools?

A. 13.—I have not found that Persian is considered a difficult subject, but it is much more difficult than Urdu.

Q. 14.—Do you attach importance to the fact that there is in the country a traditional method of teaching Persian, and do you think that Persian is usually better taught than subjects of general knowledge in connection with which there is no such tradition?

A. 14.—I think that modern subjects are equally well taught by trained teachers. Persian reading, however, is better taught than Urdu reading. The pronunciation of Urdu by the teachers is generally very bad.

Q. 15.—Supposing that village school teachers were allowed a seat in the presence of *tahsildar*, would there be any inconvenience in giving these men a privilege not enjoyed by *mohurrirs, patwaris,* and others of a similar class?

A. 15.—There would be no convenience in giving a seat to school teachers in the presence of the *tahsildar* because of the traditional respect which belongs to the office of teacher.

Q. 16.—Are you aware that when the Peshawar district school was converted into an aided school it was placed under the management of the Municipality, and has now become a Government school under the new classification, being under the control of Government officers?

A. 16.—I have no personal knowledge on the subject.

Evidence of THE REVD. WORTHINGTON JUKES (*Peshawár*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The interest I have taken in Eastern education commenced on my arrival in the Panjáb in 1872.

Ever since the close of 1873, I have been in charge of the Church Missionary Society's educational establishments in Pesháwar, and have always taken the opportunity of visiting and examining Government, as well as aided schools, whenever I have had an opportunity. I shall endeavour to confine my remarks upon what I have myself seen and experienced in the Pesháwar district, with the exception of those questions which command general interest.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The only way to improve primary education is by encouraging existing schools under purely Native control, whether in towns or villages, and rewarding the teachers, on the understanding that their scholars continue their education in higher schools.

Inspectors and deputy inspectors should not try to quash existing Native schools, as is, or has been, so often the case, by swallowing them up in Government or aided schools. All such indigenous schools should be under Government inspection, and the number of trained teachers should be indefinitely increased to meet the increasing need.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In the Pesháwar district primary education is not sought for by the people in general, —only, as a rule, by the Hindu community; although the Muhammadans are finding out the necessity and advantage of English education. It is a mistake to suppose that Mussalmáns hold aloof from mission schools simply because the Bible is taught. There is almost as much difficulty in getting them to attend any school under purely Government supervision even, and where

the teacher belongs to the *maulvi* class. The objection to attend such schools arises from the conviction that *all* Government education has the tendency to convert to Christianity. For this reason, those who can afford it, much prefer paying private tutors for the education of their sons. Where the Chiefs of the district are thoroughly loyal to our Government, there is not the same difficulty, and they gladly accept the education that is supplied. Amongst all the higher classes, whether Hindu or Muhammadan, whilst the education is accepted for their own kith and kin, they object to the education of the inferior classes of people below them.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools in the Peshâwar district are comparatively few, for the village mosques can hardly be brought under that category; although some of the *maulvis* or *imams* are sometimes persuaded to place their schools under Government supervision, it is only in proportion as the *maulvi* is a clever or somewhat ignorant man, that he will refuse or accept the Government pay. In these mosque schools, the Korán is first taught and after that Persian. The system of discipline is lax in the extreme, and no fees whatever are taken. The remedy, as I have endeavoured to describe in my answer to question 2, will be to encourage the grant-in-aid system gradually. There is another class of schools called *maktabs* which exist in fairly large numbers, in which the education is frequently non-religious, where the fees are very small. There are one or two instances of small schools in Peshâwar City, which have been established on the individual responsibility of a Shiá Háji. As a rule, these kinds of schools exist for a few years, and then break up altogether.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—Home instruction is only indulged in by some of the gentry, but it is of little value; and such students are unable to compete on equal terms with those educated in the mission or Government schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There is not the slightest chance of elementary instruction being carried on in rural districts of Peshawár, apart from Government or Missionary effort. Municipalities might possibly accept the responsibilities, if the Deputy Commissioner were warm in favour of primary schools, but it would have to be under Government inspection in that case.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education in rural districts can be administered most advantageously by district committees or local boards, but there is a danger very frequently of such funds being *misapplied* to other objects, on account of the Deputy Commissioner not being warmly in favour of Government schools. Such schools can only be effectively controlled by an European inspector.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Municipalities should be encouraged to undertake the charge of primary schools, and a percentage of the octroi receipts should be monthly spent in education. Masters for these, as well as for schools in rural districts, should be supplied from Normal schools, and should be entirely under the sole control of the European inspector.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—As there are comparatively few schools in the Peshâwar district, and the desire for education very feeble, it is difficult to suggest any measures whereby the position of the masters might be improved. Their influence over the villagers is not great, and the only way of securing this would be by passing all the masters through the Normal school.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Elementary books on natural science and agriculture would be most useful in village schools. The masters themselves should practically know something of the subject. Such instruction would make the school popular in the village.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular language of the district, *viz.*, Pushtu, is not taught at all. When these village schools were originally established, the Hindus of the village principally took advan-

tage of them, and there was no necessity for Pushtu: gradually it was seen by the Afghans that through the school instruction they would be able to transact for themselves their own business in the language of the courts. This latter they have not, however, yet been able to do. No instruction is given whatever in Pushtu, and the result is that *no* Afghán (with he exception of a few who teach European officers) can ever write it. It is fast becoming a dead language, so far as reading and writing is concerned, and should be resuscitated by instruction in it forming part of the school *regimé*.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The idea of payment by results (to masters, I presume), which has not yet been introduced by Government into the Panjáb is a good one; but it would be injudicious to adopt it strictly amongst a poor or agricultural population, where the lads are frequently taken from school during the ploughing and harvest seasons, and where strict discipline would only result in the ruin of the school. Although I have myself been trying it on, in a small way, in my branch schools, the schools in the frontier districts should not, as a rule, be subjected to it, and then only in the primary schools. In the middle and the high schools, where great difficulty exists in keeping the boys at their work, owing to the great variety of appointments which have been opened to them, the system would be a failure, and the school would not be able to compete with the ame probability of success with schools in the Panjáb proper.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have touched upon this in answer to question 2?

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—None; education has not yet arrived at that pitch.

Ques. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—This does not affect us, and I have not a sufficient acquaintance of the effect of education in the Panjáb generally to enable me to give an opinion on the subject: the chief difficulty would be in supporting a sufficiently able teaching staff.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In Pesháwar we have not much complaint to make about the administration of the grant-in-aid; but I have frequently heard that grants to other aided schools have been withdrawn in an arbitrary manner, without due consideration of the services of those concerned.

Another remark which I wish to make, being somewhat of a personal nature, I make with a certain amount of hesitation; but it is one of great importance, and his reference to the nominal value of the services of principals of mission schools, which has to appear in every monthly return.

Government appears to value my services and that of my *confreres*, from an educational standpoint, at ₹150 per mensem, which is far below the figure that is paid for the services of an European head master; and no matter how many years I may give to the cause of education, and the increased experience I get, my services still stand at the same low value. The actual time which I spend in school may not be so much as that which would be required of a Government servant; but the influence which I endeavour to exert with the students out of school hours, with the fathers in my visits to them and in their visits to me, in the constant supervision of the Afghán Hostel in our own compound night and day, in the frequent assistance in the recreations of the students, as well as in the strict monthly examinations, &c., &c., must all be taken into consideration when accounting for the general welfare of the school, which in discipline and popularity is second to none in his circle, according to the testimony of our late inspector.

The influence which is exerted over a school does not arise so much from the actual time spent in it, but from the direct and indirect influence which is exerted over the members of it out of school hours; and from this stand-point I consider that my services are just as valuable in the cause of education, or perhaps more so (pardon my saying so), than some of those European masters, whose influence too frequently is *nil* out of school; and where this is the case, influence in school cannot be much better.

The object of Government is not only to educate up to a certain standard, but to exert such a moral influence as will result in making our Hindu and Muhammadan fellow-subjects more loyal to the State, and more useful to the public generally.

In deciding the amount of the grant-in-aid for any school, Government should not take advantage of the voluntary efforts of those interested in the cause of education, and put down their services at a figure below marketable value. The least they can do in showing their appreciation of such extraneous help is by putting down their services at their full value.

In estimating our services, therefore, Government should not put it below ₹300 per mensem. Many of the Principals of Missionary institutions are Cambridge and Oxford graduates, and should be treated accordingly.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system is *apparently* one of practical neutrality; but, all things being equal, a Government school has a most decided advantage over a mission school. The prestige o- a school which is under the direct eye of Governf

ment, in which the local civil officers are supposed to take special interest, and in which no Christian instruction is given, is sufficient of itself to raise it above other schools. It is soon known whether the Commissioner or Deputy Commissioner takes any interest in the mission compared with the Government school, and not unfrequently does it happen that one or both of them do not hesitate to show their partiality to the Government in preference to the mission school, although from an educational point of view the latter may be infinitely superior. This fact is quite sufficient in the eyes of a Native to depreciate the value of the mission school, and thus, through one or two individuals, the principle of religious neutrality is rendered void.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—All except the very lowest are educated in the Pesháwar district. The wealthy classes do not pay enough for the education of their children, as they will not part with their money unless absolutely obliged to do so. But I have never found any difficulty in raising the fees from time to time, which may arise from the fact that there is no competition in higher education in the Pesháwar district. The highest fee is R2, but it is being gradually raised, as the demand for education increases.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—A case happened in Pesháwar some years ago where Government commenced an Anglo-vernacular school under European superintendence whilst the present mission school was in existence, but not only did the mission school remain firm and influential, but the Government school had to be closed. As a general rule, however, it is most likely that the effect will be in the other direction, and for Government schools to carry the day. The conditions under which a non-Government institution can remain stable when in direct competition with a similar Government institution is that absolutely no preference of any kind should be shown, either by the inspector or civil officers, to either school, and that the system of scholarships should be exactly the same. In Calcutta, I hear that the General Assembly's Institution competes most successfully with the Presidency College.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is no competition in middle and higher education in Pesháwar, but in other centres there is a considerable amount of it. The unhealthiness of the competition where it does exist, arises from the fact that all such education is not treated impartially. Scholarships are not offered to students of mission schools, as in Government schools.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25—Far too readily: it is for this reason the numbers in the middle, and especially the high school, are so low. The completion of the railway will, however, tend to equalise the value of educational labour.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information.

Ans. 26.—There is an insufficiency of physical science, political economy, moral philosophy, and ancient history, but it is absolutely impossible to give time to all these important subjects.

Ques 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The attention of pupils is undoubtedly unduly directed to the Entrance Examination, but it is a necessary evil which cannot be avoided, and will not be remedied till the Natives strike out new ideas for themselves not requiring that standard of education.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—Certainly not in the Pesháwar district, nor throughout the Panjáb, so far as I have been able to form an opinion from practical observation. The higher and better the education, the more loyal will the country become.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The scholarship system is undoubtedly most partially administered as between Government and aided schools. Every boy belonging to a Government school, not residing in the place of education, on passing the middle school examination, is entitled to a scholarship should he continue his education in the high school, but such inducements are not offered to students of mission schools.

Another point in which the administration of scholarships is most partial lies in the fact that lads in the receipt of such scholarships when passing from a Government middle class school to a higher one elsewhere, are obliged to go to one some 200 miles off, whereas a high school exists in their own district close by, which the students would, in many cases, prefer attending; but as they would in that case forfeit their scholarships, they give up all idea of attending. Special permission for certain lads has been occasionally obtained to attend the mission high school from Kohát at their own request, but nothing has ever resulted. The Educational Department, in some of its lower branches, prevented the carrying out of the Director's order.

From a circular recently received from the Director's Office it appears that he is desirous of

remedying these unfortunate and partial rulings, but still the order is in force, and if Government is anxious to be neutral in the subject, such rules should be immediately rescinded. At the present time there is the same difficulty in getting permission for the boys in the Abbottábád school to attend at their special request the Pesháwar high school.

Another point where the subject of scholarships pinches, is the willingness of Government to give scholarships of the value of ₹10 per mensem to Afghán lads to go and read in the Lahore school some 300 miles off, whereas they will not give them ₹5 or 6 to attend a similar school in Pesháwar at their very doors. We give the same class of lads ₹5 to read in our mission school, and, as a matter of fact, these latter have remained far longer at their studies and have been more successful, than those sent to Lahore. Notwithstanding this success and the great saving it would be to Government, there appears no willingness on their part to grant such scholarships to the public. The fact of our school being a mission one, is not a sufficient excuse, for, for some years, scripture has not been a compulsory subject.

By degrees, all the Afghán lads drawing Government scholarships were expelled, with a few exceptions, first from the Lahore and then from the Gujrát school; whereas our boys have been reading most steadily for some years past in our hostel, which contains twelve Afghán lads, including four sons of chiefs; and if we had sufficient money at our disposal we could educate many more lads in the valley.

I have thus endeavoured to show that in the matter of scholarships we have not been dealt liberally with.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—We receive Municipal support in the Pesháwar school.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—For Anglo-vernacular teachers, the University curriculum is sufficient, I think; but Normal classes are necessary for vernacular teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—European inspection, so far as Pesháwar is concerned, has been very good; but we are entirely dependent on the individual, and not on the system. I know of some cases where the inspector has shown his undisguised opposition to mission schools, and where his treatment of them has been most objectionable, his sympathies being under a bias prejudicial to the interests of mission schools and if this is the case sometimes with European inspectors, how much more so must we expect to find it in Native inspectors, some of whom have confessed to me that they have the greatest prejudice to such schools. This is to be expected to a certain extent, but they cannot keep it within proper bounds. I have not the slightest hesitation in my own mind—although it would be impossible to prove it—that when some of them take part in examinations, the bias of their minds will lead them to show partially in adjudging marks. This point is very much felt in all mission schools. Chief mohurrirs and Native inspectors have no sympathy whatever with mission schools; and not having received a high moral training, are, most likely, when occasion offers, to manifest their prejudices in examinations.

A remedy I would suggest is that educational officers should manifest greater fairness and sympathy with those engaged in the same work of education, and be perfectly impartial to the interests of all; that such Natives whose unfavourable bias is known, should not assist in examinations where the interests of mission schools are affected; and that the head masters of mission schools, being Christians, should be asked to give their help. These men will be found to be larger hearted men, and without the prejudice of Hindus and Muhammadans. Another step which would give great satisfaction would be the appointment of Christians to some of the posts of deputy inspector and chief mohurrir.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—In the answer to question 36 I have touched on this subject, and in addition I would suggest that the principal of mission schools and also members of the Oxford and Cambridge Missions should be asked to give their assistance inspecting and examining.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Some of the text-books which I have seen (Laurie's I think, published in Ceylon by the Director) encourage the worship of idols, which in itself, besides being contrary to the Government principle of neutrality, does an immensity of harm. In some of the higher classes a retrograde movement has been made in text-books. In 1863, moral philosophy was a compulsory subject in the first year class, and Abercrombie's Moral Feelings was the text-book; in the third year class, Wayland's Moral Philosophy was taught,—all of them good sound books. All of these books have now been replaced, owing to the preponderance of the Positivist School of Thought and the influence of the various samájes in the syndicate of the Calcutta University.

Professors with indifferent Christian morals and rationalistic proclivities do an immensity of harm which cannot be conceived. I have heard of a professsor who made a Native minister's son, one of his pupils, exceedingly uncomfortable in class by frequently asking him in public whether the lectures were not at variance with his moral and religious principles, as inculcated by godly parents. As rationalistic ideas have come from England, it is not to be wondered at that some of the professors in India should be influenced by them. But is it right that with such promises of neutrality, Christianity should be attacked in class?

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and

ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—*Vide* answers 32 and 34.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—Where an aided school is already established with efficiency, Government should not go to the expense of starting and keeping up another, which is contrary, I believe, to the despatch of 1854. I consider that Government should only continue their education in the higher branches of it where there are no aided schools already to carry on the work, or where they are not capable of giving all the education that is required. I consider that Government can carry out their principles of neutrality only in this way. Let the aided schools of the higher classes belong not only to Christians, but also to Hindus and Muhammadans; and as soon as any body of men accepts the responsibility with any probability of success, Government should retire.

Efforts are constantly being made to re-establish a Government Anglo-vernacular school in Peshawar in opposition to the mission school, although the inspector's reports are high in praise of the school with reference to its discipline and general success in examinations. Scriptural instruction is not compulsory, and for this reason there can be no necessity for another school.

If, on the other hand, Hindus and Muhammadans object to the teaching of the Bible in such mission schools where it is compulsory, let them make such arrangements whereby their boys may receive the religious education they require; and if the school comes up to the proper standard, let them receive a grant in accordance with the same.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools and colleges would be, at least in the Panjáb, injurious to the cause of education. No body of men, with the exception of Christian Missionaries, are willing to undertake the responsibility of educating the Indian public; but they would be quite unprepared, from want of funds and Normal schools, to take over from Government the work to any great extent, and therefore Government should retire gradually, as I have described in answer 36.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Numerically they might decrease, but the class of education would be more healthy and suitable.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I have the testimony of intelligent Hindus and Muhammadans educated in Government institutions to the effect that there is absolutely no definite instruction in duty and in the principles of moral conduct in Government schools, whereas it is not the case in mission schools. It is difficult for me, as a Christian minister, to conceive how morality can be inculcated except through the medium of Christianity, the Bible containing the only rule of life requisite for man's guidance.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Cricket and foot-ball clubs are absolutely necessary for the well-being of schools, but it is desirable, if they are to exert any moral force, that the masters should play with the boys. Government should make grants towards the expenses of the said clubs, and all schools should equally and proportionally receive the benefit of the same. Some inspectors have not only not allowed mission schools any such grants whilst Government schools have received them, but would not allow certain mission schools to compete for the champion belt when it was known that there was a chance of its being carried off by the said school.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are no indigenous girls' schools that I am aware of, but a few for Hindus and Muhammadans have been established by the mission. The work with us is still in its infancy, but my experience in the subject is so limited that I will not venture to reply further.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Not in the district with which I am best acquainted.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I have answered this under 19, and shown that one such school was established, but it could not stand in opposition to the mission schools.

Ques 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—It is only natural that such officers should take greater interest in the high than the primary education: the latter has not to my knowledge been neglected.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It has always been our custom to proportionate the fees to the means of the parent or guardian of the pupil

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—Certainly not; and no such high schools have been opened in the way described.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About 30 or 40 boys in a middle school.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No, not necessarily, but only in such cases as I have described under 32.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Such examinations are good, and have the tendency of increasing the efficiency of masters and keeping the boys up to the mark; but to take all promotion out of the hands of the European Principal of the school is to make his authority and influence *nil*. Examinations should be provincially established, but the promotions should be left with the manager, on the understanding that only such boys should be put up who are really fit. In the frontier schools it could not possibly answer, for where the desire for education has to be encouraged, strict discipline with reference to promotion would result in a great collapse.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Yes, there is an understanding between our Church mission school and Municipal schools that students should not be taken on again when expelled by either; but it is difficult to carry it out.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Most advisable; what the conditions should be I cannot at present form an idea.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—A nine years' experience has taught me that a great number of Hindus and Muhammadans who were at first opposed to the idea of sending their sons to mission schools have found out that there was no necessity for standing aloof, and have afterwards gladly availed themselves of the opportunity for English study which the school afforded, when they knew Biblical instruction was not compulsory, and that their religions were not attacked. The longer the Missionaries remain in the country the more respect have Hindus and Muhammadans for them, and the less difficulty the latter feel in sending their boys to be educated in Missionary institutions.

This being the case, I do not think that Government would be justified in establishing a school, or declining to withdraw from such a school, on the plea that religious teaching exists in the mission school. There is hardly a race in India who are anxious for education who would refuse to avail themselves of it in Missionary institutions. The very fact of mission schools existing all over the country, side by side with Government schools, is sufficient to establish this point. There is hardly any class of people who would on *social grounds even*, in these days of enlightenment, decline the support of such institutions, when it is known that *adab* and *akhlaq* find as much a place in the school instruction as *din*.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I have not seen any such, and do not think they ever could compete.

Supplementary question—

Q. 71.—In what way could Government, whilst remaining firm to its principle of religious neutrality, show that it is not absolutely callous on the subject of religion?

A. 71.—In the examinations there should be purely optional papers on the various religions, Christianity included. It would give those an opportunity of taking a higher place who are interested in religion. Such examinations should be conducted by those who have studied the science of comparative religion. I should be only too glad if such science could be taught in every school throughout the country; it would enable each class to know their own religion much better than they do at present. The greatest care should be taken in the appointment of such teachers.

By THE REV. W. R. BLACKETT.

Q. 1.—In your answer 4 you state that some classes of indigenous schools are apt to exist for a few years, and then break up altogether. Would they be likely to be more permanent if they received a grant-in-aid on easy terms?

A. 1.—Yes, certainly.

Q. 2.—In answer 7 you say there may be a danger of funds committed to district committees or local boards being misapplied to other objects than education? Is this a theoretical statement, or founded on facts in your own experience?

A. 2.—It is founded on facts with which I am personally acquainted.

Q. 3.—Referring to your answer 8. Do you think that Municipalities and other committees are so far advanced as to be entrusted with the *management* of primary schools, or only with the supply of funds and petty details?

A. 3.—Only with the supply of funds. The members are not themselves, as a rule, educated men.

Q. 4.—Referring to your answer 11. Do the people of the Peshawar district desire instruction in Pushtu, and is there any literature in that language?

A. 4.—Many Chiefs have told me that it would be most advisable to teach Pushtu in the village schools. The literature is good so far as it goes, and Afghans are very frequently quoting from the great Pushtu poet, Abdul Rahman, whose writings have a very good moral tendency.

Q. 5.—Referring to your answer 19. Are not grants-in-aid given only on condition of some security for the permanency of the school? And is there no security for the permanence of the grant?

A. 5.—I have heard that grants have been withdrawn. I do not know the rules, but I am aware of no such security.

Q. 6.—In your answer 29, we have been told that the aided school at Peshawar has been an exception to the rule that no Government scholarships have been given in or to aided schools. How far has this exceptional treatment extended?

A. 6.—Special permission for Government scholarships to be held in this school has been obtained in a few cases on personal application, but it has never led to any results, from the influence of the masters or Principals of schools from or to which they were going. I am aware of no other exceptional treatment.

Q. 7.—Who awards the scholarships of ₹10 per month to read at Lahore? And at whose expense are the scholarships of ₹5 given to those who read at Peshawar?

A. 7.—The first are given by the local authorities, *i.e.*; the district committee; the second by the mission school, from mission funds.

Q. 8.—When did you receive the Director's circular relating to the opening of scholarships; and what is the effect of it?

A. 8.—I received it certainly within the last month. The circular allows boys from aided schools to receive scholarships, as well as those from Government schools, but does not enable boys from a Government school to hold scholarships in an aided school in their own district.

Q. 9.—With reference to your answer 32. Are the masters or superintendents of aided schools ever invited to take part in examinations, or to be present on the occasion?

A. 9.—I have never heard of any master taking part in any written examination, but they do take part in the *vivâ voce* examinations, at the centres, simply in hearing boys read in English and Persian.

Q. 10.—Have posts in the Educational Department ever been offered to Native Christians, so far as you know?

A. 10.—Not, so far as I know, as examiners or inspectors of any grade. There are some masters of all classes in schools.

Q. 11.—With reference to your answer 36. By whom are efforts being made to re-establish a Government school in opposition to a mission school at Peshawar?

A. 11.—I have heard from others that there is a wish for a Government school among the people. But I have never heard it from the people themselves.

Q. 12.—With reference to your answer 63. Why is it difficult to carry out the understanding between the Church Missionary school and Municipal schools as to students leaving one school for another? And do you think that boys expelled from one school should be rigidly excluded from all?

A. 12.—The masters of the Municipal schools have not taken the trouble to make the necessary enquiries. There is no reason why boys expelled should not, in most cases, be taken on at another school after proper inquiries have been made.

By Mr. Pearson.

Q. 1.—Are you aware that an attempt has been made to aid indigenous schools in the Peshawar district, which is described in Section XIV, paragraph 12, of Colonel Holroyd's Special Report on Primary Education, No. 48, dated the 27th September 1881.

A. 1.—I am aware that such an attempt has been made. I think that an inspector's efforts would not succeed in such a case unless with the active support of the district officers.

Q. 2.—Are you aware that in 1867-69 a serious effort was made to teach Pushtu in the village schools of the Peshawar district, that the Pathans would not have it, and it was at last given up?

A. 2.—I am not aware that such a serious effort was made. The difficulty would arise, as a rule, from the ignorance of the teachers, who cannot write Pushtu, and not from the disinclination of the people.

Q. 3.—In estimating the services of a Missionary at ₹300 per mensem, instead of ₹150, do you take into account only his work as a teacher according to the rule laid down by Government, or do you include superintendence?

A. 3.—I know that there is a rule by which the services of a Missionary, in the capacity of teacher only, are taken into account, with a view to calculating the grant-in-aid; but it is right that the Government should also consider general superintendence, and his moral influence both in and out of school. I fixed the sum at ₹300 a month as more of an equivalent to the salary of head masters of district schools.

By the President.

Q. 1.—Have the grant-in-aid rules been promulgated in the vernacular language of your district?

A. 1.—Not that I am aware of.

Q. 2.—Do you think it would tend to popularise education, and to place it on a sound basis, if the principles of grant-in-aid and other rules connected with State education were embodied in a law and published in the English and Vernacular?

A. 2.—I do not know that it would.

Q. 3.—Do you think that if primary instruction were given in the mother-tongue of the people, the frontier races would be attracted to our schools?

A. 3.—It would be approved of by the people.

Q. 4.—Do you think this would please the people and strengthen British rule on the frontier?

A. 4.—It certainly would please the people, and would enable them to read their national poets, whom they are always quoting.

EDUCATION COMMISSION.

Statement by BABA KHEM SINGH BEDI, C.I.E. (*Rawal Pindi*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I am a Fellow of the Calcutta University, and Member of the Senate of the Panjáb University College. As such I have often taken interest in matters connected with the education of the province.

I am a leader of the Sikh community, and in this capacity, the instruction of the Sikhs in indigenous, as well as in Government and aided schools, has received my attention.

With the female education in cities lying on the western side of the Jhelum I have long taken a keen interest.

My experience, as far as it goes, has been obtained generally in the Panjáb, and particularly in the divisions of Jálandhar, Lahore, Rawal Pindi, and Peshawar.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvement in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in the Panjáb has not been placed on a sound basis, nor is it capable of development up to the requirements of the community.

The system of administration and the course of instruction both require to be improved to make the education imparted in the primary schools popular and advantageous.

(*a*) Instead of placing these schools entirely under the control of Deputy Commissioners, it would be better if the people themselves were also allowed a hand in the matter. Village primary schools might be placed under the management of village panchâyats whose duty it should be to distribute the pay of the teachers, to recommend appointments and promotions, and generally to look after the interests of the schools. The panchâyats superintending the middle schools in villages may have, in addition, the power of recommending transfers within their circles.

These committees should be entirely non-official, for the introduction of a single servant of Government, such as the tahsildar or the naib tahsildar, is sure to make them nonentities by interfering with their independence.

These committees (panchâyats) should be subject to the district committee at head-quarters, and the Director of Public Instruction should also have a control over them.

(*b*) The course of instruction at present in vogue is not suited to the requirements and feelings of the people.

The first and a very important objection, well worthy the consideration of the Education Commission, is that the language, by means of which instruction is sought to be given to the mass of the population, is foreign and difficult to learn. The time and attention which it is now necessary to devote to it would be far more profitably spent in learning other more useful subjects. To attempt to give instruction to people in a tongue which is not at all intelligible to them, of which the vocabulary is mostly foreign, and the grammar also has been affected, would appear absurd and ridiculous only if it had not been a familiar thing to us.

That instruction would indeed be up to the requirements of a community which would teach the people the method of life, *i.e.*, teach them how best to live in this world. If fitting men for Government service were the end-all and be-all of education, instruction in Urdu reading and writing might be said to effect the required object by enabling some of its votaries to enter that mode of life. But this is not the object of all education, and it is much to be regretted that the present system, in which Urdu is the universal machine of instruction in primary schools, tends to excite, if not create, among the people a general desire for public service.

Our aim should be to give such instruction to the masses as, without drawing them away from their own proper pursuits, should furnish them with the greatest amount of necessary information in the shortest space of time.

The introduction of literary Panjábi, and not any particular dialect of it, as a compulsory subject and as the medium of instruction in the primary schools, would enable us to gain the latter object. The simple yet scientific Gurmukhi characters are the easiest to learn, and by their means a boy would be able to read and write in less than half the space of time now required for the purpose. It may be added that a boy who has been reading Urdu for five years together (*i. e.*, who has reached the highest primary class, having received promotion each year), will not be able to write to dictation a passage from a common newspaper with accuracy, whereas less than one year is quite sufficient to enable a man to write Panjábi in Gurmukhi characters correctly. The characters, then, of Gurmukhi are much easier to learn than those of Urdu. The same remark may be made respecting the comparative facility with which these languages can be acquired.

A great saving of time would therefore be effected by the introduction of Panjábi into the schools.

Taking all things into consideration, there is much in the present course of instruction which is not wanted, and time spent upon that portion therefore, is, so far as the requirements of the community are concerned, nothing better than wasted. There are some subjects which are not wanted at all, there are others to which undue importance is attached. Algebra, Euclid, and Persian of the vernacular middle schools may be given as instances of the former, Urdu as that of the latter. The natural consequence of including too much in the course of study is that greater time comes to be devoted to it than the people can conveniently spare. They cannot find time to learn their own hereditary occupations, and when out of school become place-hunters, verifying the Native proverb—*dhobi ka kutta, na ghar ka na ghát ka.* Having become unused to the plough and the spindle by passing their lives in

an altogether different atmosphere, they cannot return to them after this length of time. They become estranged from the people and from themselves. The sight of one such wanderer is sufficient to clear away all the arguments which educational or other officers might make use of in inducing people to send their children to school.

Ques. 3.—In your province is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why?

Ans. 3.—The people in general have not sought for primary instruction in this province. The middle classes alone have done so. The wealthy and the poor classes have not turned their attention to it. The first, because they see nothing in it that would benefit them; the second likewise for the same reason, and further, because they cannot afford to pay for it.

There are two things for which education is generally sought—

(1) As a means of livelihood by fitting men for Government or other service, or by enabling them to strike out for themselves a path in this world.

(2) As a means of bestowing upon its recipients a certain position in society.

Merely as a means of expanding the mind, and thereby bringing within its reach a healthy source of pleasure, education is very seldom sought.

The classes which are not only above want, but possess enough to pass their lives in constant enjoyment, see nothing in education which should recommend itself to them. It serves for them neither the first nor the second purpose. No encouragement is given by Government to the wealthier classes to turn to education. On the contrary, little, almost no, distinction is made between the educated and the uneducated in the conferring of posts of trust and responsibility.

The poorer classes, being obliged to go through the same course as is prescribed for the well-to-do and the middle classes, find it too expensive to send their children to school. They require money for their books, and other necessaries required by schoolboys; whereas by turning their attention to other pursuits, instead of trenching upon the limited means of the family by their extra expenditure, they should have been enabled to add something to the family fund.

It would have been possible for the poor classes to attend schools if the scheme of studies had not required so much time as it at present does. In village schools, the boys have to attend the whole day, and in towns, though lessons in the schools last only six hours, the remainder of the time has to be devoted to preparation. It is clear, then, that as long as this system continues, the poor classes (among whom are the artizans and agriculturists of this province) who might be able to spare their children for two or three hours a day, must necessarily keep themselves aloof from schools.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and the character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters generally selected, and what are their qualifications? Are the masters willing to accept State aid and to conform to the rules under which aid is given. How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools still exist in the province. In the districts lying west of Jhelum they are to be found in large numbers. Their number has decreased with the advance of Government schools, and they are disappearing wherever these latter have been established to a large extent.

They are a relic of an ancient village system, inasmuch as their maintenance depends upon the people. The teachers are paid not in cash but in kind, by buying a certain proportion of the produce from the land cultivators.

The schools are of various descriptions and the course of instruction is different in each.

Schools existing in Hindu places of worship, such as Thakur Dwaras and Dharmshalas. Here instruction is given in Gurmukhi or Hindi reading and writing.

2nd.—Schools in Masjads (Muhammadan places of worship). Here the mullah teaches the Koran and occasionally a little Persian. The Koran is merely learnt by rote without meaning.

3rd.—Schools at the private residence of men learned in Sanskrit or Persian, whose fame has attracted scholars from different parts of the country. These men give a thorough instruction in Persian and Sanskrit literature. While the former is read by Hindus and Muhammadans, the priests and the laymen without distinction, the latter finds its lovers only among Brahmans. Other classes among Hindus very seldom take to it.

4th.—Mahajani schools, where a panda gives instruction to young boys below the age of 12 years in Hindi reading and writing, and the four simple rules of arithmetic. Mental arithmetic receives great attention in these schools, and those who have come out of them beat ignominiously the best boys of our public schools.

5th.—Other schools in which the instruction given is similar to that imparted in Government schools have also been established, but these can be counted on the fingers. Religious and moral instruction is also given in the first four kinds of schools.

Instruction given in the first kind of indigenous schools is mostly of a religious character, and hence is sought more for the comforts of the soul than the necessities of worldly life. The Brahmans who read Sanskrit in Thakur Dwaras, or from ordinary pandits, learn no more than is required for assisting in the performance of religious ceremonies, &c.; their learning is confined to a few *mantris*.

In the fourth class of schools the pandas give an instruction which is of more practical use than any other which either private or public schools impart, and it is therefore seen that in villages where a panda has started a school, students from the Government schools flock to him, notwithstanding all the efforts of the authorities and the teachers of the Government schools to prevent them from so doing. The panda is a very cruel taskmaster. He makes use of corporal punishment in all cases of disobedience or neglect of duty. Wooden boards and canes are very liberally employed by him, and it rends one's heart to see how severely and inhumanly he beats his boys.

The fee is levied according to no fixed scale. A few pice at the end of every month, food, and other necessaries of life, such as oil, soap, &c., a

rupee or so on entering school, and subsequently at each change of class, or on occasion of marriages, births of sons, are what constitute the fee paid by pupils, or, in other words, the income of the teachers. In villages these men are also given a certain proportion of the produce at each harvest.

The masters are not selected from any particular class. The profession of teaching has become hereditary, and it is more by succession than by selection that their places are filled up. Except in cases of men proficient in Arabic, Persian, or Sanskrit, the teachers generally know no more than they impart to their pupils. No arrangements are made to train or provide masters in such schools.

The masters would indeed very willingly accept aid from Government, and be ready to conform to the grant-in-aid rules. But the worst of it is there are none among them who can impart any other education than that which they do at present. There are, however, two ways in which it may be done—first, other men, who should however play a subordinate part, should be added to these schools to teach geography, arithmetic, and history; second, these men or their sons might be induced to join Government and Normal schools, to receive instruction in subjects of general knowledge, and modern methods of teaching. Assistance should be given to them when they return and supplement the teaching of their fathers by instruction in other subjects.

The grant-in-aid system has not been extended to these schools; on the contrary every effort is made to put them down wherever they become the formidable rivals of Government institutions.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Good teachers cannot be found everywhere, or else home instruction would be a valuable thing. At school it is evident the teacher cannot find time to attend to every individual boy to such an extent as a teacher at home can do. The morals also of a boy cannot be so well looked after in public schools as by a teacher at home.

But though a most precious thing, if the services of a really good teacher can be secured, in the hands of ordinary teachers, whose qualifications are generally very inferior, and whose character at the best only indifferent, instruction at home is a meaningless farce.

If a boy is to be educated at home, it is very necessary that his parents should carefully watch his progress and personally see what instructions he is receiving. This Panjábi fathers do not, and in most cases, being unread themselves, cannot, do,—and left to themselves, the teachers and the boys both neglect their duty, and the result is that, at the end of several years, when his education is completed, the student remains as wise as he was at the commencement.

Such being the kind and value of education imparted at home, a boy who has received this cannot possibly compete with one who has been educated at school.

A boy at home not having any other to compete with, will not exercise his powers sufficiently. In this respect also he is at a disadvantage as compared with a boy educated at school.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Local boards or village panchayats should be formed for every village school.

Middle schools should have a board of their own, constituted out of the local boards of the village schools within their limits. All these boards should be subordinate to the district committee.

The pay of the teachers, the expenses of repairs to school buildings, and other contingent charges, should be defrayed by these boards, and such a part of the funds as should be sufficient for these purposes must remain in their hands. The funds required for inspection and direction might be expended as hitherto.

These local boards (panchayats) should every month submit returns of expenditure to the Deputy Commissioners and through him to the Director.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Primary and middle schools lying within the limits may be entrusted to Municipal committees for support and management.

Rules should be framed by the Government, in consultation with Municipal committees, by which the amount necessary for instruction should be regulated.

The returns of the expenditure in such schools should be submitted to the Director of Public Instruction, and if he sees that a Municipality has failed to make sufficient provision for the school or schools under its charge, the matter might be referred to the Government.

Ques. 9.—. . . . What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The village schoolmasters occupy a very low position; indeed in some localities they are regarded as in no way superior to tahsil chaprasis. Neither the officers placed over them, nor the people whose children they educate, show them any respect. Such being their social status, it is clear they cannot exercise any beneficial influence among the villagers.

The following are some of the means by which the position of the village schoolmasters may be improved:—

1. The teachers should be selected from the old class of mullas, pandits, and pandhas. These, however, should first be trained to their proper work by being induced by offer of rewards and scholarships to attend Government educational and training institutions.

2. At any rate the teachers appointed should be men who possess local influence and the confidence of the people among whom they have to work.

3. They should not be made subordinate to the tahsildars and the naib tahsildars, who being

themselves men brought up in the amlas, and possessing no education, take little interest in the schools, and look down upon all belonging to the department of instruction.

4. If local boards are appointed, the superintendence now exercised by the tahsildars should be transferred to these boards, and this is sure to better the position of the teachers.

5. A certain and well-marked position should be assigned to head masters of middle schools, which should not be inferior to that enjoyed by the naib tahsildars.

6. The abler and more intelligent of the schoolmasters might be made honorary members of the local boards, and given a voice in its meetings.

Disrespectfully and contemptuously treated by those who are above them, all sense of self-respect is lost in village teachers. When respect is shown to them by others they will have to respect themselves. Until this is done no beneficial influence can be exercised by them over the villagers, and the instruction imparted by them will continue to be unpopular and disliked.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? . . .

Ans. 10.—The subjects of instruction that are now taught in the schools are not such as would be of much practical utility to the community at large, and especially to the agriculturists.

The agricultural classes do not require to be burdened with an amount of information which they find of very little use to them in ordinary life, and which they receive only in order to forget. The first four simple rules of arithmetic and accounts, as taught by the pandhas, with reading and writing in the vernacular, would be of more use to them than all that is at present taught in the primary schools.

The subjects that should, in my opinion, be introduced in the primary schools to render them more popular are—knowledge of the principles of hygiene; (2) a general knowledge of the diseases of cattle which are of frequent occurrence, and their treatment; (3) acquaintance with the principles of agriculture; and (4) a slight acquaintance with the physical geography of the country in which they live. Provision should also be made to give instruction in the native method of book-keeping.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—At present in all the schools of the Panjáb, whether primary or middle, the language which is made the medium of instruction is the Urdu, which can by no means be said to be the dialect of the people. The people speak and converse in a language which is very different from that now taught in the schools. As no provision is made for the study of the vernacular, which is the dialect of the people, education in public schools is not so acceptable to the people as it ought to be. The time that can be spared by the agricultural classes for the acquisition of knowledge is a limited one, and if the greater portion of that little time is spent in acquiring the rudiments of a foreign language, the amount of knowledge that the people can pick up is at best useless, and hence when boys come out of the schools, they find themselves very much in the same position as they were before they went to the school In fact, their position becomes very much worse than it was before. He gets estranged from his family and hereditary occupations, and becomes unfit to perform the work of his fathers. The parents therefore feel a natural dislike for a system of education which, instead of preparing men for the world, instead of storing their minds with information which would be of service to them in the pursuit of their hereditary occupations, breaks up the continuity of family occupations, and infuses in the minds of the younger generation of the country a mania for place-hunting. The system of education now in force is, in my opinion, very detrimental to the best interests of the community. It is the one system which is eminently fitted for creating men for the public service, but as for its suitability to spread education amongst the masses, to produce in the minds of the people a natural desire for education, to make people love education for education's sake, it is far below the mark

The common sense of the people has shown a better appreciation of the truth in this particular instance than many a learned educationist who is loud in the praise of the present system of education. The sense of the generality of the people has embodied itself in a homely couplet, *Parhe Fársi beche tel, ih dekho karmon ke khel.* That is, the man has read Persian and still sells oil—behold the plays of fortune.. As if it was a disgrace for an educated man to be reduced to the necessity of earning his bread by following his hereditary occupation.

It may not be out of place here to remark that the people of the country are generally accused of seeking education with the object of being able to find some employment in the public offices. But in my opinion the fault lies not with the people; it chiefly lies with the system, which is calculated only for the production of place-hunters.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Distinctions should be made between the poor and the rich in levying fees from the students. A scale should be fixed, as is done in Government schools, and the fees should vary according to the means of the parents and the class in which the boy is reading.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of the Government to protect?

Ans. 16.—Government institutions of the higher order cannot be closed without detriment to education and the interests which it is the duty of Government to protect. Indeed, they do not exist at present in such large numbers as to admit of any of them being stopped without seriously injuring the progress of the country.

Nor can they be transferred to private bodies without aid, for there are no such corporations to be found as would support them from their private funds.

Endeavours might be made, though there is little hope of immediate success, to create bodies who might take upon them the management of schools with aid from the Government.

Ques. 18.—If the Government were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—In the present circumstances of the country it is difficult to find people who should maintain even primary schools wthout aid from Government. The desire for eiucation has not reached that point when it might be left to the people to look after it themselves. This is more the case with higher education, which is sure to come to an end if Government withdraws itself from the maintenance of institutions in which it is given.

There can be no question, therefore, of stimulating private effort to maintain schools of the higher denominations if left off by Government. The only result of the announcement by Government that it will shut up any particular institution after such a length of time will be that when that period shall elapse, the institution will come to an end.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system as at present administered is not one of practical neutrality. In Government schools, it is true, religion forms no part of the instruction given to students; but in aided schools which, with one or two exceptions, are all supported by the Missionaries, the rule of neutrality is not observed.

In aiding these institutions Government manifestly acts in breach of the rule laid down by itself that it will keep itself on neutral ground in matters connected with the religion of the people. Aid given to Missionaries from the public funds is little better than spending the people's money in turning them away from their own religion. It is a clear encouragement to the Christian religion, at the expense of all the rest. Government should require all mission schools receiving aid from Government to make religious instruction an optional subject and not compulsory. As it now is, why should instruction be given to young boys in one religion in preference to another.

If any religion is to be taught to them, it should be the religion of their fathers. The result of this questionable system is, that in places where there are mission schools only, many a boy is deprived of education, which he could get if religious instruction had been optional.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—It is the middle classes who have chiefly resorted to Government and aided schools and colleges for the education of their children. The upper and lower classes have not availed themselves of the schools to the same extent as the middle, for reasons stated in answer 3.

The fee in the only institution for higher education in this province, *viz.*, the Lahore Government College, is ₹2 per mensem. The result of raising the fee will be that the numbers in college will at once begin to fall—a result disastrous to the future prosperity of the country.

The wealthier classes do not, indeed, pay sufficient for the education they receive. They ought to be made to pay a larger amount of fee, which should be fixed according to the means of the parents of the students. This same distinction between those who are low and those who are high should be observed in the conferring of posts.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what condition do you consider that it might become so?

Ans. 23.—There are no such institutions in the Panjáb which is not yet prepared to establish them, and therefore, in answering this question, one has to see what results have attended the establishment of higher private schools and colleges in other provinces. Bengal affords us instances in which schools entirely supported by fees have become influential and stable, although they have been in constant competition with similar Government institutions.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives do not, as a rule, readily find remunerative employment. In fact, in the Panjáb, as compared with Bengal, there is very little encouragement given to education of a higher order, by the holding out of good prospects to those who devote themselves to it.

The complaint is very general among the people that Government does not look with favour upon Natives educated in schools, especially colleges. The fact that very few of them are allowed to enter the public service, if at all, tends very much to confirm them in this opinion.

The only remunerative employment that educated Natives can find is in the pleader's line. But the rules that are at present in force, regulating the admission of students into the law examinations, do not provide that the examinees shall be men of education at all. Almost anybody and everybody can get himself recommended for admission into the examination, and if he is a good crammer, has no difficulty in passing. The result of these rules is that well-educated Natives have begun to find the pleader's line also not so remunerative or attractive either as hitherto.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—In my opinion the instruction that is now imparted in secondary schools does not prove of much practical utility to its recipients in ordinary life, in case they do not continue their studies further. Much of their time is spent in acquiring languages which have nothing to recommend them, but are read merely because they are included in the educational course of the schools. And they seem to have been included in the course, not because of their inherent useful-

ness, but in compliance with the general practice of the times and the usage of the country. When the boys leave the schools they generally find that all the time that has been dovoted to the study of Persian—a subject which is made compulsory in every primary and secondary school in the Panjáb, has been purely wasted, for it proves of no earthly good to them. Besides these, the subjects that are now taught in the schools do not prove of much practical utility to people beyond this, that they to a certain extent develop the mind by bringing its faculties into operation.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes, it is true that the attention of teachers is unduly directed to the Entrance Examination; but as long as the work of teachers is judged by the number of passes in the examination, this will continue to be the case. It does not appear that the success of a teacher can be measured in any other way than by examinations. If, therefore, "the practical value of the education in secondary schools" is in any degree impaired, as appears to be true, this defect can be remedied by improvement in the system of examination. A change in the method of examination will necessarily produce an improvement in the way of teaching. If the examinations are conducted on principles which, without encouraging crammers, test the real worth of the examinees, by being more searching in character, nothing is to be feared from any undue attention being paid to preparing students for examinations.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils appearing at the Entrance Examinations is an index of the spread of education among the people. The requirements of the country served by the spread of education may be said to be two-fold—

1st.—Preparing men for the public service.

2nd.—Educating people with a view to their taking an enlightened interest in the development of the resources of the country.

From neither of these points of view can it be said that the number of pupils appearing at the Entrance Examination is unduly large as compared with the requirements of the country. The second subject is so extensive that no number of boys can be too large to carry it out. The greater the number of educated people turned out every year by the schools, the greater would be the increase in the prosperity of the country, if the education imparted is such as would help to bring about this result. For when people will learn to engage in private trade, or in any business other than the service of Government, they will not have any ground to state that there is no work for them. There will be the whole world open for them; and if they have within them the germs of an enterprising spirit, they will soon succeed in making a place for themselves.

If we consider, next, the first-mentioned requirement of the couutry, we cannot, under existing circumstances, say that more boys appear at the Entrance Examination than there is need for. For why should Government have been compelled to fix a very inferior kind of examination (lower even than the middle school examination) as the test for public service, if the number of men who have passed the Entrance Examination was already larger than could be provided for. Laying down the educational test examination as the lowest standard which candidates for Government posts are required to reach, clearly shows that up to the present time a sufficient number of Entrance passed people is not obtainable.

If to some it has appeared that the number of pupils appearing at the Entrance Examination is unduly large, it is because no distinction is made between one who has, and one who has not, passed the Entrance Examination in the conferring of posts.

The remedy I should suggest is, that the educational test examination may remain, as hitherto, the test for inferior posts, and the Entrance may be fixed as the standard for those who are candidates for superior ones, such, for instance, as carry a salary of ₹15 and above.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships now given in schools are of three classes:—

(1) Government scholarships, or those paid from the provincial funds to students who continue their studies after passing the middle school examination in vernacular or Anglo-vernacular.

(2) Scholarships from district funds at the disposal of the district committee, which, according to the rules laid down, ought not to be above ₹3. These scholarships are intended for agriculturists, though they are given to others as well.

(3) Scholarships from Municipalities. All these scholarships are given by way of assistance to deserving students who are unable to carry on their studies without such aid.

The system is not impartially administered as between Government and aided institutions. Where, indeed, there is no Government institution, it is necessary a scholarship must be given to a boy of limited means who has in the examination shown himself deserving of it. But considering that religious instruction forms a very important part of the teaching in these schools, the boys ought to be allowed the option of joining a Government or a mission school.

Government scholarships are almost entirely given in Government institutions. Scholarships from district and Municipal funds are given in aided mission schools also, but not to the same extent as in those belonging to Government.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes; grant-in-aid schools do receive assistance from Municipal bodies. In the Panjáb,

as already stated, these schools are almost all mission. It should, however, be made a rule that those who get this assistance should not make religious instruction compulsory. Since the schools which at present receive aid from Municipalities are almost all maintained by the missions, this aid will have to be withdrawn when other private institutions spring up within the limits of Municipalities, or these latter, being entirely Native, will have greater claims upon the assistance of Municipalities than schools maintained by Missionaries (who are, after all, foreigners, and do not in any way tend to develop a spirit of self-help and self-reliance among the people) can possibly have.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Village schools are inspected by the district inspector, the assistant inspector, and the inspector of schools. The civil officers when out on tour do also visit these schools.

The district inspector sees the schools in his district once in every quarter, except where their number is very large, and he is precluded from so doing. The inspector and his assistant generally divide the work between them when on their annual inspection tour. Each has a very large number of schools to go through, and his examination therefore is never of a searching character. He is obliged to call a number of schools to central stations, and there hold his examination in a hurried manner.

The district schools in towns are examined by the inspector and occasionally by the Director of Public Instruction. The inspectors are required to inspect these schools once in a quarter. This they generally succeed in doing; but except at the annual visit, when the classes are promoted, the examination is not what it ought to be.

The defect in the present system is that the number of inspecting officers being small, the efficiency of the work done cannot be properly judged. The employment of cheap Native agency in place of the costly European one is calculated to remedy this evil. Able Natives, who have received a thorough education, might be entrusted with the work of inspection in divisions. These should be required to examine all the schools within the limits of their divisions, including district schools. The district schools, should, besides, be examined by a European inspector, one being sufficient for the whole province. The inspector might pay occasional visits to the village schools, having collected them in proper centres.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Yes; voluntary agency in the work of inspection and examination can, to a certain extent, be obtained. Local *samajes* and societies might be called upon to assist in this work, and there is every reason to hope that under certain conditions they will respond to this call. Private individuals possessing knowledge and intelligence necessary for the work might be given titles of honorary examiners, and requested to undertake this work. These examiners ought to be given the privilege of suggesting proposals for the improvement of the schools examined by them, and their opinions should carry weight and be duly considered by the authorities.

If voluntary and efficient agency in judicial work can be obtained by the grant of mere honorary titles, there is every reason to hope that if similar titles and distinctions are conferred on really able men, they would come forward to help in the work of school inspection.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectually taken by the State and by other agencies?

Ans. 36.—That part of the scheme which deals with high education can, in the present state of the province, be effectually taken by the State alone.

The management of primary and middle schools might, however, with advantage be left to the people; for besides teaching them how to manage their own affairs, this work will be much better and more suitably done by them than by the Government. Government of course must keep a control over them and continue to bear the cost of primary as well as middle schools.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of high schools and colleges will have a very detrimental effect upon the spread of education. So far as a high education is concerned, such an action will be nothing less than a deathblow to it.

If, however, Government were to lay down that higher posts such as those of tahsildars, munsifs, and those above them will be reserved for graduates of the University, it would perhaps be possible to maintain high schools and colleges even if Government were to sever its connection with them.

In this latter case, indeed, a great scope will be given for the development and growth of a healthy spirit of reliance upon local exertions and combination for local purposes.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? . . . .

Ans. 38.—As stated in the answer to question 37, the manifest result of such a withdrawal by Government will be that high education will at once come to an end. If any institution will continue to live, the standard of instruction in them is sure to be lowered.

The remedy suggested in answer 37 will, however, it is hoped, though this hope may be slight, keep the schools and colleges alive, and at the same time maintain the standard of education in them up to its present level. Mere titles of distinction conferred by Universities are valueless from a practical point of view, unless they carry with them certain privileges and give those who gain them better claims to Government service.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—The present scheme of the studies in vogue in Government colleges and schools contains no provision for definite instruction in duty and the principles of moral conduct.

It does not, however, appear that any such instruction would be beneficial. Necessity, indeed, there does exist for such instruction, but it can be best given at home.

To devote a separate hour to it in schools, and to teach the boys abstract principles of morality from any treatise on this subject, would not, in my opinion, turn out boys in any way better than those at present brought up in the schools.

This is clear from the fact that the students of the mission schools, in which religion forms a very important part of the course of study prescribed, and receives more attention than any other subject does, prove themselves no better men in the world than those who have been educated in Government schools.

If the text-books in use breathe a healthy tone of morality throughout, and the teachers whose duty it is to give instruction in them are carefully selected, and are men of thoroughly good moral principle and upright conduct, the pupils brought up under them will, it is hoped, come out good and honest men.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The Educational Department has made no provision whatever for promoting the physical well-being of students in the schools and colleges in the Panjáb. There may be a school here and there where the attention of a schoolmaster, specially interested in the matter, is directed towards promoting the physical well-being of the students; but as far as any organised efforts being made by the department itself, there is nothing to be met with at all. It is not an unusual sight to see hundreds of students in the schools so poor in body and physical constitution that their further stay in the schools is but calculated to bring them to an untimely grave. An unusual stress is laid on the mind by those whose constitution is not quite able to bear the burden; and yet there is nothing in the system by which this improvement of the mind at the cost of the body may be checked.

The exclusive attention that is in these days paid towards the mind does not produce half as much good as it would have done had, along with the education of the mind, the physical education of the students been also attended to.

"A sound mind in a sound body" is a principle that requires to be particularly attended to in India. As far as I am aware, I do not see any arrangements made in connection with the schools which could better the physical constitution of the boys. Gymnasiums should be attached to every school, and the students should be compelled to go through a defined course of physical training, which might ensure the bettering of the physical condition of the boys along with their mental improvement while in the schools.

Prizes and awards should be given to those students who specially distinguish themselves in physical exercise; and if attention is thus paid to promoting the physical constitution of the boys, instruction in public schools would become much more acceptable to the people than it at present is.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted?

Ans. 41.—Yes; there are indigenous schools in the part of the province with which I am more particularly acquainted in which instruction is given to girls; but their number is very small. Gurmukhi reading and writing is all the instruction given in Hindu schools, and the reading of the Kuran is all that is taught in Muhammadan schools. Some of these schools are attended by boys as well as girls.

Ques. 42.—What progress has been made by the department in instituting girls' schools; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—In the districts situated on the west of Jhelum the Education Department has given aid to girls' schools established by private effort. In other places Government has established schools entirely at its own expense. The scheme of studies laid down for female schools is similar to that prescribed for boys. But a very small portion of the course fixed is taught. Reading, writing, and a little arithmetic is all that the girls in this part of the province read. Geography has been introduced; but they show no liking for it, and it is, as a rule, neglected. Needlework is also taught in these girls' schools.

Female education has not as yet made any considerable progress. But it is hoped that if these schools continue a time will come when Panjábi mothers, who have received instructions in them, will be able to look after the education of their children—a thing greatly needed in this country.

It would not be advisable in the present state of the country to make any alterations in the course of study. Reading and writing in the vernacular, a little arithmetic and geography of the country in which they live, are quite sufficient. To attempt to introduce anything new might, instead of resulting in good, produce a quite contrary effect upon the schools. The little interest which people have begun to take in female education might receive a check, and the numbers, already small, might fall still lower.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools, in my opinion, should not exist. Apart from the fact that they are opposed to the feelings and traditions of the people of this country, there does not seem any reason why such a school should exist.

If funds do not allow of the establishment of two schools, let the one that can be established be an exclusively boys' school. If there is any demand for female education, people will be able to make arrangements for it. In the present state of the country, the evil effects which will result from mixing boys and girls in the same rooms and in the same classes will far outweigh any possible advantages accruing from the instruction given to females.

There is not a single institution in Native society, no committees, no caste meetings in which females are allowed to mix with men.

Mixed schools, therefore, are opposed to the feelings of the country, and will render female education very unpopular.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The appointment of teachers should rest with the people, for they only can best know what kind of teacher they require. Unless the teacher possesses the confidence of the people, these latter will not send their girls to schools.

The teachers must be men of thoroughly good principles, pious, and God-fearing, and at the same time learned enough to discharge their work in an able manner. They may be either of male or female sex, the chief requisite being that their conduct should be good. If men are appointed they should be such as have passed their youth, and whose blood has been cooled if not chilled by age.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools?

Ans. 45.—The grants to girls' schools are smaller in amount, and are at the same time given on less onerous terms than those to boys' schools.

Ques. 46.—In the promotion of female education, what interest has been taken by European ladies?

Ans. 46.—European ladies, wives of civil officers, do now and then go out and visit female schools.

If they could increase the number of their visits, the interest taken by the people will also increase.

European ladies belonging to the missions take very great interest in the spread of female education; but since they do so more for the sake of inculcating the principles of the Christian religion than for removing from the eyes of their fellow-women the veil of dark ignorance, people take care not to turn to them in large numbers. The disinterested and unselfish efforts they make in this direction lose almost all their value when people consider that all this is done for the sake of the Christian religion.

If these ladies exclude religion from their course of teaching, women would be attracted towards them in very large numbers, and would listen to all that is told them with greater attention, and learn all that is taught them with greater earnestness.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of parents or guardians of the pupil?

Ans. 53.—In every school and college the rate of fee should vary according to the means of the parents or guardians of the pupils.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I do not think private individuals can derive any benefit by opening schools. The demand for education has not yet reached such a stage as to make the profession of teaching a profitable one. No schools have up to this time been opened by men of good position as a means of maintaining themselves.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Fees in colleges should be paid by the month. The system of paying by the term is not suited to the condition of the country.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of Government from the direct management of colleges and schools?

Ans. 60.—I do not think that the principle of religious neutrality requires that Government should withdraw from direct management of schools and colleges.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges teaching up to the B.A. standard.

Ans. 65.—Only one European professor is necessary to give lessons in English. All the other work can be efficiently performed by cheap Native agency.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education?

Ans. 67.—In my opinion no exceptional treatment is required by the circumstances of any class of the people in the matter of English education. All classes of people are at liberty to attend the schools, and to benefit from the instruction that is imparted to them. There are no special inducements held out to one, nor any obstacles placed in the way of any other class of the people; and this being the case, any special favour that is shown in any particular class will tend to produce unnecessary jealousy in the other.

Supplementary question.

Ques. 71.—Can you, from your experience, give the Commission any information respecting Sikh indigenous schools in your part of the province?

Ans. 71.—There is a very large number of Dharmsháls in the Panjáb, especially on the west side of the Jhelum, where Bhais give instruction in Gurmukhi reading and writing and the multiplication tables. The books used for reading are entirely religious, and these the boys learn by heart. Neither geography, nor history, nor arithmetic beyond the multiplication tables is taught in these schools.

These schools can be made of very great use by proper means.

Influential men of the districts might be induced to interest themselves in the improvement of these schools. The Bhais might be persuaded, by offer of scholarships and rewards and otherwise, through those who have authority over them, to send their children to Normal schools, to fit themselves for giving improved instruction to the boys who attend their Dharmsháls. The superior Bhais of towns and larger villages might be made superintendents of the smaller village Dharmsháls in their neighbourhood. Assistance might be given to these Bhais by Government, the superintendent receiving something additional for his extra work.

The four simple rules of arithmetic, more particularly mental arithmetic, a general acquaintance with the geography of India, with a minuter knowledge of that of the Panjáb, and the history of their province during the Muhammadan, Sikh, and the British periods, might be added to the subjects already taught.

Evidence of LALA MULRAJ, M.A. (*Officiating Extra Assistant Commissioner, Gujrát, Panjáb*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience about educational questions has been gained mostly in the Panjáb. I received my education in the mission schools at Ludhiana and Lahore, and in the Government College of Lahore. I was for about two years an Assistant Professor in the Oriental College, Lahore, on the Hindi side. I have been connected with some efforts to start some small schools in the Panjáb. I have visited and examined the village schools in the districts of Gujránwála and Gujrát when on tour. I have taken interest in questions relating to the education of my countrymen.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—My opinion is that in the Panjáb the system of primary education has not been placed on a sound basis, and it is not capable of development up to the requirements of the community.

I would suggest that schools for primary education, at least, should be made a part of the village system; and the management of the schools should be entrusted to village *panchávats* or boards, the salaries, especially of the teachers, being paid directly to them by the village *panchávat* (consisting of *lambardárs* and others). The educational cess on land, together with the allotment from the local rate cess for education in primary and middle schools, should be collected as now, but not paid into the Government treasury, but should be retained in the hands of the *lambardárs* and disbursed through the village *panchávats* or boards.

The fees of all such primary schools, and the salary of teachers, which is paid to them directly by the *panchávats*, should also be divided among the teachers rateably according to their pay. The teachers should give receipts for the pay and portion of fees which they receive, and these should be submitted to the district inspector of schools. The power of dismissal and appointment of teachers should rest with the officers of Government; but the village *panchávat* should have a voice in the matter. This system would make the education of the masses a part and parcel of the village system, and would enlist the sympathies of the people in the cause of education, and would make the system of education of the masses popular and permanent. If the funds of one village do not suffice for a school, two or more adjoining villages should be grouped into a circle, and a school should be formed for the circle.

To take money from the people in the form of an educational cess, and then to give it out to them in the form of a Government or a grant-in-aid school, goes to destroy the principle of self-help among the people. There is no reason why the roundabout and cumbrous process of first bringing the money into the Government treasury from the villages, and then sending it out to villages again from the treasury through cheques, *mohurrirs*, and *chaprásis*, should be kept up.

The system of collecting the fees of primary schools into Government treasuries has nothing to recommend itself. It serves to destroy the principle of self-help among the people, and tends to make the establishment of schools by the people a work of difficulty. The indigenous schools in our country are generally maintained by a system of fees (in cash and kind); but wherever Government steps in to establish its own schools, the indigenous schools disappear, and thus the interference of Government results in the destruction of self-help. If Government left the fees to be shared by the teachers, it would enlist the active interest of the teachers in the development of the schools. Their pay might be fixed, after taking into consideration the amount of income from fees. The question of how far the interference of Government should go to be useful, is a very important one in the administration of schools as in other matters.

Improvements in the course of instruction.

I would suggest that Persian should not be taught in the primary schools at all. On this point I cannot do better than quote the remarks of the Panjáb Government, dated 8th February 1873, made in its review of the Report on Popular Education in the Panjáb for 1871-72, which are the following:—"The general scheme of studies for vernacular schools also appears to require reconsideration. More especially would the Lieutenant-Governor refer to the study of Persian which is taught in every primary school in the Panjáb, the pupils in which should naturally belong to the agricultural classes. Persian is a language nowhere spoken in the Panjáb, except perhaps in the city of Pesháwar itself. It is the vernacular of no class of the people. Its use is confined to men of rank or munshis of Government offices; and by devoting so much attention in its schools to its study, the Government has embarked on a policy of questionable wisdom. The beauty of the Persian language, its richness in ornament, and its copious literature, will prevent its study ever being neglected by Natives of position; but to the great mass of the people its acquisition is a pure waste of time." Further on, in the same paragraph, it is remarked that "the Lieutenant-Governor sees, in the educational course of the schools in the Panjáb villages, no provision made for teaching Hindi, Gurmukhi, or the reading of village account books, all of which would be useful in some parts of the country to the classes for which these schools are primarily intended.

It is difficult to understand why Persian is still taught as a compulsory subject to every boy in the high, middle, and even primary schools established by the Government in the Panjáb, when the Panjáb Government made the above remarks in 1873. And it is still more difficult to understand why no provision has yet been made for the teaching of Hindi, Panjábi, and the keeping of account books in the Government village schools in the Panjáb.

If it is really intended to extend and improve elementary education, so that "useful and practical knowledge suited to every station in life might be best conveyed to the great mass of the people,

who are utterly incapable of obtaining any education worthy of the name of their own unaided efforts," it is necessary that the acquisition of elementary education should be rendered easy and a work of the shortest time possible. It is therefore necessary that elementary education should be imparted in characters by which reading and writing might be learnt easily and quickly, and also in a language which might be closely allied to the vernacular of the people, if not in the vernacular itself.

It will be admitted perhaps by all who have no prejudice to uphold that reading and writing are acquired through Nágari characters more easily than through any other known characters; or, at any rate, that reading and writing are more easily and more quickly learnt through Nágari characters than through Persian characters.

The defects of the Persian characters are too well known to require to be mentioned in great detail. The Persian characters are defective and redundant when applied to express the vernaculars. The name of the letter does not indicate the sound, and those who know anything about teaching must know what a serious embarrassment that is for children. For instance, ململ should be read by letters *mim lam mim-lam* and not *malmal*, as it is taught to be. The alleged superiority of the Persian characters is said to consist in the ease and rapidity with which they are written; but that rapid writing is universally known to be illegible and ambiguous, and to partake more of the nature of hieroglyphics than as something written in alphabet. When the Persian characters are written in the *Shikasta* form, in which they are generally written, no definite principle guides the form of the letters, but only the caprice of the writer; and hence the works of reading *Shikasta* writing can only be done by experts, and that too by guessing the words from the context. Ordinary words might be guessed from the context: but even guesses fail to help to decipher proper names in writings in the Persian characters, and epecially when these are in the *Shikasta* form. Only some 18 different forms are made to serve 36 different letters by the application of strokes and dots, &c., which are almost always omitted in writing. The diacritical marks which serve the purpose of vowels are practically never made use of, and the confusion and difficulty in reading caused by their omission and that of dots need only be alluded to to be realised: and if these were to be used, the work of writing would become a most cumbrous process. The Persian characters are exotic to the land, and were not meant to express the vernaculars of this country.

The Deva Nágari characters are the best and the most scientific that the world has ever produced. None of the objections that apply to the Persian characters hold good with respect to the Deva Nágari characters. The alphabet is arranged scientifically. The names of the letters express only the sounds for which the letters stand. The letters express all the sounds which the Natives of the country are in the habit of uttering, and can be easily adapted to express other sounds. No ambiguity can be caused by their use, and writing in these characters is always legible. The Deva Nágari characters are the most widely prevalent characters in India, and all the characters for the vernaculars allied to the Sanskrit have very great resemblance to them, if they are not the same characters in distorted forms.

To learn to read and write through the Deva Nágari characters requires only as many months as it takes years to learn to read and write through the Arabic characters.

Then it is necessary that, for extending elementary education, the language for imparting instruction should be one which is intelligible to the masses. Therefore it is necessary that the vernacular of the people, or a language closely allied to the vernacular, should be the medium of instruction. The vernaculars of the Panjáb are dialects of the Panjábi and the Hindi; and the Panjábi itself is so closely allied to the Hindi as to be considered a dialect of Hindi. It is necessary, therefore, that Panjábi and Hindi should be the medium of instruction for elementary education of the masses. It might be found best in the Panjáb Proper to have Panjabi taught through Nágari characters in the lowest classes of primary schools, and to replace it by Hindi in the higher classes.

The Urdu, which is now the medium of primary instructions, is unintelligible to the masses. Even in Hindustán Proper it is only understood by a limited number of people, and spoken by a still smaller number, residing principally in the large towns, whilst it is never spoken in the family circles of any but the most refined section of Muhammadans. To the great mass of the people, Hindus as well as Muhammadans of the Panjáb Proper, it is unintelligible, owing to there being no limit to the introduction of Arabic and Persian words into it. The speech of the unlettered Muhammadans is identical with the speech of the Hindus. Persian and Arabic words are as little used and understood by them as by the Hindus. The Urdu and Hindi at first had very nearly an identical grammar, and differed principally in vocabulary and in written characters; but the Urdu has become, and is every day becoming, more and more different from the Hindi and unintelligible to the masses, as it makes use of as many foreign (Arabic and Persian) words and forms as possible. The Hindi, on the other hand, uses as few foreign words as possible.

Therefore, if it is intended to extend and improve elementary education, the Nágari characters and Hindi and Panjábi should be adopted as the media of imparting instruction to the masses instead of Urdu and Persian characters. Indeed it will be found necessary in some places and for some classes, whose vernacular is really Urdu, to impart elementary education through Urdu. But it would be a great improvement and a gain to convey instruction in Urdu also through the Nágari characters wherever practicable.

It will again be found desirable for some classes and in some schools to teach the Gurmukhi characters along with the Nágari characters.

Mental arithmetic (*Gur*) and account-keeping, and lessons on agricultural and sanitary subjects, should form part of the course of instruction in primary schools, besides rough plane-table drawing and surveying of fields. Persian, as stated above, should not be a compulsory subject of study.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by persons from among all classes, and specially by the '*Naukri Pesha*' class. But it has not come to be sought for by all the people, that is, the masses, as is apparent from the slender attendance at village schools and from the small proportion (less than half per cent.) which the boys who attend the Government schools bear to the population. The reason is that the so-called primary instruction, instead of being easy, is very difficult to acquire, and takes up many years of the lives of boys; and if people resort to the so-called primary instruction, they cannot learn their own hereditary callings, and are not unfrequently unfitted for following their occupations, and have to become post-hunters; and even if the boys after leaving school take to their occupations, the education they have received generally does not prove to them of much service, if it is not effaced from their minds.

Only some of members of the priestly-learned classes among the Hindus hold aloof from the primary instruction imparted in the Government schools, on account of religious considerations perhaps. This is true of similar classes among the Muhammadans also.

Churahs and *Chamars* and other classes of similar low status are the only classes who are practically excluded from instruction, if they do not shun it themselves. If they were to be taught and their social status raised, perhaps it might lead to dangerous social complications, as the Hindus and Muhammadans would consider their elevation, and, being placed on the same footing with themselves, an invasion of their religious and other rights.

It does not appear that the attitude of the influential classes is any way hostile to the extension of primary education to any class of society; but when primary education of the lower classes disturbs their relation to the higher classes, then indeed that instruction cannot be regarded with favour.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools do not exist in the Panjáb to the extent to which they existed before the introduction of Government and grant-in-aid schools. As indigenous manufactures have died out on the introduction of foreign manufactures, so have the indigenous schools on the introduction of Government and grant-in-aid schools. Those that exist are not as good as they used to be.

The indigenous schools are of various kinds.

(*a*) There are schools maintained by pandhas, in which Lande or Hindi, or some other form of the same is taught. These schools depend upon the pandha, who is assisted sometimes by some member of his family or an advanced student. The fee is one pice a week and bread (*roti*) on fixed days, and presents on holidays and marriage occasions. The subjects of tuition are reading and writing letters, *hundis*, &c., in Lande (or some form of the same), and arithmetical tables and mental arithmetic (*Gur*), and the system of account-keeping. The pupils of such schools know mental arithmetic and account-keeping much better than those trained in Government schools. The boys have to come to school early in the morning and go home at the time of taking meals before noon, and then they collect together again in the afternoon and sit till evening, when the schools breaks up by singing tables and moral precepts. Boys of the schools who do not attend are forcibly dragged to school by the bigger boys, who are sent by the pandha to collect the pupils. On occasions of marriages and other such ceremonies, the pandha goes with his boys, singing the tables and moral precepts and auspicious songs, and gets his customary presents in cash and kind from the master of the family.

The boys remain dirty, as they squat upon earth, and as they use wooden *phattis* or *takhtis* coloured black with lamp-black or soot, on which they write with *khariya matti* or chalk dissolved in water. Sometimes the boys write upon earth with fingers or sticks.

(*b*) Schools maintained by maulvis, in which only Persian literature and composition are taught. The maulvi sometimes is paid by fees like the pandha, and at other times the parents of the boys make their separate terms with him. But these schools are not so largely attended as those of pandhas generally.

(*c*) There are small schools attached to masjids, in which generally reading the Kurán only without its meaning is taught. Sometimes in these schools Persian also is taught. Sometimes no fee is charged in these schools. There are small schools kept up by private persons here and there. I have seen schools kept up by weavers and other tradesmen, in which the master plies his trade and goes on at the same time giving instruction to the boys in the Kurán and other religious books. Sometimes at such schools Persian also is taught.

(*d*) There are in some places small *pathshalas* attached to *Shibdwalas* and *Thakurdwaras*, in which Sanskrit is taught. No fee is charged in these schools.

(*e*) Here and there some enterprising pandit, or a *Brahmachari* or *Sanyasi*, gathers around him some lovers of Sanskrit and gives instruction to them. No fee is charged in these schools. These schools, as well as those in *Thakurdwaras*, are maintained by the charity of the people.

In indigenous schools generally, and especially in schools of the latter kind, the teacher is held in great reverence. In schools of the latter kind students undergo great privations to acquire knowledge, and not unfrequently live by begging. The qualifications of the teachers are in some instances of a very high order. The pandhas, however, generally do not know anything more than they teach. The work of pandhas generally, and of maulvis also in some instances, is hereditary.

Most of the schools which were maintained by pandhas and maulvis have already become Government schools, and the masters of the few

schools of the kind that remain are quite willing to accept State aid and to conform to rules. There can be very little doubt in this that the masters of the other schools also would generally accept State aid, if they were allowed to teach what they liked and were not required to conform to all the rules. Grants-in-aid are very seldom, if ever, given to indigenous schools. If grants-in-aid were given to indigenous schools, they would spring up and flourish in every nook and corner of the country.

No arrangements have been made specially by Government for training or providing masters in the indigenous schools; but if Government extended, in practice also, and not in theory only, the principle of grant-in-aid and payment by results to indigenous schools, some of the men who now receive education in the Government and grant-in-aid institutions would set up private schools in different parts of the country.

Indigenous schools can be turned to good account as part of a system of national education by changing the policy of the Educational Department and of Government towards the indigenous schools. Hitherto these schools have not been encouraged; on the other hand, efforts have been made sometimes to put them down. When the master of an indigenous school is willing, it should be inspected by officers of Government. Pains should be taken to gather statistics about indigenous schools and to publish these in the report on education. The system of grants-in-aid should be extended to indigenous schools. But the best thing to do would be to offer rewards to the masters for the number of students that they succeed in passing from their schools in the different examinations of the Educational Department and of the University. The rewards should vary with the number of students and the difficulty of the examinations.

It must be mentioned here that now-a-days societies are springing up in different parts of the country, as the Arya Samajes, the Anjumans, and the Sabhas, which also set up schools. Elementary education would be greatly diffused if these societies become part of the institutions of the country and are encouraged.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction, independent altogether of school education, does not exist now to any very large extent, except in the case of shopkeepers, who train up their sons in account-keeping in *Lande*, &c., and, in the case of maulvis and pandits who teach their children at home, Arabic and Persian and Sanskrit. In the low educational test examination of candidates for employment or promotion in the public service, which nominally applies to all appointments of which the salaries exceed ₹15 per mensem, there is nothing to make it difficult for a boy educated at home to compete on equal terms with boys educated at school. Only those candidates are admitted into the examination who have not been studying in any Government or aided schools within six months from the date of examination (see *Panjab Gazette*, 9th February 1882). There is no other special examination in general knowledge and literature fixed for qualifying for the public service; but if such examinations be fixed, they should be open also to persons educated at home.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In former times it was only private effort which supplied elementary instruction in villages and in towns. But with the advent of Government and grant-in-aid mission schools, and owing to other causes also, private effort has greatly disappeared. But if Government made elementary instruction really elementary and not classical as at present, and imparted it through the real vernacular of the people, or a language closely allied to the vernacular and by the medium of Nágari characters, and also recognised the Nágari characters in its courts, and aided private effort by grants-in-aid and payments by results where necessary, the diffusion of elementary instruction might be left to a great extent, if not wholly, to private effort.

The private agencies which exist for promoting primary instructions are—

(1) Schools of pandhas, maulvis, some of the schools in masjids, and Thakurdwaras.

(2) Schools established by societies like the Arya Samajes Sabhas, and Anjumans of Hindus (and Sikhs) and Muhammadans.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education can be advantageously administered by local boards if Government desires to entrust the boards with the power of administering the funds. I beg to make the following proposals for that purpose:—

Primary schools should be made part of the village system. They should be under the management of *panchayats* or village boards, consisting of the *lambardars* and other influential and intelligent men of the locality, but should include no Government officials. The *panchayat* or village board should have a fund under its control, made up of the educational cess of the locality, and such part of the local rate cess which Government might determine to devote to the maintenance of primary and middle schools, and of fees.

The educational cess and allotment from local rate cess should not be paid into the Government treasury, but should be held by the *lambardars* and disbursed through the boards. The village board should disburse the salary of teachers of primary schools from the fund, and also the cost of repairs to school and contingencies, and should pay a fixed sum out of the funds to the *pargana* educational board towards the maintenance of a middle school. The village board should divide the fees among the teachers rateably, according to their pay. Where the funds of one village do not suffice for the maintenance of a primary school and contribution to the *pargana* educational board, two or more villages should be joined together for the purpose.

The district should be divided into *parganas* or sub-divisions for establishing middle schools. Each *pargana* to consist of a number of villages

or circles of villages which contain primary schools. The *pargana* to have a board of education, composed of representatives from the village board, and to have a fund under its disposal contributed directly by the village board for the maintenance of a middle school, and also including fees collected in the middle school. The middle school should be under the management of the *pargana* educational board. The salary of teachers and scholarships, and repairs to schools and other contingent charges, to be disbursed by the *pargana* educational board from funds under its control.

The Government should look to the appointment of the boards and their proper working, and to the maintenance and management of the schools under the boards, and should, by means of its officers, inspect the schools and direct the course of study, and prescribe the registers and accounts to be kept up, and the returns to be submitted by the boards. Government should also collect the educational cess and the allotment from the local rate cess as arrears of land revenue for the village and *pargana* educational boards on their non-payment at due time. The boards to have the power of recommending the appointment and dismissal of teachers, but the final orders to be passed by the Deputy Commissioner.

No English school should be under the control of the boards.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The Municipalities should have the same control over primary and middle schools maintained entirely by them as the village and *pargana* boards.

In the case of those Municipalities which have not sufficient funds for the support of middle schools, there should be *pargana* educational committees, consisting of the representatives of the Municipality and of the village boards of adjacent villages, and having charge of funds for the support of middle schools contributed by the Municipality and the village boards.

No English school should be under the control of the Municipal committee or the committee formed from among Municipal members and village boards.

As Municipal committees are now constituted it is difficult to understand how there can be any possibility of Municipal committees failing to make sufficient provision for elementary instruction in towns, unless the high officials, whose views the Municipal committees have in most instances ultimately to adopt, were against elementary instruction. However, to make sure that it should not be possible for Municipal committees to fail to make sufficient provision for elementary education, it might be laid down that Municipal committees shall in no case expend less than a certain part of their income upon elementary instruction.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—At present, teachers in primary schools are supplied from Normal schools and from outside. Sometimes an indigenous school is converted into a primary school, and the teacher is taken into service. It is found sometimes that the teachers in primary schools do not sufficiently know what they have to teach. The present social status of village schoolmasters generally is not as high as it used to be when there were more indigenous schools: and it is very doubtful whether many of the present village schoolmasters exert any beneficial influence among the villagers. Formerly the schoolmasters used to be held in great respect, and exercised a beneficial influence among the villagers; but they were men who devoted their life and soul to the work, and whose personal qualifications were often of a high order, and they were not ill-paid servants sent to the village from outside to teach things which were not useful to the people.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—There is no doubt that one of the causes which stand in the way of diffusion of primary instruction is the improper selection of subjects. But a proper selection of subjects alone will not bring about diffusion of primary instruction to the extent desired by Government.

At present most people send their children to the Government schools with a view to qualify them for securing Government or other service. There are many parents who send their children to the schools only for a time till they can be employed with profit in occupations for which they are to be trained, in order that their children may be occupied, and have no time to bother them all the day long, and commit mischief and injure themselves if left alone to play about. Some time ago there were many children made to attend the Government schools in the villages to please the authorities, or to ward off their displeasure.

As to those who do not send their children to the Government schools, there are some who look upon the education imparted in the schools with contempt and distrust. There are others again (though their number is decreasing every year) who look upon all education with similar feelings. There are many who require the assistance of their children in their occupations for earning their livelihood, and who are too poor to spare their children for sending them to school. There are, again, others who find that all those who attend the schools cannot secure service; and that those who have attended schools but have failed to secure service, are not much better for the education they have received; on the other hand, they find that the boys have imbibed ideas of a high standard of living and the habit of doing little or no work and hating their hereditary callings; and that those who even take to their own occupations have not their heart in the work, and that by beginning late they have not all the aptitude and experience which those who did not attend the schools, and who began their occupation earlier, have; and that

what the boys learn in the school they soon forget; and finding this, they do not like to send their children to the Government schools.

When such is the state of the country, it is not probable that for a long time to come primary education can be diffused to the extent to which it is desired by Government; for many of the causes which stand in the way of diffusion of education are beyond the control of Government.

But still Government can do a great deal in the way of diffusion of elementary education by making its acquisition easy and a work of the shortest time possible; and by making it of a kind which might be useful to the people in their every-day life, and by imparting it in a way which might not have the tendency of unfitting people from following their hereditary occupations.

I am not for proposing to convert the village schools into schools of agriculture with model farms attached to them. This is impracticable for want of funds. Then it is doubtful whether this is even required when it is considered that the whole life of the son of an agriculturist is a study to him of agriculture practically if all his time is not taken up by books. It is doubtful, again, whether abstract and new principles taught in schools can be usefully carried out into practice. Besides, there might be two opinions about the utility and suitability for this country of improvements which have not been tried long and found good by the experience of the people.

However, the introduction of mental arithmetic and account-keeping in all primary schools, and the introduction of rough plane-table drawing and surveying of fields in the schools for the agricultural classes, must tend to make the schools more acceptable to the community at large, and especially to the agricultural classes. Lessons on agricultural improvements and treatment of cattle might also be introduced in the schools for agricultural classes; but it is doubtful how far such lessons can be practically useful. However, these might tend to create in the boys a taste for such studies.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Urdu, which is recognised and taught in the schools in the Panjáb, and is the court language besides, is neither the vernacular nor the dialect of the people. It is like a classical language to the masses, and is unintelligible to the great majority of the people, Hindus as well as Muhammadans, in the Panjáb. Dialects of the Panjábi and Hindi are spoken in the Panjáb, and they are of the Sanskrit stock; their vocabulary and grammar are allied to the Sanskrit. The Urdu differs from them in its written characters, and is every day adopting more and more of the grammatical forms and vocabulary of the Persian and Arabic languages, which are foreign to the country. Very few Arabic and Persian words are met with in the spoken language and songs of the people, Hindus as well as Muhammadans, as compared with words of the Sanskrit stock; whereas Urdu is becoming a conglomeration of only Arabic and Persian words, joined together by one or two Hindi particles, or similar words in a sentence.

The Urdu is unintelligible to the masses; and though it is recognised as the court language, it is not understood by the people who resort to the courts. The Urdu, it would be more proper to say, is the written language of the courts; for the spoken language even in courts is the vernacular of the people.

There is no doubt that the schools are not really useful to the people at large, because the spoken language of the people, or a language closely allied to the spoken language, is not taught in the schools, and is not recognised as the court language. This is one of the main causes why elementary education has not been diffused among the masses, and has not borne good fruits. For it is not an elementary education which the Government has been trying to impart, but a difficult classical education, which requires a long time for acquisition, and even then it is not sufficiently well acquired; and is then generally soon effaced from the mind, for it is not an education in a language spoken and understood by the people.

Here attention may be drawn to an important fact disclosed by the last census. Out of a total population of 4,546,781 males among Hindus (Sikhs and Jains), there are 368,275 persons who can read and write; whereas, out of a total population of 5,639, 845 males among Muhammadans in the Panjáb, only 95, 816 persons can read and write. There is no doubt that this result is mainly due to the Hindus still retaining, to a great extent, their easy characters and their spoken languages as the medium of instruction. And this disproportion in favour of Hindus is found to exist, though in the last census many who knew reading and writing through Lande and other indigenous characters were shown as not knowing reading and writing; and though Government has been directly and indirectly discouraging the learning to read and write through the spoken language of the people and by means of the indigenous characters.

It is clear, then, that if Government wants to extend elementary education, it must convey it through the spoken language of the people, or a language closely allied to the spoken language, and through the Nágari characters by which reading and writing are learnt more easily and more quickly than through any other characters.

But it would be necessary, at the same time, to recognise in the courts the Nágari characters, and the Hindi language, which is the vernacular of the people in some places, and closely allied to the vernacular in other places in the Panjáb; otherwise the remedy would be worse than the disease. Litigation is every year increasing in the country, and it would be productive of very bad results if what is taught in the schools is not recognised in the court.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment to teachers by results is very suitable for encouraging the growth of indigenous schools. For those indigenous schools which depend upon the master alone, the system of payment by results would perhaps be found to work better than the system of grants in-aid. Even in other schools for imparting elementary instruction, the system of payment by results, if adopted as a supplemental measure, is likely to be productive of good results.

As to payment to the students by results, that exists to a certain extent even now in the form of

giving scholarships and prizes to the best of the successful students, and it is found to have a beneficial influence upon the promotion of education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The scale of fees for district schools is laid down by the Director's Circular No. 10, dated 18th April 1882. The sons of agriculturists are exempted from payment of fees in the primary schools.

The educational cess is a tax upon lands, and it falls (speaking in a popular way) upon the consumers of the agricultural produce, *i. e.*, upon the population at large, and not upon the agriculturists alone. Therefore, there is no reason why the sons of agriculturists alone should be exempted from the payment of fees in the primary schools. At any rate the scale of fees should not be so high for people with small incomes, and provision should be made for exempting children of very poor parents. However, when fees are taken in primary schools, those should be divided among the teachers, and not paid into the Government treasury.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased in the following ways:—

(*a*) By making instruction in primary schools elementary and easy, *i.e.*, by imparting it, as a general rule, through the real vernacular, or a language closely allied to the vernacular of the people, and through the Deva Nágari characters, wherever practicable; and by recognising the characters and the vernacular in courts, and so creating a demand for primary instruction. This will tend to encourage the establishment of indigenous schools.

(*b*) By ceasing to discourage the establishment and growth of indigenous schools, but undertaking to encourage them, and by recognising them as part of a system of national education; and by gathering and publishing statistics about the indigenous schools in the Educational Reports, whenever practicable.

(*c*) By adopting the principle of payment by results in connection with indigenous schools which depend upon the master alone, and by extending the system of grant-in-aid towards others.

(*d*) By administering the local funds, as suggested in answers 2 and 7. This system, besides encouraging local self-government and economy, will induce people to establish a primary school in every large village by adding from their own pockets to the tax for education collected from the village, when that tax is not sufficient to give a separate school to the locality.

The primary schools will be rendered more efficient gradually as secondary and high education spreads, by giving to the country more efficient teachers; and also by abolishing or making optional the study of Persian in primary schools, and by conveying instruction through the Deva Nágari characters and Hindi language, which will make it practicable for the education imparted in primary schools to be useful and of an effective character.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—The Government college at Delhi was closed by the Panjáb Government on 1st April 1877 by its Resolution No. 567, dated 15th February 1877. The Court of Directors of the East India Company, in paragraph 62 of their despatch, say that "it is far from our wish to check the spread of education, in the slightest degree, by the abandonment of a single school." That the closing of the Delhi college has injuriously affected the spread of high English education, will be apparent from considering that whereas on the 31st March 1877, the number of scholars receiving high education in the Panjáb was 142; on the 31st March 1881 the number of scholars was only 94.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Under the present circumstances, I do not know of any case in the Panjáb in which a Government institution of the higher order might be closed or transferred to a private body with or without aid, without injury to education or to the interests which it is the duty of Government to protect.

If Government, however, laid down that, as a general rule, no appointment over ₹ 100 will be given in its offices to those who have not passed (say) the B.A. examination, and that no one can become a pleader, or a Magistrate, or a Judge unless he is a graduate, the Government might, after some years, close most of the Government institutions of the higher order, and it would not injure education in the country. In that case, a college might be maintained, even without aid, and boys would pay and read and demand no scholarship.

In support of this, there is the case of Bengal, where a man cannot become a pleader or a munsif without being a graduate. It is found practicable accordingly in Calcutta to maintain colleges even without Government grants-in-aid. For filling those colleges it is not necessary there to offer scholarships.

In the Panjáb high education is not encouraged as in Bengal, and so it is not practicable for the people to start a college here. In the Panjáb it is not necessary to be a graduate for becoming a pleader even, not to say anything of posts under Government; and so there is no reason why people should be found willing to pay for high education.

It might be mentioned that as attendance at law classes of the Panjáb University College is to a great extent necessary for joining the examinations for mukhtars and pleaders in the Panjáb, and as passing the examinations is essential for becoming a mukhtar or pleader, it is found that

the people are willing to pay heavy fees for attendance at the law classes, and for joining the law examinations.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Panjáb, under the existing condition of things, there are not many gentlemen who might be able and ready to come forward and aid in the establishment of colleges and high schools. There are many who are ready and able to establish lower schools. However, if Government liberally encouraged high education, and were willing to give grants-in-aid, it would not be difficult to have more men and societies who could establish colleges and high schools also upon the grant-in-aid system.

I might mention here that it is not possible for people to exert themselves enthusiastically for establishing colleges and schools when cold water is thrown over their efforts in that direction. At Delhi the people exerted themselves and collected funds, and they would have collected more for the establishment of a college upon the grant-in-aid system, but an impression came to prevail that Sir Robert Egerton did not encourage the movement, and so the movement became slack. Now the people have been told by His Honour the present Lieutenant-Governor that "any movement at present to revive the old Delhi College would be peculiarly ill-timed," because, says His Honour, "one of the last acts of my predecessor was to sanction a grant-in-aid of ₹5,400 a year for college education in connection with the Cambridge Mission at Delhi."

I will mention another instance of a similar kind. The public-spirited late Munshi Jumna Prasad of Ludhiana established a Hindu school at Ludhiana in 1873; that school has, under various difficulties, continued to exist up to now. Several times applications for grants-in-aid for that school were made to the Government but without success. It was thought by the people that the Hindu school did not receive grants-in-aid, because the Missionaries, who have a school at Ludhiana, did not like that a Hindu school should exist there.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Nothing but the making of high education as an indispensable condition for securing high and lucrative posts under Government will create a real demand for high education, and stimulate private effort to establish and maintain higher educational institutions. It will be long before high education comes to be sought for for other objects.

Up to now, high education has not been made an indispensable condition for securing high and lucrative posts under Government. Indeed the Engineering College at Roorki requires Native candidates for the post of assistant engineers to be graduates; but that profession has been practically closed for the Natives. So one stimulus for acquiring high education in the Panjáb is gone.

In Bengal the desire to become a pleader is one of the great inducements to pass the B.A. examination, as nobody can be a pleader there who is not a graduate. But in the Panjáb a man can be a pleader without being a graduate; in fact even without knowing English. So another great inducement for acquiring high education is non-existent in the Panjáb.

It is needless to repeat that high education is not an indispensable condition for securing high and lucrative posts in the Panjáb. On the other hand, people are beginning to have a suspicion that authorities in the Panjáb do not look upon high education and encouragement with favour. Under these circumstances, if Government were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution in the Panjáb, the suspicion of people would grow into a firm belief that the Government had determined to put down high education; and that would have very injurious effects on the interests of the country.

The first and the greatest requisite for ensuring the maintenance of a higher educational institution on a private footing is to create a real and a great demand for high education, by making high education as an indispensable condition for securing high and lucrative posts under Government, and for following the profession of pleaders. That done, the Government can rely on private effort, and aid it, when necessary, for the maintenance of higher educational institutions.

At present the Government should help the efforts of those people who are trying to revive the old Delhi College; and that will teach people to maintain a college on a private footing with the help of grant-in-aid.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The grant-in-aid system has been mainly of use to Missionaries. From the Panjáb Educational Report for 1880-81, paragraph 46, it will be found that, with the exception of the Anglo-Sanskrit School at Delhi under the management of a committee of Native gentlemen, all the aided English schools for secondary education of Natives are mission schools.

That education in Christian religion is compulsory in the mission schools, which are aided by Government, is a great grievance of the people. It ought to be made a rule that in all schools aided by Government religious education shall be optional, and imparted in the last hour; and no sum from the grant-in-aid shall be expended in imparting religious instruction to the boys; and that in a grant-in-aid school set up by people of one religion, boys of a different religion shall not be excluded.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered, cannot be said to be of prac-

tical neutrality. As matter of fact, mission schools and colleges have greater chance of getting grant-in-aid than schools and colleges set up by others. If a mission school exists in one place then there is no hope of another school getting a grant-in-aid in that locality. It is very objectionable that the teaching of religious doctrines of any denomination in a school which receives grant-in-aid from Government or local or Municipal funds should be compulsory.

In some cases people send their children to a mission school because no other school exists in the locality; in other cases because a mission school is cheaper, and also, as it is believed by some, that English is learnt better there. So all mission schools are in a flourshing condition, the parents hoping that their children will not become Christians. But the generality of people think that Government aids the mission schools because it secretly wants that people should embrace the Christian religion. Why should otherwise, say they, the teaching of Bible every day, the attendance at churches and Sunday schools, and taking part in prayers by remaining in the standing position, be compulsory in mission schools which receives Government grant-in-aid? Why should, ask they, a boy be expelled from the school and punished if he declines to do any of these? Indeed, this compulsory teaching of the Christian religion to Hindu and Muhammadan boys cannot have any wholesome results. It tends to make the boys disbelievers and hypocrites. The Muhammadans who are charged with having forcibly converted Hindus to the Muhammadan faith, now exultingly point out that the Kuran and prayers are not compulsorily taught to Hindus in schools set up by Muhammadans.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—It is the middle classes principally who avail themselves of Government and aided schools and colleges for the education of their children.

The Director's Circular No. 10, dated 18th April 1882, which lays down the scale of fees in district schools, shows that the complaint that wealthy classes do not pay enough for the education of their children, is wholly foundationless as regards education imparted in Government schools. The rate of fees in the district schools is perhaps high, but it is in no way low.

In the Government college, Lahore, the rate of fees is R2 per mensem. At the first sight this rate may appear low, but when regard is had to all the circumstances, it no longer appears to be inadequate. The Lahore Government College has hitherto been attended mainly by young men from the middle classes, most of whom would have been unable to prosecute their studies in the college without the aid of scholarships; much less could they have been able to afford to pay high fees. The raising of fees in the Lahore Government College, under the existing conditions, would only amount to closing the doors of high education to the people at large. Indeed, if Government made it a rule that the possession of high education should be an indispensable condition for getting the high and lucrative posts under Government, then Government might raise the fees, and the college would be even more largely attended than at present. Even now the number of people who are willing to incur expense for the education of their children and their relations is increasing. It must be borne in mind that only those are willing and ready to pay for high education who are alive to the advantages of high education, and who are benefited by it. All those who possess wealth are not the persons who are desirous to secure high education for their children; and, as a general rule, the sons of wealthy persons have not hitherto being distinguished by the love for high education.

I might here quote the remarks, on this point, of the Director of Public Instruction, Panjáb. In his report for 1879-80, paragraph 10, the Director writes as follows:—

"It is sometimes asked why Government should expend so much money on the education of college students; and why such students, if they value a University education, should not be required to pay for it themselves. The money saved by the abolition of colleges might, it is urged, be expended to greater advantage on primary education. It seems to be believed that Government money is expended solely for the benefit of a few fortunate young men, and that Government itself derives no advantage from the expenditure. Nothing could possibly be more fallacious than this view of the matter. College students have not the means to pay the cost of their own education; and if their so doing were made a condition of the maintenance of a college, the college would cease to exist. If the college were closed, there would be no efficient master available for English schools, and no qualified superintendents for primary schools; and the measure would be a fatal blow to the secondary and primary schools of the province. It is not, however, the interests of secondary education and of primary education alone that depend on the existence of an efficient college. The most important appointments under Government that are open to Natives are now generally bestowed on men who have received a college education. These must be given to men of inferior attainments, if no college existed * * * *. There can be no doubt that to cut off the supply of efficient candidates for employment by closing the college would be the falsest economy that could be imagined."

With reference to the Director's remarks, it is necessary to point out that the most important appointments in the Panjáb that are open to Natives, are not yet generally bestowed on men who have received a college education; and that though the college exists, Government chooses to bestow these on men of inferior attainments.

But the imparting of college education is not only necessary for creating an efficient body of public servants; it is necessary also for increasing in the community the number of enlightened men, who are more essential for the well-being of the State and the people than men with little education.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of any institution in the Panjáb in which English is taught which is supported entirely by fees. There are many small indigenous schools in which the vernaculars and the oriental classical languages are taught which are supported entirely by fees.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institu-

tion? If so, under what conditions do you consider that it might become so?

Ans. 23.—Under the present condition of things, it is not possible for a non-Government institution (excluding mission schools and colleges) of the higher order to become influential and stable when in direct competition with a similar Government institution.

It might become so, if there were created by Government a great demand for high education as in Calcutta.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The cause of high education in the Panjáb cannot be injured by any unhealthy competition, as there is no competition at all.

Ques 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The number of (English) educated Natives in the Panjáb is comparatively small, and there are not many among them who are without employment of some kind or other. But the increase in the number of educated Natives has been checked by the acquisition of high education not having been encouraged to the desirable extent, and by the possession of high education not having been made an indispensable condition for securing the high and lucrative posts under Government, and for becoming pleaders.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is calculated, to a great extent, to store the minds of those who do not pursue their studies further with useful information which can be turned to practical account. But changes are required in the subjects and method of instruction, and in the system of examinations and selection of examiners, to secure better the desired result of storing the mind with useful and practical information. At present, however, the information has proved useful and practical for making the recipients generally fit to become clerks only. But those among them who have been independent and energetic enough to apply themselves to trade have found the knowledge of English of great use and help to them in their callings.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The attention of teachers and of pupils in the highest classes in schools is indeed directed to the Entrance Examination of the University, but there does not appear to be any thing objectionable or injurious in that On the other hand, the examination stimulates both the teachers and the pupils to work vigorously. The fact that the attention is directed to the examination does not impair the practical value of the education in secondary schools for the requirements of ordinary life. But it is desirable that reforms should be made in the system of examination. There is no doubt that the examination guides the course of instruction and the direction of the employment of energy in the schools. The object of the examination should be to test whether the pupils have acquired a tolerably good knowledge of the books and the subjects which they were required to learn, and not to pluck as many candidates as possible. The questions should be such as would not encourage cramming. Questions which even those who are proficient in the subject cannot answer should never be allowed.

To secure better results, then, it is necessary that reforms should be made in the Entrance Examination, and not that the attention of teachers and pupils should be diverted from the examination.

Here I beg leave to point out two most objectionable recommendations which have been made by the Education Committee appointed by the Government in 1879 regarding the middle-school examination. One is to raise the minimum pass marks in certain cases. The other is to treat caligraphy as two distinct subjects of examination, instead of including it under the head of English and Urdu. With respect to the first recommendation, the Director of Public Instruction, in his Report for 1880-81, remarks that "if the new scale of pass marks, which is much higher than prevails in the University examinations, were adopted at present, it would have the effect of causing a large proportion of failures." With regard to the second recommendation, the Director remarks that "this considerably diminishes a candidate's chance of passing. There will always be some candidates who, both in English and Urdu, obtain more than pass marks in other parts of the examination and less in caligraphy and *vice versâ*. Such boys may pass if caligraphy forms a part of the English and Urdu examinations respectively, but will fail if it is treated as a separate subject." I do not mean to ignore the value of a good hand when I say that this rule should be cancelled. When it is remembered that the object of the schools is not merely to train clerks for Government service, and that there are many very able men who have indifferent kind of handwriting, it seems to be a most objectionable rule to lay down that if a man has not a very fine hand, he should not be allowed to read beyond the middle-school standard in the schools!

Then, again, if the middle-school examination were only for the object of marking that a man had acquired so much knowledge, and not for determining whether he will be allowed to read any further in the schools, there would not be anything objectionable in raising the pass marks in the examination. But as success or failure in the middle-school examination determines whether a man will or will not be allowed to prosecute his studies further, the raising of pass marks will have a very injurious effect on the diffusion of education. Even now the complaint is universal that the middle school examination is very stiff. There are many who believe that from the time that this examination has been instituted the average age of boys in the high schools has been raised; because, as a general rule, boys fail several times before they can pass the examination and get promotion. So it happens that most men, after reading up to the 20th year of their life, find that instead of finishing their school and college education by graduating, they are still year after year toiling unsuccessfully to pass the middle school

examination. It is the middle-school examination which impairs the value of the education in secondary schools for the requirements of ordinary life, inasmuch as it demands the sacrifice of some of the best years of the lives of many who fail at the examination, and either give up their studies despairing to pass the examination, or study again to go up for it.

There is one more rule which has the effect of impairing the value of education in secondary schools, inasmuch as it eats up many years of the lives of able pupils. Formerly an able boy could finish his education in the mission schools in as many years as he chose by applying himself vigorously and assiduously to his studies, for there was no inflexible rule that a man must read in one class for one year, and that he should spend as many years of his life in the school as it pleases the educational authorities to fix the number of classes.

It is not the Entrance Examination of which people complain, but the middle-school examination, and this rule of the Educational Department.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in secondary schools who present themselves for the University Entrance Examination is not very large in the Panjáb. If the requirement of the country is considered to be the necessity of finding candidates for Government service, then also the number cannot be unduly large, as posts continue to be given to men of very little education. Why should Government fix a very low examination—lower than the middle-school examination—for admission into Government service, if the market is overstocked with candidates who have passed the Entrance Examination? There can be only two reasons: either there are not many who pass the Entrance Examination, or Government does not want to encourage people to pass that examination, and does not care to get men of better education for employing as its servants.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships are awarded from (1) provincial revenues, (2) district and Municipal funds, (3) other sources, including the Panjáb University College.

Government scholarships in the Lahore College were formerly awarded in accordance with the results of the Calcutta University examinations, when the scholarships were devoted to the promotion of high English education. They are now awarded in accordance with the results of the examinations of the Panjáb University College, and are given to vernacular students also. It is feared that this change will affect injuriously the interests of high English education in the Panjáb.

Rules regarding the award of scholarships by district and Municipal committees are laid down in the Director's Circular No. 4 (serial No. 282), dated 22nd February 1882. The Director had proposed that the sons of non-agriculturists also residing in localities where there are no Municipalities should be eligible for scholarships awarded by district committees. But this proposal was not sanctioned by the Lieutenant-Governor, on the plea that "the fund from which district scholarships are given is contributed by the agricultural classes only, and nothing at all is paid towards it by non-agriculturists." It is feared that this objection is founded upon misconception: the fund is collected by a tax upon produce of land; and the tax must ultimately fall upon the consumers of the produce, and not on the producers alone, if it is a burden on the community.

By the Director's Circular No. 13, dated 9th June 1882, the Government scholarship system has been extended to aided schools also, which have been placed on an equal footing with Government schools in this respect. The right principle of awarding Government scholarships according to merit has been recognised in this Circular. This principle should be extended to district and Municipal fund scholarships also.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is extended to grant-in-aid schools, and the Missionaries profit more by that than other bodies. If the people get a real voice in the management of the affairs of Municipal committees, the aid to mission schools is sure to suffer, if religious instruction is not made optional for Hindus and Muhammadans.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—University curriculum affords a sufficient training for teachers in secondary schools. Special Normal schools are not needed for the purpose. It is waste of time and funds to teach the subjects which the students have already mastered, and in which they have passed examinations successfully. The training college at Lahore is considered by the people an unnecessary institution.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Village schools and other schools supported from district and Municipal funds are generally inspected quarterly by the district inspector of schools, annually by the assistant inspector and the inspector, and occasionally by the civil authorities of the district.

The district schools are inspected by the assistant inspector and the inspector, but the assistant does not inspect the upper schools.

The work of inspection can be done better by employing efficient, yet cheap, Native agency, in the form of divisonal inspectors, getting from ₹300 to ₹400 a month, whose duty should be to inspect all schools in the division (of the Commissioner) in which they are employed. The work will be done better, because they will have smaller circles under them than the inspectors, and they will do their work of inspection throughout the year, and not in winter alone, as is at present done by inspectors. The posts of inspectors should come under reduction.

The keeping of highly-paid European inspectors and assistant inspectors for inspection of the village primary schools is a pure waste of resources and abilities which could be much better employed.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—If the educational system were moulded to suit the wants and wishes of the people, there will be found men and societies who would be willing to undertake the work of inspection and examination in the localities where they are. Men who are really competent to do the work might be made honorary inspectors, and their suggestions should carry weight and be duly considered. Otherwise people will not be willing to undergo the trouble of doing a work which is productive of no results. The introduction of Nágri and Hindi into the schools can secure a large number of competent inspectors and examiners for vernacular schools.

Ques. 35.—Are the present arrangements of the Education Department, in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The free development of private institutions is checked by the Educational Department and the officers of the Government, inasmuch as when a school is found to spring up or exist which attracts to it students of the locality and interferes with the Government or mission school, every effort, direct and indirect, is made to put down such an institution, which is considered to have no right to exist where the Government or mission school is in existence.

The private institutions are ignored by the educational and other officers of Government, and are not visited and inspected, and never receive prizes and other attention from Government; and so people consider that Government does not want to encourage such institutions, and accordingly they themselves neglect such institutions.

Private institutions, in which text book in use in Government schools are not taught, labour under greater disadvantage, and have no chance of receiving any attention from educational and other officers of Government.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by the other agencies?

Ans. 36.—The vernacular schools should be under the control of the village and divisional boards and Municipal committees, as suggested in the answers to questions 2, 7, 8, and costs of those schools should be met from the funds at the disposal of the boards and the committees.

The cost of district inspection, and of construction of school-houses, should be met from district and Municipal funds. The district and Municipal committees should be at liberty to give scholarships and prizes in schools maintained from the provincial funds. When there are sufficient funds at the disposal of the committees, they might contribute, wholly or in part, for the maintenance of the English schools, but these schools should be under the control of the Educational Department alone. The cost of higher inspection and direction of English schools and colleges should be met from the provincial funds. The establishment of private and aided schools should be encouraged by the system of grant-in-aid, payment by results, scholarships and prizes from provincial, district, and Municipal funds, with this provision, that in such schools religious instruction shall not be compulsory.

Aided schools must be inspected by Government officers; and private schools, when their managers desire them to be so inspected. Honorary inspectors, or visitors, or committees, of such persons should be created, who should have the power of visiting and inspecting the Government and aided schools, and of making suggestions. Female education should be entirely under the control of the people. Government should give grants-in-aid when required.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—If Government withdraws from the direct management of schools or colleges, it would have a disastrous effect on the spread of education unless it makes the possession of education an indispensable condition for securing high and lucrative posts under Government. In that case alone the growth of a spirit of reliance upon local exertions and combination for local purposes is possible. The establishment of Missionary institutions cannot be considered to be a growth of a spirit of reliance upon local exertions and combination for local purposes, and so cannot be regarded as a gain in any sense to the country.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—If the possession of high education is made an indispensable condition for securing high and lucrative posts under Government, schools and colleges managed by the people will spring up, and the standard of instruction will not deteriorate if inspection and direction by Government be kept up and a healthy competition is maintained.

The schools and colleges will disappear, and the standard of instruction in them, if it be possible for them to exist, will deteriorate, if Government withdraws from the direct management and does not throw open appointments liberally to those who are educated, and does not inspect and direct the schools, and if the competition for the University degrees becomes less. In order to provide against the standard of instruction deteriorating in higher institutions, it might be further desirable that Government should maintain one or more institutions of the kind in a province as models for others.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Instruction in duty and principles of moral conduct occupy a place in the course of

Government colleges and schools generally in an indirect way. Moral philosophy is taught as an optional subject of study in the Government colleges; it is not a subject of study in the schools. But the lessons in morality that are ingrained in the heart in the school and the college from the masters of English literature and from history are more efficacious in the way of moral training than the direct instruction in dnty and in principles of moral conduct would be. It is desirable that the selection of books in schools and colleges should be made by keeping this in view.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In the Government district schools there are parallel bars, swinging pole, cricket, &c., provided for physical exercise, and some teachers and district officers (as Mr. Wakefield, Deputy Commissioner of Ludhiana) take special interest in the physical exercises of the students; but as a general rule, teachers and the district officers are indifferent to the physical development and well-being of the students. The physical condition of the students generally is found to suffer on account of the education they receive in the colleges and schools. The reasons appear to be that boys are not yet alive to this; that sedentary habits tell upon the health, and that examiners in almost all examinations put such questions which require great cramming, and that in some examinations a very high percentage is required for passing. The teaching of Persian as a compulsory subject in the schools adds to the work of the boys and thus injures their health. The attendance at schools for so many hours is also not consistent with the physical development of the boys. Special certificates, marks, and prizes should be given in all schools and colleges to those students who distinguish themselves in physical exercise, and some few marks might be deducted in the school examinations in case of candidates who do not look to their health.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is a certain amount of indigenous instruction for girls among the Muhammadans and the Sikhs in the Panjáb. Among the Muhammadans some girls are taught the reading of the Kurán, and among Sikhs, here and there, a little of Gurmukhi. But with the diffusion of education and the spread of societies like the Arya and the Brahmo Semájes and Sabhas and Anjumans, a desire for female education among the people is springing up. Perhaps the Arya Somáj has done and will do more for female education among the Hindus in the Panjáb than anything else. It has already opened a female school at Lahore for teaching Hindi, and the members of the Somaj exert themselves in imparting instruction in Hindi to the female members of their families at home, and in that way education is silently and slowly being diffused. At present this education is very elementary, and extends principally to the reading and writing in Hindi language and the Nágri characters.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The schools for Native girls, Government and aided, are only vernacular primary schools. The Government vernacular schools are 150 in number, having 3,930 number of girls on the rolls, and the aided schools are 162, having 5,212 girls on the rolls. It is supposed that girls are taught elements of reading, writing, and arithmetic, but as a matter of fact the girls learn very little, if anything, and in most instances the prosperity of the schools exists more in the registers and reports than in reality. As to the girls' schools for Hindus and Muhammadans maintained by the Missionaries, perhaps they are doing more harm than good to the country by trying to shake the faith of the girls in their religion, which is so intimately connected with morality, and by teaching them to sing Christian songs in the vernacular. If the primary girls' schools maintained by the Government and the Missionaries were closed, it would make a great saving of resources and be productive of no harm.

Female education, at least among the Hindus, can be left alone; it would spontaneously spread, if Hindi and Nágri were introduced in the schools for boys.

It has been suggested that girls' schools would be improved if they were open to inspection like the schools for the boys. It is not desirable that the rule of inspection of school be compulsory for the girls' schools, or even that pressure should be brought to bear on this point. It is provided in the rules for giving grants-in-aid that in the case of girls' schools inspection shall not be enforced. No changes should be made in this rule.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools (by which I understand schools where boys and girl's read together) are not wanted in the Panjáb, and would not succeed among Hindus.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Girls should not have male teachers. It might be stated as a general rule that Government cannot induce respectable Hindu and Muhammadan women to read in female Normal schools; and with Christian women as teachers the girls' schools cannot be productive of unmixed good. It is very difficult to suggest the best method of providing teachers for girls under these circumstances.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No part of the expenditure incurred by the Government on high education in the Panjáb is unnecessary. Only 4 per cent. of the money spent for education is expended for high education. But the existence of the Metropolitan Institution, Calcutta, shows that perhaps two colleges might be maintained with the money now spent for the Government College, Lahore.

The practice of giving scholarships in colleges, to which objection is taken by some, has been very ably vindicated by the Director of Public Instruction in his Report for 1878-79, paragraph 10, which, though long, I beg leave

to quote, as it is so exhaustive an explanation justifying the system of granting scholarships :—

"Objection is often taken to the practice of maintaining a college in which the great majority of the students, so far from contributing anything to the cost of education, are highly paid to induce them to study. At first sight this objection appears to be perfectly well founded, but there are several considerations that must not be lost sight of. In the first place, it will be desirable to consider why it is not to be expected that students will attend college unless they receive scholarships; and in the second, what reasons there are for imparting University education at all when it can be given only in this artificial manner.

"Every one is aware that it is the custom in this country to marry at a very early age, and hence it happens that college students are generally married men with young families. It is easy to understand that, under these circumstances, many considerations will induce them to begin as soon as possible to earn their own livelihood rather than continue to be a heavy burthen on their relatives.

"It will again be readily admitted, in these days of competitive examinations, that even in England the main consideration that presents itself to most parents is, how to educate their sons in such a manner as will be most likely to conduce to their advancement in life. It is but a small section, either of parents or of students, who desire knowledge for its own sake alone, without regard either to social advantages, such as are obtained by a public school and college life, or by the necessity of competing with others in the career that may be selected. This being the case, it is not surprising that Indian students, who are pressed, moreover, by family cares, and are rarely men of independent means, should be governed by similar considerations; and the reproach, so often levelled against them, that they are influenced more by material considerations than by a thirst for knowledge, seems to me to be out of place.

"Now it is not by any means certain that the prospects of Indian students will be improved by a University education. There is, of course, no doubt that a man who has taken his degree is likely to obtain a better appointment than one who has just matriculated; but it does not at all follow that a student who enters the public service or engages in any other employment immediately after matriculation will not find himself in a better position at the end of four years than he would have attained to, had he pursued his studies for that period and taken his degree. Men are urgently required for the public service. There is a great demand for those who have obtained a fair English education; and it is therefore only natural that many students should seek for employment on matriculation, and that many others should accept appointments after having attended the college for a short time.

"We see, then, that it is not to be expected at the present time that many students will attend college unless they receive scholarships, and we have now to consider what reasons can be adduced for granting University education at all, when it can be given only in this artificial manner.

"In the first place it may be urged that these scholarships are very small in number as compared with the whole population of the province; and they may be viewed as prizes open to every youth in the Panjáb, and awarded to those who show the greatest amount of ability, or of energy and perseverance in their studies. From this point of view, scholarships should not be awarded except in cases of conspicuous excellence.

"In the second place, it can be hardly denied that it is advantageous to the Native community to raise the standard of education and to send forth some men whose information extends beyond the somewhat narrow range of an ordinary school education, and who, it may be hoped, will tend to leaven the mass of Native society. It is only by encouraging the most promising youths of the province to enter on a University career that this object can be attained.

"The strongest argument of all, however, is the necessity of obtaining a superior class of men for the public service. For qualified teachers of English, and for all the higher educational appointments, the department must rely almost entirely on the college, and if it were not recruited by college students, the schools will immediately deteriorate."

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—It cannot, with any reason, be said of the officers of the Education Department or of any other Government officials in the Panjáb that they take too exclusive an interest in higher education. As has been previously remarked, only four per cent. of the sum spent for education is devoted to high education, and there is only one college for imparting higher education. This surely does not seem anything like too exclusive an interest in higher education.

Cross-examination of

By Haji Ghulam Hassan.

Q. 1.—Do you think that if all management of our primary education be attached to Panjáb University or Oriental College, it will be safer than that what you recommend; if not, why?

A. 1.—In the first place, I do not think that the Oriental College or the Panjáb University College should take charge of primary education, because it does not fall in the sphere of either. In the second place, what I advocate meets the wishes of the Government of India, who want to encourage self-government. And, moreover, it would not be any improvement to intrust the management of primary education to the Panjáb University College, for, as it has been at present administered, there are no hopes of primary education being more satisfactorily looked after by it than by the Education Department. Besides, the Native members only nominally guide the affairs of the University.

Q. 2.—Is the village panchâyat quite competent to undertake this important work, and if there are some dangers, what remedy would you suggest for them?

A. 2.—I think the village panchâyats are quite competent to undertake what I propose to entrust to them, the principal thing being that educational cess should be collected by the lambardárs and retained in their hands and not paid into the treasury, so that the pay of the teachers be paid to them directly by the lambardárs, as is done in the case of patwaris. Indeed there will be some abuses, but those must necessarily be tolerated if primary education is to be made popular, and entrusted to the people. But these will disappear in time.

Q. 3.—Don't you think to impart primary instruction through various characters, as required by the different parties, would make it more popular than to force any special dialect or character directly or indirectly?

A. 3.—I have not proposed to force any particular dialect or character upon all people throughout the length and breadth of the Panjáb. I have proposed to impart primary instruction through the Nágri characters as a general rule, with exceptions in the case of those whose vernacular the Urdu really is. See my answers Nos. 2 and 11. I do not think that the people at large care much, as a general rule, through what characters education is imparted. I think the Nágri character to be the easiest, and therefore advocate that it should be adopted as the medium of primary education.

Q. 4.—Will you please mention how and by whom the effort has been made to put down the indigenous schools?

A. 4.—I would not mention particular instances. But where there is an indigenous school at the same place as a Government school, pressure is brought to bear upon the teacher by subordinate officials which results in the indigenous school being closed. But most indigenous schools have been closed owing to circumstances mentioned in my evidence.

Q. 5.—Don't you think that, by restricting the education cess to the instruction of agriculturists only, satisfactory arrangements might be made for imparting to them knowledge of agriculture?

A. 5.—I do not understand the necessity of imparting knowledge of agriculture in primary schools at all. See my answer 10. The expenditure required for making each primary school a school for agriculture would be much beyond the resources of the educational cess or any other funds available. At present no separate schools for non-agriculturists are maintained from the educational cess.

Q. 6.—Is not this the fact that the smallness of the number of Muhammadans in schools is due partly to their wrong prejudices and mainly to their comparative poverty?

A. 6.—As to that, my belief is that the Muhammadans are not poorer than the Hindus. Indeed they are not as frugal as the Hindus. Wrong conclusions are drawn, because in judging of these questions the classes from which the students of either denominations come are not taken into consideration. I am under the impression that if statistics are gathered, the Muhammadan and Hindu students of any particular class in life would be very nearly equal in proportion. The smallness of the number of Muhammadans is not due to poverty. But there are social and other reasons at the bottom of the question. It is true that Muhammadans of certain classes do not seek education on account of prejudices, but they are very limited in number in the Panjáb proper. It is true to a greater extent of the frontier.

Q. 7.—Was not the number of educated Muhammadans more numerous in proportion while they used to rule this country?

A. 7.—I do not know what was the proportion of educated Muhammadans when they ruled the country. I did not see those times, and I do not know of any book which gives the required information.

Q. 8.—If the principle which you have advocated regarding cesses in accordance with the rule of political economy be not strictly acted upon, how then, in your opinion, should the non-agriculturists be made to pay for the education of their children?

A. 8.—As they now pay, by fees.

Q. 9.—Don't you think, while at present there is on an average only one primary school for every 1,300 boys, and only one out of 23 attends the school, the establishment of larger number of schools in addition to granting aid to indigenous schools is essential? If so, should not Government devote the whole amount of cess realised exclusively to primary education, even more from other funds, if necessary?

A. 9.—No new primary schools should be established by Government; their establishment should be left to the people, as proposed in my evidence. As far as I know, the educational cess, and something more from the local rate, is devoted already towards primary education. I verified this in the case of the Gujarat district.

Q. 10.—Do you think Delhi College would have been satisfactorily managed by Natives; if so, will you please mention what were the grounds of Government refusal?

A. 10.—I think the Delhi College could have been satisfactorily managed by Natives; but, as a matter of fact, the committee for reviving the Delhi College contained high European officials, besides influential Native gentlemen. Funds were collected by the committee, and a deputation waited upon His Honour the Lieutenant-Governor, who did not encourage the movement, which accordingly fell through.

Q. 11.—Is the Native community at present dissatisfied on account of the late Delhi College being in the hands of Missionaries; if so, what are the grounds of this dissatisfaction?

A. 11.—Of course the Native community is very much dissatisfied that a grant should have been given to create a new mission college at Delhi, one of the principal objects of which will be proselytism, when their own movement to revive the old Delhi College was not encouraged.

Q. 12.—How far is this statement well founded that the Delhi students prefer receiving high education at the Lahore College rather than at Delhi?

A. 12.—I do not think that this statement is founded on fact.

Q. 13.—Are not the Missionaries the proper persons to take up the Government schools, provided that they make religious instruction optional?

A. 13.—Mission schools would be less open to objection if they made religious instruction optional, but even then they would not meet the wants and wishes of the country, because the text-books would be generally religious in character; so Missionaries would not be the proper persons to take up the Government schools, even if they make religious instruction optional.

Q. 14.—Don't you think high education can be imparted satisfactorily through the medium of Oriential languages also; if not, why?

A. 14.—I do not think that high education can be imparted efficiently through the medium of the Oriental languages for a long time to come, because at present there are not books in the Oriental languages in the subjects to be taught. Moreover, an elaborate machinery would be required for translating scientific books to keep pace with science as it advances, and an artificial machinery which would be created for the purpose would not be efficient. Besides, translations are not satisfactory for impartiag knowledge of science. Again, so many English words are used in these translations that it would be as easy to learn English, as to master those translations.

Q. 15.—On what grounds, in your opinion, are people beginning to suspect that the authorities in the Panjáb do not look upon high education with favour?

A. 15.—First came the abolition of the Delhi College. Then the desire and attempts to cut off

the connection of schools and colleges with the Calcutta University. Then a letter from the Local to the Supreme Government in 1877, in which high education is not much favoured. Then Lord Lytton's speech at the convocation of the Panjáb University College in 1879, which breathes want of confidence in the graduates of the Calcutta University. People also think that the establishment of the Commission is also meant to injure the cause of high education,

Q. 16.—Is not this the true policy that those who wish high education must pay enough for it?

A. 16.—This policy does not appear to be a sound one for the Panjáb in the present state of things. See my answers 21 and 48. Again, if Government recognises the imparting of education as one of its functions, there is no reason why it should be more anxious to impart primary education than to impart high education, when high education is more useful to the country than primary education. Moreover, it might be urged that the principle of paying for the education one receives should apply to all kinds of education, and not to high education alone.

Q. 17.—Do you think that sufficient materials exist in the Panjáb for maintaining an educational institution similar in footing to the Metropolitan Institution, Calcutta?

A. 17.—There are perhaps men who could carry on such an institution, but there would not be students who would be willing to pay high fees as in Calcutta, because high education is not necessary in the Panjáb for securing high and lucrative posts under Government, and for becoming pleaders as in Bengal.

By THE REV. W. R. BLACKETT.

Q. 1.—You think that the collecting an educational cess by Government, and also the payment of fees into the treasury, tends to destroy the principle of self-help among the people. Do you speak in this from personal experience, or is it only a matter of opinion on your part?

A. 1.—It is evident that the people are less inclined to help themselves in matters of education than they were. They are inclined rather to leave the whole matter to the Government, and one of the reasons of that is that the principle of self-help has been destroyed by Government undertaking to do what the people did themselves before, and by the collection of the educational cess and the fees in treasuries.

Q. 2.—On your answer 16. Do you mean to say that at present no student in a middle school can pass out of any class till he has been reading one year in it?

A. 2.—Every student must remain in each class for one year, and can only be promoted sooner under very exceptional circumstances. This rule has now been imposed on mission schools also, and thereby their popularity has been reduced.

By MR. C. PEARSON.

Q. 1.—Allowing that the educational cess is a tax upon the consumers of agricultural produce, *i.e.*, upon the population at large, and not on the agriculturists alone, do you think that this principle can fairly be acted upon, notwithstanding the pledge given to spend the cess upon schools for agriculturists?

A. 1.—I do not propose that any special schools should be created for non-agriculturists; if the principle were adopted, the only change made would be that no fees would be taken from non-agriculturists also; so no pledge would be broken.

Evidence of PANDIT ISHWAR PRASAD.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been a teacher for the last 20 years; have, throughout this period taken as deep an interest in education as was possible under the circumstances that have surrounded me; received a grant-in-aid from Government for some time; have, since the withdrawal of the grant, being about 13 years since, conducted the school at my own cost up to the high school standard, but of course on a very limited scale; have during all this period given instruction to many persons that had taken up employment, but were still desirous of improving their attainments further, as well as to those pupils of the other schools here (in Lahore) that found themselves weak in any special subject; have by this latter means specially and by a watchful observation generally, had many opportunities of ascertaining the defects of the prevailing system of education, the real wants of the people in the matter of education, and other points connected therewith.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—According to my notions of what the objects of primary education are, I think the system of primary education under State management, as well as most of that under the management of aided schools, is not placed on a sound basis.

I would make the following suggestions for its improvement:—

The management of the schools should be made over to local boards appointed under the Government of India's resolution respecting self-government (if it has the good fortune to receive effect), wherever the schools are to be kept as State schools;

Steps should be taken to encourage people to start new schools or take over those now under State management, and to conduct them as private institutions, with grant-in-aid from Government; and

A course of instructien should be prescribed (though the choice of text-books should be left at the discretion of the boards) with full regard to the real objects of primary education. (Please *vide* answer to question 10.)

As several points connected with this question are referred to in other questions, I need not go into them here.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—As there is, in Government and aided schools, at present no system of primary instruction, in what I think the proper meaning of the term,—neither the course being a fit one, nor the dialect of the people the medium—this portion of the question cannot be correctly answered until a system is introduced, and the result is watched for some time.

But that which goes at present under the name of primary education is not sought after by the people in general, but almost exclusively by those who desire to earn their livelihood in after-life by means of clerical employment, as they think it the first step of higher education which enables them to get employment.

The instruction given in schools, other than Government and aided ones, is neither purely primary nor secondary, but rather a compound of the two. As, however, under the prevailing system of State education, these schools are fast falling into decay, and as they form the subject of other questions that follow, I need not dwell upon them here.

I do not, at the same time, think it worth while to distinguish between those who themselves hold aloof from primary education, and those who are practically excluded from it, for the simple reason that, as a system of primary education, in my humble opinion, does not at all exist at present, it is impossible to observe the distinction enquired into. Without making, then, the distinction, I may say that, excepting such boys as receive instruction in the old-fashioned or indigenous schools, the instruction, while superior to the primary and in some cases even to the secondary class, being only special and not general and varied, and excepting such as attend the Government and aided schools on the European model, with a view, as already submitted, to get clerical employment, all the rest remain quite uneducated. Most of the agricultural people in the country, and most of the lower classes of citizens in towns—masons, labourers, sweetmeat-makers, shoe-makers, weavers, sweepers, &c.—all come under this category.

The most important causes are poverty and bad system of the departmental education, as will be gone into under a separate head.

As to the attitude of the influential classes, it is somewhat painful to be remarked that as the majority of these are not well educated themselves according to the European standard, this alone could account for the general attitude of indifference with which most of them seem to look towards the spread of education.

Notwithstanding, however, this apparent attitude of indifference, the highest influential poople, *Rajas* and *Maharajas*, are certainly very favourable to the spread of primary education, as they understand it, among the masses of the people. In regard to the Maharaja of Kashmir, I can even say (from personal experience) that he is far ahead of our Government in the matter of primary education, and it were fortunate if we could copy his sensible and munificient arrangements in this matter.

Next to these come smaller nobles, and so far as their much burdened means—and very much burdened they indeed are, for anything that any one may have to say to the contrary—allow, the majority of them do show a good deal of interest in all educational matters. But as neither is primary education based on a sound foundation, nor have they any kind of control over, or share in, the management of education, they can in the present circumstances exert no good or bad influence to any perceptible extent.

The other wealthier classes, *Sahukaris*, holders of large Government appointments, &c., show in general no particular interest in the spread of primary or secondary education.

It is, however, to be confessed that most of these naturally look with distrust, and perhaps even disfavour, on a system of education that only creates an ever-increasing number of mere applicants for employment.

But as in past times the influential classes have always been in favour of the spread of education, it is to be confidently hoped that, if primary education were placed on a truly sound basis, they would give every support to it. I do not, however, mean it to be understood for a moment that such support by our influential classes would bear any proportion to support given by the influential classes in England, as even the wealthiest among us do not possess the amount of wealth possessed by the upper middle class people in England.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools, though fast decaying under the (to them) baneful influence of the Government system of giving remunerative education almost gratis, still exist in large numbers in this province; though the number of pupils receiving instruction at these schools is, from various causes, far less than those at schools of the modern fashion.

The following are the principal classes:—

Maktabs; Pandhas (or Chatsals); *Masjids; Pathshalas* (where *Sanskrit* or *Bháshá* is taught; *Pathshalas* and *Dharmsalas* for instruction in *Gurmukhi; Pandits; Bhais;* teachers of only theology (Hindu and Muhammadan); teachers of the Native medical science (*Hindi* and Persian, or *Yunani* as it is called); teachers of astrology.

Besides these, there are a number of private schools, not aided by Government, that are conducted (on a larger or smaller scale) after the modern fashion; *e.g.*, several in Lahore, one in Ludhiana, one in a village near Lahore, and several others here or there.

The following is an abstract description of the subjects of their instruction, &c :—

Class of institution.	Subjects of instruction ; its character, and discipline in vogue.	Fees.	Classes from which teachers are selected.
Maktabs	These are places of instruction in Persian reading, writing and composition, and a little of arithmetic; the pupils of superior schools (though these schools have now been closed in a great many cases) are superior to those of Government schools in deepness and soundness of their knowledge of Persian, and are also generally more intelligent than the pupils of the present schools where cramming is in vogue. Attendance extends over the whole day; pupils are sent to call the absentees; misconduct and absence are corporally punished; special attention is paid to the pupils' conduct. I have personally known students of these old-fashioned schools (being teachers when I saw them), with whose depth of knowledge of Persian the present M. A.'s could bear no comparison. Arabic literature was also taught in some instances in the *Maktabs*, though higher instruction in Arabic literature, philosophy, logic, &c., was given by special teachers, some of whom still survive.	Ranging from a few annas to as many rupees. Before Government schools came into vogue, Persian teachers were sometimes paid as much as R25 or R30 per month for teaching the sons of wealthy men at their houses, where the teacher was allowed to teach other pupils for smaller fees. But even at the *Maktabs*, *i.e.*, the teacher's own house, a fee of R4 or R5 was not an uncommon thing. In the smaller *Maktabs*, food also forms part of the fee; also a small cash present and food on the occasion of a marriage in the pupil's family; a present on his commencing a new book; also one called *Idi*, on every great fair day.	The teachers were (and are) generally Muhammadans, though occasionally also Hindus. These teachers are not selected by any one, but open and conduct the school at their own option.
Pandahs	These are teachers of *Hindi* or that form of writing which is used by traders.		
	These teach *Hindi* or *Lande* or *Mahájani* characters, in which (in the respective vernaculars of the particular traders) all their correspondence is conducted and accounts kept; oral multiplication, tables, ordinary (1 to 10) × (1 to 10); superior or called *bara gyarah* (11 to 30) × (11 to 30); fractional (1 to 50) × ($1\frac{1}{4}$, $1\frac{1}{2}$, $2\frac{1}{4}$, $3\frac{1}{2}$, $4\frac{1}{2}$, and $5\frac{1}{2}$, &c.); some fractions into fractions—*e. g.*, $1\frac{1}{4} \times 1\frac{1}{2}$; $1\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{2} \times 3\frac{1}{2}$, &c.; account-keeping and (the most important of all) small petty sentences resembling verses containing some very useful lessons of every-day life and morality; also *dars*, *gurs*, &c. The *Pandah* goes round every morning to collect his pupils, and thus there are almost no absentees; attendance extends over the whole day, the pupils being allowed to go home at about midday for morning meal. Corporal punishment of several kinds is administered for absence and misconduct at school or at home, unlike our present schoolmaster, who has nothing to do with his pupils' conduct at home.	The fee is generally a pice ($\frac{1}{4}$ anna) per week; 7 (or more or less) loaves per month in the case of Muhammadan *Pandahs*, and certain quantities of flour, &c., in the case of Bráhman *Pandahs*; a cash present on the commencement of each progressive step of instruction, on the occasion of a marriage, birth of a son, on the completion of the course, on the important fair days, &c.	The Pandahs were either Muhammadans of the *Rawal* class, or Hindu Brahmans. The profession is almost hereditary.
Masjids or Mosques of the Muhammadans.	Most Masjids, which invariably exist in all larger Muhammadan villages and Muhammadan localites of towns and cities, are attended by Muhammadan boys, and occasionally girls. The pupils are generally taught here to recite the *Alcoran*, though in some exceptional cases Persian is also taught; in some Masjids higher Arabic literature, logic, philosophy, theology, &c., also form subjects of instruction. The majority of our old Arabic scholars have received instruction there.	The fee consists of loaves on particular days and small pecuniary presents on some occasions, which latter are much rarer than in the case of maktabs. Those receiving higher Arabic instruction are generally those that have dedicated their life to knowledge, and as they are poor in the majority of instances, they pay no fee, but in some instances even get their food at the Mosque.	The teacher is generally the Imân of the *Masjid*, though sometimes a separate person.
Pátsháláś (*i.e.*, a place of reading) for Hindi (or Nágari) and Sanskrit.	At these small schools (which have very greatly decreased) the pupils were taught reading and writing in Hindi characters, and recitations of Sanskrit religious books. They have sometimes turned out good scholars of Sanskrit and Hindi. A little of arithmetic was also occasionally taught. The sons of Bráhmans who form the majority of pupils here, receive also instruction in the performance of religious ceremonies.	In these schools instruction used to be given gratis, the teachers receiving occasionally support from some charitable influential people.	Teachers in these used to be Bráhmans.
Pátsháláś for *Panjábi* or Gurmukhi.	The pupils are here taught to read and write in the Gurmukhi characters; to recite the religious books of Sikhism, and occasionally of Hinduism. These are the only true places of primary instruction in the Panjáb. The pupils learn to read and write a little of arithmetic, and receive some instruction in religion, without the least detriment to their worldly pursuits. Younger boys will attend for the whole day, while the elder ones will attend for some hours, and devote the rest of the day to learning (or	A small cash fee and sometimes loaves are taken from the pupils.	Bhais or religious teachers of the Sikhs.

Class of institution.	Subjects of instruction; its character, and discipline in vogue.	Fees.	Classes from which teachers are selected.
	doing the work of occupation to which they belong, or which their parents desire them to pursue in after-life. (These, too, have, however, suffered to a great extent from the *Munshi* and *Baboo*-making system of Government education.) Properly handled and fitly encouraged, they could take an important place in a true system of national education.		
Dharmsálás, or religious places resembling monasteries.	Besides the fulfilment of the charitable purposes for which these institutions are designed by the founders, instruction is also given as in the last-mentioned case, religious instruction receiving more attention here than in the other.	Very small, if any, fee is charged here.	The keepers of the institution who are generally *Bhais* or *Granthis* and occasionally *Sadhus*.
Pandits . . .	Instruction, in what may be called classical Sanskrit, grammar, poetry, logic, Hindu law, and metaphysics, is given by Pandits (who are themselves deep scholars) at their houses.	No fee; on the contrary, food is sometimes given to the pupils, who in return do every kind of service to the teacher.	Bráhmans.
Bhais . . .	Giving instruction, as in the last-mentioned case, to occasional students, at their houses, in the higher subjects, which, however, are fewer than in the last case.	No fees	Bhais.
Teachers of only Theology (Hindus).	In Sanskrit, Vedant, Shastras, &c., being the subjects of instruction.	No fees	Pandits and *Sadhus*.
	In *Gurmukhí*, translation of the Sanskrit higher works of theology being the subject.	No fees	Bhais or Granthis and Sadhus (very generally).
	Of only Muhammadan Theology and Muhammadan Law.	No fees	Maulvis or *Kazis*.
Teachers of the Native Medical Science.	Works of the *Hindi* or *Vaidik* system . . Works of the Persian or *Yunani* system . .	} Service	{ Hindi physicians. Hindu and Muhammadan physicians.
Teachers of— . .	Native Astronomy and Astrology of the Hindu system.	Ditto	Hindu astrologers (generally Bráhmans).
	Native Astronomy of the Muhammadan system (though comparatively with the last case very rare).	Ditto	Hindu or Muhammadan astrologers of that system.

As these indigenous schools are private, and do not form any part of a system of national education (which itself does not exist at present), no arrangements have been made for training or providing teachers for them.

These schools could be turned to the best account, if a true and solid basis could be established (in the face of opposition which proposals for it are certain to meet) for national education.

The most important circumstance in which this could be achieved are these,—transfer of the entire management of education to the people; the substitution of friendly advice for official interference, in such a way that the advice might not be mistaken for interference; encouragement to the people to take interest in the improvement of education; laying down lines (but no more), which the people may be expected to carry out with the particular measures that they may think proper. Under the rules in force, very few masters of such schools could receive, or perhaps even would accept, Government aid. But, under a modified system of grant-in-aid rules, the masters of most these schools would gladly accept such aid. But much in this matter depends upon the nature of the rules. For instance, Native theology, philosophy, astrology, and medical science, are looked upon with disfavour, being supposed, all of them, as false and therefore deserving of every discouragement. Without going, however, into the question of their merit, in comparison with the Western sciences, I do not think that many unbiassed reasoners would hold that a Native theologian or physician is not far superior, and far more useful a man, than one utterly ignorant of God or a quack doctor; and thus I would consider that even instruction in such subjects (though distasteful to many Englishmen) should not be excluded by the rules from Government support, at least so long as people are not convinced of the superior merit of the Western sciences.

Properly speaking, the grant-in-aid system has not been extended at all to the indigenous schools; but many of the indigenous schools have in large towns been either merged into the departmental schools, or affiliated to them as branch schools, to swell the number of the pupils of such schools.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—In this question *home instruction* is I think, used for instruction received by a boy at any private school other than a departmental one. As far as the Panjáb is concerned, in the special subjects taught in the private schools, the boys

acquire a far deeper and sounder knowledge than in the departmental schools; and in general intelligence, too, the majority of home-instructed boys are superior to pupils of the departmental schools. An ordinary pupil of a *pandah* could easily beat down most school-boys that had passed the middle school examination (though the latter had been taught the whole of the *arithmetical book*) in many an arithmetical question under the four simple rules, which however required the effort of some intelligence to work it. Instances have often been observed of still higher schoolboys and old employés in offices unable to hold their own in arithmetical questions against boys instructed by *pandahs*.

At the departmental or University examinations, indeed, the home-instructed boys cannot compete with the school-boy on equal terms. But as the not passing of an examination does not at present bar one from receiving Government employment, many boys that have been instructed at the *maktab* can still get employment in the vernacular offices of the courts as well as private establishments.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—As agricultural people already pay an educational cess, and the majority of them are poor, Government cannot depend much upon unaided private effort. Nor can the Government do much otherwise towards the attainment of this important object, until the management of education is made over to the people themselves, and much of the lavish expenditure on higher education is saved for elementary education.

The indigenous schools already enumerated, if encouraged and supported, would serve as a cheap and useful agency for the promotion of primary education.

Our Panjáb University could do much towards assisting the promotion of primary education if the educational system were placed under the control of its Senate.

Petty *Jagirdars* and *Raises* have already done something, and could do more, if it were impressed upon them that all that is required for rural people is the elements of general knowledge in their own vernacular. But the establishment of local boards with control over educational matters, coupled with the recognition of the vernaculars, would bring into existence a great private agency in itself, and make the people take more interest in the matter. But so long as these two last-mentioned things do not take place, much cannot be expected towards the promotion of primary education. (Please see also answer to question 14.)

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—After a really useful course of primary instruction (and not an instruction the object of which is simply to create a desire for clerical employment) has been devised, and the vernaculars of the people recognised as the medium of instruction, the *entire* management of primary education could be usefully made over to local boards, as, with the exception of some frontier towns, all towns have now a sufficient number of educated Natives ready to take interest in such matters.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—As it is only in larger towns that the higher schools exist, and as there are large numbers of educated and intelligent Natives ready to take interest specially in education, I would propose that, step by step, all classes of schools—that have to be conducted as State schools and cannot be substituted by private ones—should be made over to Municipal boards. But the course of education must be thoroughly examined beforehand, though the details might be usefully left at the disposal of such bodies. In regard to the second part of the question, I would propose that a minimum limit of expenditure might be fixed by the Government (before making over the charge of elementary education to Municipal committees) according to the circumstances of each locality, and below that limit the Municipal committee might be disempowered to go. Special periodical reports of the progress of elementary education might be made compulsory; masters of schools should be made aware that Municipal committees are bound to make provision for elementary education; and the members of the committee should be warned from time to time that the promotion of elementary education forms one of their most important duties.

I would also propose as another means of this security, as well as for the better management of educational matters, that a small educational board might be attached to the Municipal committees in every large town, educational ability or experience being one essential for its membership; Municipal committees' members, as well as others, might be eligible for it memberships; other than Municipal members to be shown officially the same regard, titular and other wise, as Municipal members; these, having *education* as their sole object, would check—it being explained to them that it is one of their duties to check—any undue inclination of the Municipal committee to curtail the funds assigned to elementary education.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I have no suggestions to make under this head, as, in the first place, the instruction given by Government primary schools to which this question must be understood to relate, is not primary; and as therefore, it may be said there are properly speaking no primary schools at all; and as, in the second place, the question of teachers will be dealt with elsewhere under the head of system of monitors (*vide* answer to question 51), except if a schoolmaster happens to be a *Saiyad* (in a Muhammadan committee) or a Bráhman (in a Hindu locality); the schoolmasters of Government village schools do not hold any high social

status; but the *pandit, panda,* or *bhai* of a Hindu village (being generally hereditary), and the *mulla,* &c., of the *masjid,* or the *maulvi* of a *maktab* in a Muhammadan village, hold a somewhat respectable social position. Government village schoolmasters cannot properly be supposed to exert any considerable degree of beneficial influence in their present state, but could exert much if teachers with better qualifications than the present were appointed in village schools, and if, in the case of private and indigenous institutions, the teachers were encouraged by rewards, &c., to acquire deeper and more varied learning than they do at present possess.

As the higher respect commanded by the teachers of indigenous schools in villages (where such exist) is due, in a great measure, to the religious nature of their teaching, the inclusion of religious instruction in village schools, as proposed elsewhere, would serve, in my opinion, as a means of raising the position of the village schoolmasters. But a great deal depends in this matter on the intelligence and manners of the schoolmaster himself. If he has an affable manner, and gives generally useful advice to those who want it, he would command a far higher respect than one who acts otherwise.

As another measure, though of a pecuniary nature, I would propose that a few *bighas* of rent-free land—in many villages the Government revenue on 10 *bighas* would amount to about R2 per year, though in many to still less—might be attached to each village school as a source of income. The schoolmaster for the time being would be entitled to have it cultivated in any way he thinks fit. This grant, though small in itself, would considerably raise the position of the schoolmaster, as the grant of rent-free land, however small, by Government is considered a great honour by the people.

Such a grant of land would be conducive of another very beneficial result, *viz.*, by the teacher setting an example of the proper cultivation of the land wherever such example may be necessary.

Another measure would consist of this: Whenever the *tahsildar,* Deputy Commissioner, or Commissioner, happened to visit the village, the teacher might invariably be called for, might be kindly interrogated regarding the state of the school, as well as the general state of the people, and might in the presence of *lamberdars,* &c., that generally assemble on such occasions be very kindly attended to.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Unless the whole system of primary instruction is subjected to a radical change, as submitted in answer to question 2, no improvement can be expected to be effected. But I must confess that, even after such radical change, there will remain at work a most injurious cause checking the progress of education. I mean the poverty of the people, to which I have referred separately.

At present no special measures are required for securing the efficiency of primary instruction which, as I have already submitted, is not at all given according to my humble notion of its objects. But when a useful course of instruction is decided upon, and the management of such institutions as are to remain as State schools is made over to local boards of management, the latter will, from time to time, devise such means as may appear necessary for securing efficiency of instruction.

The following would, in my humble opinion, be a useful course, and would in time become more acceptable than the present.

COURSE OF INSTRUCTION FOR PRIMARY SCHOOLS.

1st or lowest class.

Vernacular alphabet and writing.

Primer in the vernacular, in any of the characters, containing small ordinary words and names.

Arithmetic; writing figures of numbers.

2nd class.

(*a*) Two readers in the vernacular, containing common-place stories, dialogues, small letters, and small sentences or verses, containing moral truths and orderly habits, &c. (to be learned by heart).

(*b*) Dictation from the reading book.

(*c*) Arithmetic, notation, addition and subtraction, with oral multiplication table. A book of exercises should be published, as there are few teachers who would take the trouble to prepare questions for their pupils. Questions should, moreover, be prepared so as to include all ordinary requirements and all matters of daily life, where addition and subtraction can be employed. The questions should, moreover, be variegated, and should not simply require so many numbers to be added, but should require a little effort of the intellect.

3rd class.

(*a*) Two more Readers in the vernacular, containing lessons of information useful for every-day life; lessons on the advantages of good habits and good morals; advantages of cleanliness, breathing pure air, and drinking pure water; with stories descriptive of the injury caused by breach or neglect of the rules connected with these matters; lively description of independent life; a few lessons interspersed here and there, relative to history and geography, &c.; all treated in a simple way without scientific complexities.

(*b*) Dictation from the reading books and otherwise; exercises in composition by requiring the pupil to write any thing he likes and remembers.

(*c*) Arithmetic, multiplication, and division.

The arithmetical text-book should contain copious exercises, and numerous sorts of questions should find place in it. It is not unusual now-a-days to see boys that have learned these rules and several others, and yet unable to answer such questions: how many times is 2 contained in 10? In what number is 5 contained 7 times? So many rupees have to be given to so many boys equally (the word division not being used), how many will each get? So many things are to be given to each of so many boys, how many will they get altogether?

4th class.

(*a*) Two more Readers in the vernacular, containing small argumentative lessons and dialogues

on useful subjects; on self-help, with stories of men that have risen high through self-help; on the comparative superiority of an independent life over a life of service; on some other important sanitary measures; on morals; and on the difference between men and brutes, and the necessity of education for the development of the talents granted by God to man; more information of geography and natural history, with occasional references to the providence of God; information about the more complicated occurrences of daily life in the form of letters or otherwise.

(*b*) Translations of some pieces of such English works as are to be taught to the boy afterwards.

(*c*) Dictations and exercises in composition; the pupil may be required to write abstracts of stories; accounts of fairs they had attended at; letters, &c., &c.

(*d*) Arithmetic, the four simple rules with reference to concrete numbers. The tables of only such concrete numbers should be taught at this stage as are of daily use. The same attention to be paid to the number and variety of exercises as mentioned before.

(*e*) Recitation of portions of the religious books of the pupil's religion according to their choice. It being optional with the pupil whether he learns the religious books or not, but the teacher must be prepared to give instruction in the religious book.

(*f*) Persian or Sanskrit; neither to be compulsory, but to be left optional: primer and grammatical declensions.

5th class.

(*a*) One or two more Readers in the vernacular, in a more complex style than the foregoing; on such of the foregoing subjects as require more exhaustive description, with lessons on thrift, industry, providence (especially with reference to the manner in which the ryots' money is wasted), self-respect, self-government, &c.

(*b*) Dictation and exercises in composition, small essays and letters, &c.

(*c*) Arithmetic; practice, rule-of-three, and interest.

(*d*) Elements of mensuration.

(*e*) Persian or Sanskrit and religious recitation, optional as before.

As I have proposed elsewhere the institution of small industrial schools, I have left Persian or Sanskrit optional in the primary school, in order that the sons of artisans, &c., may have time to receive industrial instructions, which is far more useful to them in after-life than Persian and Sanskrit. Every inducement should be offered to boys of the artisan class to receive industrial instruction in knowledge.

I have struck out English for reasons given elsewhere.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Not only is the recognised vernacular not the dialect of the majority of the people, but the educational system now in force has been indirectly discouraging such instruction as was formerly given in the dialect of the people.

The schools are emphatically very much less useful on this account than they could have been otherwise. But I am not prepared to say that they are less popular on that account, as there are several other causes at work that combine with this one to check education becoming at all popular. (The causes are submitted at some length separately.)

But it is not sufficient to say that the vernacular taught in the schools is not the dialect of the people. What is still more serious is that the form of characters used for the writing of that vernacular is altogether foreign. Owing to the facts that this foreign character, the Persian, has for hundreds of years been the medium of almost only official writing; that accounts of traders have been and are kept in the *mahajani* (or *Hindi*, as it is sometimes called) characters; that religious instruction among Hindus is imparted in *Sanskrit* in the *Nágari* or *Sanskrit* characters, among *Sikhs* in the *Gurmukhi* characters, and among Muhammadans (with a few exceptions) in the Arabic characters; and that since the advent of the British rule, and since (particularly) the establishment of the present educational system, the object of the knowledge given in the Persian characters has solely been to obtain Government employment—this (Persian) character has naturally come to be looked upon as the medium of official writing alone; and, consequently, it is high time to consider whether the Persian character can any longer be retained as the written form of whatever may be considered the dialect of the people. As a very hot discussion is going on between the relative claims of the *Panjábi*, *Hindi*, and *Urdu* dialects and characters, I need not express any opinion here on the question.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of making certain payments to institutions according to the results of their work (if I rightly understand the question) would greatly stimulate the promotion of education, if the other remarks submitted are also attended to (*vide* also answer to question 55). If the payments are meant to be made to successful students, as some have construed the question to mean, any extensive application of the measure would appear unfeasible for want of funds. The measure, however, is productive of good results,—*vide* my remarks in connection with the question of scholarships.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees should be taken in the rural districts in *public* schools (as I am told they are not taken already). In private schools the managers and masters should be left at liberty to act as they like in this matter.

In the primary schools properly constituted in towns a fee may be taken; but, excepting in the case of the wealthier classes willing to pay a higher fee, it should be sufficiently small to attract large numbers of boys to the schools. Those professing to be too poor even for that fee should be allowed to receive instruction free.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—By transferring a reasonable portion of the funds now lavishly spent on higher education, making over the management of State education to local boards, encouraging the institution of private schools by liberal aid, encouraging the

indigenous schools, encouraging by rewards and titular and other distinctions, wealthy people to open schools in localities within the pale of their influence, &c., primary schools would greatly increase in number.

While by remodelling the course of instruction to be followed in State schools of the primary class —by encouraging the introduction of a good course of instruction in private aided schools, and inducing, but not in any way forcing, managers and masters to add subjects of general usefulness to the subjects already taught by them, in cases where such generally useful subjects are not included in their instruction), more liberally rewarding boys of indigenous and other private schools than boys of public and aided schools if the former successfully compete with the latter, appointing really good teachers in village schools (as is not at present the case), tuition would be rendered gradually more efficient.

I would propose another measure for the increase of the number of primary schools, though I am afraid it might on first sight appear impracticable. There are many persons holding assignments of land-revenue, *jagirs* as they are called, for services rendered by themselves, or by their ancestors; others holding similar grants in consideration of some religious position held by them or their ancestors under the old rules; others still holding grants for the maintenance of some religious institution, *e.g.*, mosque, temple, &c. All these persons could be required, and could without much inconvenience comply, to open schools to give primary instruction to the children of people living in their locality. In the first case the grant-holders could appoint a teacher on small pay, while in the last two cases, and especially in the third, the grant-holders could give instruction personally. It should be explained to them that they might adopt whatever course of instruction they desired and whatever text-books they chose.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instances of the transfer of Government institutions to private bodies, and I think much effect, if any, has not been given to the provision of paragraph 62 of the despatch of 1854.

Although the apparent reason would seem to be that there were no private institutions except Missionary schools to take the place of the Government institutions, and that it was unadvisable, for this reason or that, to transfer the Government schools to Missionary bodies, yet from the experience that I have had of the manner in which aided institutions are looked upon by educational officers, I cannot help considering that there has been more or less indifference, if nothing worse, on the part of the educational officers to give effect to the paragraph referred to. For, even granting (in the face of facts to the contrary), for the sake of argument, that there has been a lack of public spirit or private enterprise, what have the educational officers to say in answer to such as the following questions:—

Why has not the rate of fees been raised in the higher Government schools to a reasonable degree? What steps have educational officers taken to make the people understand the principle of the grant-in-aid system? What steps have educational officers taken to ascertain if there were any gentlemen to aid in the establishment of aided schools, or to awaken the interest of those able to do so?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Few cases will, in my opinion, be found at present where Government institutions might be transferred to private bodies without aid. But in several cases Missionary bodies may be found willing to accept the transfer to their institutions of the Government schools in the same locality with theirs. But two points will have to be decided in such cases: the justification of the step with reference to instruction in the Christian religion, as will be noted in answer to question 68; the assurance of the efficiency of instruction to be given to boys, as in consequence of the greater attention of the Missionary bodies to religious teaching for which their schools are chiefly founded, secular instruction is less attended to than would seem proper.

As a specific instance—assuming that the words *private bodies* do not signify merely collective bodies, but include individuals as well, there being nothing to bar that construction—I beg to submit that I am ready to take over the management of the Lahore Government School, and trust that I will give instruction equal to (if not better on the whole) than now given, on the following conditions:—

1. That for the first two years I may be granted at least one-third of the present amount of Government expenditure, if according to the grant-in-aid rules I may be entitled to less than that;
2. That after two years, the grant may be made subject to the grant-in-aid rules;
3. That I may be left at liberty to appoint my own teachers and make every other arrangement as I choose;
4. That the Entrance Examination rather than the middle school examination, should be taken as the test of the efficiency of instruction for reasons to be noted elsewhere.

I can assure the Commission that several other persons in other places, and even bodies of persons, will be forthcoming to take over charge of Government schools on similar terms if the example is once set, and they see that the Government are really anxious to do as they say they would.

Of cases where Government institutions might be closed without injury to education, if not beneficially to its cause, there is a large number; in my humble opinion, in every district where there is not a demand for higher education, only primary education, but with a remodelled course of instruction, should be encouraged, and the unnecessary secondary schools should be closed; while as a compensation for the loss of a few boys of the secondary school caused thereby, I would propose that a portion of the amount thus saved might be devoted to scholarships to deserving students willing to go to study

at distant secondary schools. I think the present practice of giving scholarships as well as the maintenance of unnecessary schools for the convenience of scholarship-holders, is, in my opinion, very unreasonable.

But I would at the same time take the liberty of pointing out that there are also cases where the expenditure in aided higher schools is, in my opinion, far from reasonable. The grant to such aided schools should be reduced.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I am certain that if the grant-in-aid rules were modified and the course of instruction in Government schools remodelled, for at present the Government system of instruction forms the model for all other schools, the middle school examination being the goal aimed at, many gentlemen would come forward to aid in the establishment of aided schools; provided that proper steps were taken to awaken their interest to do so, which is the chief duty of educational officers, but of which they have not, to the best of my belief, acquitted themselves well heretofore. But, even if there were none at present, the object for which they are required would be attained to a considerable extent by the proper application of the funds already assigned by the Government and Municipal and district boards for education. The object, if I understand it rightly, is the extension of education without any more aid from Government, and this, I am sure, would be realised by cutting down all unnecessary expenditure as shown elsewhere, and applying the saving to the promotion of education. The amount of unnecessary expenditure is no less than 35 per cent. of the assignment made by Government out of the revenue.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I would propose that the educated Natives living in the locality may be called upon to take over the charge of such institution, on as liberal conditions as may be deemed proper according to the circumstances of the case. In some cases the teachers of such institution may be found, on enquiry, willing to conduct the school as an aided one. But in cases where the interest of the Natives is to be awakened, care should be taken that such Natives are selected for the work as are known to the Natives to be interested in their welfare. For such influential Natives, holding high appointments, as are looked upon as the mere tools of Government, will not exert much useful influence in this respect, because their actions will naturally be viewed with the same suspicion which the Natives invariably entertain towards the actions of the Government. Were, however, Natives that were considered to be their friends selected for the work, they would show their friends that it was more to the people's own advantage than to that of the Government to take over education under their charge, and I am sure they would succeed in awakening the interest of their friends.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The rules for grant-in-aid now in force are not such as would encourage people to avail of them much. In my opinion there should be as few and little complicated restrictions and conditions as possible.

As to the question of the adequacy of the grants to colleges, schools, &c., I have only to submit that, excepting primary schools for boys, the grants are more than sufficient (or reasonably requisite) for the present requirements of the community (it being understood that, as expressed in the Resolution, Government is not at present prepared to increase the grant assigned to education).

I have to submit the following remarks in regard to the grant-in-aid rules:—

Article III.—Substitute the following:—

The condition on which the grant-in-aid is to be allotted is the efficiency of instruction to be tested by the periodical examination (*viz.*, the middle school examination, if the school teaches up to that standard, and the Entrance Examination, if tuition is given up to the higher standard).

(The other conditions are suppressive. The school may easily be said not to be under competent management; the staff may be considered inadequate; the funds may be thought unstable; and the extended operations unjustified.)

Article IV.—The particulars required by this article to be stated by an applicant for grant-in-aid may be had from him, but the allotment of the grant should not be made dependent on any of them.

Article V.—In regard to this, please see my answer to question 57.

Article VI.—Application may be made at any time.

Articles IX and X.—The grant may be withheld or reduced—

(*a*), (*b*) unnecessary;

i (*c*) if the attendance has been exceptionally irregular;

ii (*d*) if, from the result of the periodical examination, the progress of the school appears to be continuously (say for three or four years) unsatisfactory.

In framing rules for grants-in-aid it should be borne in mind that people are to be induced to do a certain thing themselves, which has heretofore been done for them by Government; and that the encouragement to the opening of grant-in-aid schools is at present not so much advantageous to the people as it is to Government. It is for these reasons that I urge that no restriction should be placed, and no obstacle thrown in the way of the people's availing themselves of the grant-in-aid system.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards

Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—As no measures have heretofore been taken by the educational officers to encourage the establishment of private schools by Natives, where they might be at liberty to give religious instruction according to their inclinations, while aid is given in every instance to Missionary bodies to establish schools giving instruction in the Christian religion, the system, though not actually and practically a propagandist one, is nevertheless considered by the majority of people as leaning unduly towards instruction in the Christian religion. As unfortunately, so far as this question is concerned, I am a Hindu, I reserve my personal opinion on this question.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—It is not easy to accurately specify the classes that chiefly avail themselves of schools; but it is not, in my opinion, very far from accuracy to say, that as the only object aimed at in having their children educated at the Government or aided schools is to obtain clerical employment, those already employed in Government or private offices or establishments form the majority of those whose sons receive instruction in the schools. Of the rest of the population, the upper, middle and lower classes of Hindus, *i.e.*, Sikhs and Muhammadans excepted, are nearly equally balanced in numbers in availing themselves of the benefits of school education for their children, but with the same end in view with the first-mentioned class, while the *Sikhs* and Muhammadans derive the least benefit.

As to the complaint referred to, I have to submit—

(1) that there are not many really wealthy people in our province, as remarked elsewhere.

(2) that of the comparatively wealthy people, (*a*) *jagirdars* and small nobles, though not paying a sufficiently large fee, do nevertheless give pecuniary aid according to their burdened means to the cause of education; and, moreover, the sons of all the members of this class do not receive instruction in the schools, consequently, so far as they are concerned, the complaint, though literally true, is not well founded; (*b*) the majority of the big traders do not require school instruction at all, as in its present state it is quite worthless for them; (*c*) the employés drawing large salaries, and some of the traders, do indeed not pay enough for the education of their children. The fees for higher education as levied in our schools, I do not think at all adequate. In my humble opinion they should be doubled at the least at once.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Keeping aside indigenous schools which are proprietary, and whose income consists of fees alone, there are, or rather can be, under the State educational system in force, very few instances of schools entirely supported by fees. I know an instance of a small school supported entirely by fees in a village near Lahore, giving instruction in Urdu, Persian, English, and arithmetic to about 40 boys.

There are, however, several schools, supported by fees and some, larger or smaller, pecuniary aid by Native gentlemen. My own school is an instance of this class, and there are several others of this class.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is not at present generally possible for a non-Government institution to acquire much influence in direct competition with a similar Government institution *in the same locality* as is, I think, meant by the question; for, independent of the far larger funds at the disposal of the Government school authorities, and the *primâ facie* assurance of better tuition created in the minds of the people thereby, the Government institutions *per se* command greater dignity in the minds of the community, the majority of whom are unable to judge of the actual merits and efficiency of the instruction given by the different institutions.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—As there are various causes injurious to the cause of higher education, it is not easy to decide how far higher education is injured by an unhealthy competition, or whether the competition between Government and Missionary schools can be properly called unhealthy. For my part I am inclined to think that the competition is not unhealthy, though it is in most cases unnecessary.

A great deal of injury is certainly caused to the cause of true higher education by the discouraging influence produced on the minds of those otherwise desirous of opening schools suited to their wants by the prospect of their unequal competition with Government schools.

The remedy for this latter case, if it could come under this question, has in one form or other been mentioned in other questions.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Assuming that those educated in Government or aided schools are referred to in this question, and that by remunerative employment is meant Government or other service with a salary adequate with regard to their *scholastic attainments*, it is to be regretted that educated Natives not only do not readily find remunerative employment, but are exposed to great discouragement by the fact that far less educated persons are preferred over the more educated ones, as noted at some length elsewhere; while those that can secure some influence with those at whose disposal the appointments lie, obtain such appointments irrespective of their abilities in general or especially regarding such employments.

A very small number have of late found it remunerative to become pleaders after finishing, or nearly finishing, their college education.

With the exception of these, and some medical and engineering students, I have not as yet come across any educated Native employed in any other manner so as to be pecuniarily or otherwise remunerated for the pains he had taken in receiving education.

I cannot refrain from referring here to the apparent inconsistency of the Director's remarks on this point, contained in the last Educational Report, paragraph 130, page 62 (1880-81).

I think it is high time this abuse should be done away with, and some such measure as the following should be passed at once :—

That no appointment as Extra Assistant Commissioner, *Tahsildar*, or *Munsif*, shall be given to any other than a graduate of an University, if a graduate be available for it. It would be beneficial both to the cause of education and the public service.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction given in secondary schools (like that in primary schools) can by no means, except, perhaps, by educational officers, be calculated to store the minds of the students not further prosecuting their studies with any useful or practical information; so that those leaving the school after having been in it for say six, seven, or eight years, and not finding employment in any Government or private office or establishment, invariably find it to their regret that they have altogether wasted so very valuable a portion of their life, and are in most cases not so able to earn their bread by the occupation of their family as they would have been had they been connected with it from their childhood. They may almost be said to be good-for-nothing, in the words of an Indian chief, at a conference in America, when requested to send a few Indian princes to receive education on the European system. As an instance of what sort of creatures these pupils of the schools are, I will produce a petition written by one of this class given to me a few days ago, asking my aid.

The craze of such Natives as desire to cram the pupils with English from the very beginning, or shortly after admission into the school, would reveal to them its unsoundness if they were to consider a moment of what service the half-finished course of English would be to such boys as might be compelled by circumstances to give up school before completing their studies. The more absurd is the craze of those who desire to have instruction given to pupils in the school through the medium of the English in all the subjects. Futile as is the position of such reasoners, it is to be regretted their number is large enough to enable them to take up such an illogical position.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The statement is true that the attention of teachers and pupils is almost exclusively directed to passing the Entrance Examination, both as regards the course of instruction and the manner of giving instruction. The subjects of instruction are only such as are required by the University examination, and none of practical utility, which could not properly be included in the University curriculum, are included in the course. But, in my humble opinion, its evil effects could be mitigated to some degree if the Director and Inspector could effectually impress it upon the teachers that it was not sufficient to cram, so to say, a mere superficial knowledge into the pupils' minds, without the latter's comprehending the ideas thoroughly. How far these high officers discharge this, to me, their prime duty, it is out of my province to say, but the fact remains that *most* of the students in the higher department of the schools have a very hazy idea of whatever they are taught—history, geography, algebra, and Geometry; they, and sometimes even their teachers, consider these as worthless burdens.

This manner of teaching does certainly impair considerably the practical value of education for the requirements of ordinary life; for, as a result of the prescribed course of subjects and the manner of giving instruction, it is the general belief of the people that school education is of no use whatever in ordinary life; and in point of fact most of those that have received the education are not, excepting that they hold an appointment, the better for having received that education than those that have not; while cases are not wanting of persons who, though holding appointments in Government or other offices, are yet worse in intelligence than many of those not educated in the departmental schools.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—Although, as stated in the last answer, the attention of both teachers and pupils is unduly directed to the Entrance Examination, yet the number of those preparing for that examination is not too large, if it is meant to be asked in this question whether the number of students preparing themselves to receive high education (to which this examination is the compulsory means of admission) is too large for the requirements of the country. I cannot persuade myself to think that 137[1] successful Entrance students, of whom about a half must discontinue their studies further, are in any sense too large a number for the whole province. I must confess that, keeping regard to the circumstance of the superficial nature of the acquirements of most students, the number is, in my humble opinion, by far too small.

So long, however, as Government officers decline to admit B.A.'s and M.A.'s into their offices, and school education remains based on the present wrong principles, one might reasonably say that the number is too large.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans.—29.—There are, so far as my limited knowledge of this point extends, two sorts of scholarships: (1) those awarded by the Education Department; (2) those awarded by district and Municipal committees.

[1] The number successful in 1880-81.

The latter are admittedly placed on an eleemosynary basis, while the departmental scholarships are, to the best of my knowledge, awarded neither on the competitive principle nor eleemosynary.

As English education is remunerative, and is sought by the people on that account, I do not see any reason whatever for giving any scholarships in the English high and middle schools on the eleemosynary principle.

I would, therefore, propose that scholarships should be awarded only to students of the vernacular schools, and only from district funds; and that all scholarships to be awarded in the English schools, whether from the district funds or out of the Government assignment, should be open to pupils of all the schools in the Panjáb, and should invariably be awarded to the best pupils. But I would desire that a far smaller amount be devoted to this purpose than the sum now spent on it. I would further desire that scholarships should be awarded to those that *bonâ fide* seek higher education. But to ensure their carrying out this object, I would propose that such college students as desire to receive scholarships, should enter into an agreement that they would keep up their studies without interruption in the college for (say) a period of seven years or so; and that in case of their leaving the college earlier, they would pay back the amount of scholarship received by them up to that time. I would propose the following scale for such scholarships :—

	R
For the first two years . . .	10 to 15
„ next two „ . . .	20 to 25
„ last three „ (or more) . .	30 to 45

and funds for these would be raised in the following manner :—

	R
The entire amount now spent on scholarships in the college about . . .	12,000
Saving made out of the amount spent on scholarships in the English school, say half	12,000
The entire amount of scholarships spent in the Normal schools, for, as proposed elsewhere, they are wasted unnecessarily	12,500
The entire amount of scholarships spent in training college	5,000

As I think the method of expenditure proposed is superior to that already pursued, while the number of scholarships is increased instead of being diminished, I do not expect any opposition would be shown to such a measure, if mere respect to old abuses did not stand in the way of its being accepted. In regard to those not desiring to enter into such an agreement, the prospect of getting lucrative appointments, as urged elsewhere, would be a sufficient attraction to receive instruction in the college, without any inducement in the form of scholarships.

The scholarships given by district committees are, and should, in my opinion, be, given as the committees think proper. The departmental scholarships, which I do not think to be awarded at present impartially, should in future be open to competition to all schools, and even private students (desirous of studying in a school in future), as submitted above.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I believe in some instances Municipal support is extended to mission schools, as well as to other aided schools. There is, in my opinion, no reason for doubting its permanence (also see answer to question 8 connected with this point).

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—My notion of a good teacher is that he should possess a very deep and thorough knowledge of the subjects he is to teach, so as to create in his pupils a desire for real, as opposed to superficial, knowledge; that he should have impressive manners so as to engage the attention of his pupils; that he should know himself, and be able to show to his pupils the practical value of every branch of knowledge; that he should know (as one of the objects and not as the only object) certain practical rules of teaching. But, to my mind, it seems to be the most important qualification of a teacher that through his varied, deep and useful learning, he should be (to use Addison's words, though used by him in connection with a different matter) able to entertain and improve those with whom he converses.

In my opinion, therefore, except in regard to the method of teaching, the University examination would do quite well, if only the best and highest students were chosen. At all events, so far as ability is concerned, the graduates and under-graduates of an University would be far superior to the teachers now sent out by the Normal schools, both for the secondary and primary schools. I believe that the present Normal school system is not at all satisfactory.

Without going any further into the question, I would have it asked of the higher educational authorities if they are prepared to say that the teachers in the Normal schools invariably are, as they ought certainly to be, model teachers in every respect, as I think such is not the case.

Nor do I see a very hopeful future for the infant, but still costlier institution, the training college.

Such being my views, I would make the following proposals :—

(1) That either those alone should be considered eligible for teacherships in secondary schools that had gained a very high percentage of marks at the University examinations in all or some of the subjects, according as they were to be appointed as general or special teachers, or a special examination might be devised by the University for candidates for teacherships, a high percentage being fixed as the passing standard, and sufficiently large number of candidates would come forth, if they were certain of getting employment after success in the examination.

(2) That the whole Normal school establishment should be done away with, as mere waste of time, energy, and money.

(3) That the successful candidates be made to pass a few months under a really efficient and truly model teacher or professor; these candidates being required to pay a fee (instead of being paid big scholarships, as is the practice now-a-days) which they would willingly do,

when they had the prospect of a good appointment obtainable in a few months. One efficient professor could train four classes of candidates, giving an hour to each class, for it is merely the method and system of training on which he would have to lecture to them, in all other subjects the candidates having passed already a sufficiently crucial test. But I would think it a mere waste of time and money if a thoroughly efficient professor were not appointed as training master, but the appointment were bestowed as chance or caprice directed the authorities.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There are in our province four inspectors, some assistant inspectors, and a number of district inspectors, and the total cost of inspection is Rs.1,32,429. Leaving the details of the system to the departmental officers—for my version of it would be unpalatable—I beg only to submit that the system is too costly and at the same time too inadequate to be of much good.

The proposals that I have made under other questions, *e.g.*, the closing of unnecessary schools —and these form the majority—the transfer of Government schools to private bodies, encouragement to the opening of aided schools, support to indigenous schools, transfer of the management of the remaining Government school to local boards and Municipal committees, making the grant-in-aid dependent on the result of prescribed examinations, &c., would make it feasible to reduce much of the cost on inspection, and would at the same time secure efficiency of inspection. Moreover, as much of inspection work will be performed by unpaid agency, to be noticed under the following question, the only cases requiring paid agency for inspection would be those where unpaid agency could not be forthcoming. But whether or not any of the proposed changes come about, one thing is most essentially necessary, namely, that the duties of the inspectors should be clearly defined and published, so as to enable the public to see whether such duties are satisfactorily discharged.

It is, in my humble opinion, extremely anomalous that while everything else has its rules and procedure defined, there are no rules of procedure for this important subject, at any rate publicly known. Very few people know what duties the inspectors are required to perform, and I am not certain if all the members of this costly staff are themselves aware of *all* their duties. I cannot help attributing the apparent utter failure of the department in achieving the objects for which it was established, in a considerable degree to these officers' either ignorance of their proper duties or incapacity to perform them. I have been told there are certain departmental directions describing inspection work, but I am not sure if they describe as duties of the inspectors to see if there is real progress, if the teachers are really efficient, if there are any improvements needed, &c., &c.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The transfer of the management of education to local boards, advocated elsewhere, will bring much efficient voluntary agency into play. There are in most of our towns many sufficiently educated persons, many of whom would be ready to lend their assistance in the matter of inspection, as well as in other respects in the management of education.

A number of such educated persons could be formed into an educational board for the general management and inspection of the schools placed under their care.

It will be only for the State schools in very small towns or large villages that paid agency in the work of inspection will be required. But if the proposed transfer of management and inspection should take place, it would be most essentially necessary to lay down rules to guide the boards, lest they should misapply their zeal in any way, though I am not afraid that any worse results could accrue than those of the working of the department for the last 25 years.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Like the course of subjects, many of the text-books are utterly unsuitable. I append names of some of the books, with my remarks opposite each of them.

A text-book committee has lately been constituted, but I do not think it out of place to mention here that, although I am quite unaware of the procedure followed by the committee, it is most essential that the principles on which the text-books are to be selected or approved should be first of all widely published, so that they may be freely criticised by those interested in the matter; and that a number of persons who have had a sufficiently long experience in actually teaching such books, should be added as members of the committee.

Persian 1st and 2nd Readers—Contain idioms of the Persian tongue, which are not of the least use to the student, unless he were expected to go to Persia and spend his time in common-place conversation there.

Persian Selections for the 3rd class middle school—Contain some too difficult pieces. I am not certain if all the Persian teachers who have to teach those pieces can understand them thoroughly.

Urdu 1st Reader—Though not a bad book in itself, is rather too difficult and too large for a beginner. An easier Reader should be taught before the pupil has to commence it.

Arithmetic.—The Urdu treatise of arithmetic has very few common-place questions, while many useless tables of measures are unnecessarily given in it. The rules, again, are not in several cases as clear and simple as they ought to be. The number of exercises is also not large enough to afford sufficient exercise.

English.—The primer contains several too difficult words, several too difficult constructions, and much unnecessary and tedious circumlocution (if I may be allowed to use that word to represent the manner in which the same construction is repeated with a little variation).

English Reader I.—Too large and too difficult for a pupil who has to read it after the primer. There is no resemblance whatever between the two.

English Reader II.—Would be a fit book for the 3rd class of the middle school, being much more difficult in several places than Readers III and IV.

The above instances will be found sufficient. The above remarks are based on personal experience, and I challenge any one to show if I am incorrect anywhere.

I have had to publish an Urdu Primer and an English Reader for beginners in my own school, having first wasted a good deal of time over the departmental books. I have seen Entrance class students unable to understand several pieces in the 1st and 2nd English Readers without the teachers' assistance. I have wasted a good deal of time over the 1st and 2nd Persian Readers, and have at last been obliged to give them up for a small book published at my instance.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—As the departmental examinations are so arranged as practically to merely test the acquirements of the pupils in the prescribed course, and as the prescribed course of instruction is, as noted elsewhere, far from satisfactory, as far as the general objects of education are concerned, it is quite natural that these examinations should, more or less, along with other causes, interfere with the free development of private institutions. For these examinations having come to be considered as the criteria of the efficiency of the instruction imparted by the institutions, and private institutions being unable to give the prescribed instruction, and consequently ill able to achieve success at such examinations, it is not to be wondered at that people should be unwilling to send their children to the private schools.

Again, as Government schools give instruction at far cheaper a rate of fees than private as distinct from aided schools could give, this serves as another cause to discourage the development of private institutions.

Still greater is the disadvantage on the side of the private institutions caused by the Government schools paying several of their pupils to learn at such schools (in the form of scholarships and prizes), while the private schools can have in their power no such allurement for attracting pupils.

There is, then, the fact of the moral as distinguished from the apparently discernible physical discouragement to the development of private institutions, resulting from the fact that the department has its own institutions as opposed to private institutions. While referring to this moral discouragement, I may note, for what it may be worth, that many people do suspect that actual undue strictness is exercised by examiners of the departmental examinations, being generally departmental officers, in examining the examination papers of the pupils of aided and private schools as compared with those of Government schools.

There is, then, the fact that the vernacular recognised in the schools is not the dialect of the people except of a minority; while the form of characters used for writing that vernacular is altogether foreign, and is almost useless, except for the prescribed purposes.

The uniformity of instruction for all classes of people, the want of attention to the growth of habits, the bestowal of exclusive attention upon the sole object of passing the examination, and various other arrangements, mar the development of a natural character, the people being all cast, in the words of the Resolution, in the same mould. As to the question of ability, in the face of the superficial nature of the instruction given under the departmental arrangements, the premature, and in some cases the quite unnecessary, strain exercised upon the intellect of the young children under the prescribed course, as referred to elsewhere, and several other similar facts, it would be miraculous if any considerable number of the pupils of Government schools could possess a real ability.

The facts that the Educational Department has prescribed vernacular text-books for the Government schools, these alone being permitted to be taught there; that it has similarly prescribed books for the departmental examinations; that all such books are edited and published by the department itself; that the Government institutions unnecessarily vastly preponderate over private institutions, if the latter could at all bear any reasonable comparison; that the aided schools are almost compelled to use the departmental books; that there is, as far as I know, no provision made by the department for the encouragement of the production of a healthy vernacular literature, original—all these, combined with others of similar nature, form a standing block in the way of the production of original vernacular literature, translations of English works, or compilations based on such translations.

The system of inspection, and the grant-in-aid rules, too, are among the unfavourable circumstances coming under this question.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In my humble opinion the State should, in the matter of higher education (unlike its action hitherto), act as guide and encourager of private effort with liberal aid and reward rather than as the direct teacher, leaving the management in all other respects to private agency so as to enable it to healthily grow and develope according to the demand for it. It is, so far as my humble opinion enables me to judge, quite an unhealthy state of higher education that, as is the case in our province, it draws away boys from their respective callings to swell the numbers of those in search of clerical employment for earning their livelihood. And yet this is all that the department has done in the cause of education by its false policy and misapplied exertions.

In the case of primary education, besides divising a sound scheme for it, Government should take a more direct share than in the case of higher education, for reasons shown elsewhere.

The above is an outline (other points connected with it being treated under other questions) of what I think to be the duty of Government in the matter of education; but of course it should be given effect to by gradual steps, though I am utterly opposed to the steps being too slow. Everything else should be required to be done by the people themselves.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth

of a spirit of reliance upon local exertion and combination for local purposes?

Ans. 37.—The withdrawal of Government from the direct management of schools may at first reduce the numbers of pupils, though I do not entertain even that fear. In process of time, however, there is not the slightest doubt that the withdrawal, if accompanied by the other changes advocated, would have a most beneficial effect upon the spread of education, and would create a spirit of reliance on local private exertions.

I am under the belief that in several cases educated Natives would even at this moment be ready to take up the management of schools (now directly managed by Government) at a much less cost, and would in a short time achieve better success. Indeed the time has not yet come when schools could prosper without any Government aid; but I cannot for a moment conceive why, receiving a liberal aid from Government and having no institution with greater advantages to compete with, the manager of a private institution should not be successful.

As I have already offered under question 16 to take over charge of a school, and I believe a few more like me could come forth in other localities with a similar offer, I think the experiment is worth making, to see if the rule which holds, and has always held, good on other occasions does not work as well here in this respect—I refer to the rule that the more people are led by the Government, the more will they acquire a habit of depending on others in every matter; and that the more they are left to their own exertions, they become more and more self-reliant. If people could educate their children before the establishment of the present educational system of the Government, though instruction was not so varied as it is now (if that have much worth in the present state of the educational work of the department), I do not see an iota of reason to suppose that, if they were again left to their own exertions, they would not try to secure means for the education of their children even in the more extended sense of the term. In the larger towns people seek higher school tuition for their children for securing clerical employment in sufficiently large numbers. Their demand cannot fail unless the law of demand and supply is to fail in this country, which I am not prepared to admit for a moment, to bring forward some one ready to conduct an institution with the income from the fees and the Government aid to supply that demand; while in the case of minor towns, such, for instance, where there are three pupils in the whole middle department of the school, or 16 pupils in two middle schools, the withdrawal of Government by closing such institutions would have no effect regarding the stipendiary students, as these could as well go to a school in another town for the sake of their stipends; and as regards the non-stipendiary pupils, that are fewer in number than the others, they could also be provided with stipends with a smaller expense than the cost of maintaining those schools, if it were desired that even that small number should not lose the benefit of school tuition. But as such withdrawal of the Government would save a pretty large sum, it would enable the Government to liberally aid and reward the development of private enterprise in the cause of education, and thus in the long run such withdrawal would, far from producing any injurious effect upon the spread of education, have a most beneficial influence upon it.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—There cannot be the slightest reason for apprehension that the standard of instruction would deteriorate in any way, if Government should withdraw from the direct management of any schools. Those who entertain apprehension must be under the impression that the mere connection of Government's name with the management of schools possesses some mysterious influence of making the institutions work efficient; but that the moment such connection is broken efficiency must be lost. For my part I confess that I cannot persuade myself to believe that there exists any such influence. I believe that Native teachers will do as good work, if not better, in a school under private management as in one under Government management; the only difference being that bad or inefficient teachers will be more easily detected and removed while under private management. I believe, too, that a Native manager will now-a-days be able to procure better teachers and on a smaller pay than the old teachers of the Government schools. Nor is there any reason to suppose that private schools will not be able to pursue as good a course of instruction as a Government school. The only question is that of funds: and I can, on the ground of personal experience, assert that the income from fees and a liberal aid from Government (which, it may be observed by-the-bye, will cost the Government much less than their own schools) will be amply sufficient to enable the institution to maintain a good staff of teachers.

As to the difference of Government institutions having a highly paid European head master, and the private institutions being (generally owing to insufficiency of funds) unable to maintain a European head master, in my humble opinion this difference will not do any perceptible injury to the efficiency of the school. The only subject in which a European master in a *school* can, with any show of reason, be alleged to be superior to a Native master is English literature; but this advantage is more than counteracted by the great disadvantage of the European master's inability (in general) to fully explain the meaning in the pupils' vernacular. So that even in this respect there will be no deterioration caused to education by Government's withdrawal from its direct management.

On the whole, I am of opinion that if there is to be any alteration it will be for the better.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject.

Ans. 39.—Instruction in duty, and the general principles of moral conduct, does not form any part of the course followed in the Government schools, and it is, in my opinion, an extremely injurious evil for the cause of education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—A good deal of play forms part of the educational course in the Government schools. I am inclined to suspect that in some cases play has taken a greater hold on the minds of the pupils than is advisable.

At all events, as brain-work does not occupy too much of the pupil's time, I do not think there is any apprehension that any evil is likely to arise from excess of brain-work, in which case alone greater attention would be required to be paid to the pupil's physical well-being than is the case at present.

I may not be misunderstood as opposed to physical exercise. I am alive to the importance of physical exercise as an important factor in the pupil's development of the physical powers, and I know the injury caused by physical weakness to the development of the intellect. But what I urge is that, surrounded as a Native student is by circumstances drawing away his attention from intellectual engagement, every precaution must be taken lest the pupil's attention is diverted too much from his intellectual work. It is at the same time to be kept in view, lest the want of good food exposes the pupil to the evil effects of over-exertion.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ques. 44.—What is the best method of providing teachers for girls?

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 41 to 46.—In regard to questions 41 to 46, I have to submit that, although on the other questions I have such views as are perhaps too strong for a Native, yet on the question of female education, owing to the peculiar circumstances of the occasion, I hold opinions that would appear on their face as inconsistent with my other views.

So long as marriage (among Hindus) is subject to the restrictions of the present caste regulations—I say present, as practices of some sort or other resembling caste prejudices, which appear to exist even among Europeans, must always exist, in consequence of which in at least 50 per cent. of cases it will be next to impossible to marry an educated girl to an educated boy, and as long as the betrothal of girls depends on the choice of parents, as is the case among both Hindus and Muhammadans who, in consequence of their ignorance, do not attach much importance to the boy's being educated or uneducated, it is evident that the education of the girl will produce any but pleasant results. It cannot be supposed for a moment that her education will enable the girl to pass quietly with an ignorant husband; for, owing to the general ignorance of the male population, and the more important evil—marriage of the girl while yet very young, so general among Hindus—the girl cannot be expected to be highly educated enough for that purpose; while, on the other hand, custom allows the males to consider themselves superior to females, and especially the husband to consider himself as the master of his wife, in consequence of which an ignorant husband of an educated woman will be the most unbearable companion that can be imagined.

Then there is the custom of *parda* so general among Muhammadans, and not unfrequent among respectable Hindus, under which the parents cannot allow the girl to go out of the house after the age of 8 or 9 years. Again, as if Nature were also opposed to let the girl remain free till a sufficiently old age to enable the girl to complete her education, girls in most parts of India—like several other countries—arrive at puberty much sooner than in colder countries; and civilization has not as yet so far advanced in our country as to teach the male population to consider the females entitled to equal freedom with themselves in every respect. These evils cannot be removed unless and until the male population has far advanced in the matter of education. Nor can it be urged reasonably that the advancement of the females can remove the evils to any extent, for it is not possible that, circumstanced as it is, female education will make such progress as should enable them to remove any of these evils, so long as the males have not advanced far enough. Nor is there—so far as my limited knowledge extends—any instance on record where the females of a country made much, if any, progress in education, while the males were at the level of ignorance at which the large majority of the people of this country grovel at present.

Hence, though aware of the considerable influence that the education of the females has over national advancement, I am persuaded to think, with all true well-wishers of education that are not unreasonably committed to any opinion, but can form judgment according to circumstances, that the exertions already made are for the present more than sufficient, though they have not been successful in any appreciable degree, owing to the principal causes already mentioned, coupled with several others, though of somewhat minor importance; for instance, bad system, bad mistresses, occasional, though happily not frequent, instances of shameful conduct, &c.

I have for this reason thought it unnecessary to reply to these questions in detail.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—A great proportion of the expenditure on higher education is quite unnecessary.

The cost of maintaining Government schools in localities where school education is still not in great demand, as appears from the small number of boys attending them; much of the cost of Government schools in localities where aided schools can be conducted by Natives at a smaller

cost to the Government; a portion of the cost of aided schools in demandless localities; much of the cost of inspection, as it could be replaced, to a considerable extent, by voluntary agency, and a portion of it would become unnecessary by the closing of schools or their transfer to aided agency; much of the expenditure on scholarships, which would be rendered quite superfluous if Government showed a true demand for educated Natives in the bestowal of its higher appointments; a very great proportion, though, looking at the results of the system in force, the whole of the expenditure on maintaining the training college and Normal schools; a goodly portion of the cost of direction; and probably a portion of the "miscellaneous" item of about R62,000 (about which I do not know as to what it consists of),—all these, which would, in my opinion, make an aggregate of nearly two lakhs of rupees, or about *35 per cent.* of the expenditure from imperial revenues, are quite unnecessary, and could be saved without the least imaginable injury to the cause of education; while the saving thus made could be applied far more profitably to the spread of education by opening new primary schools; opening industrial schools, but on economical principles, and to instruct people in the industries really in demand; giving rewards to promoters of education and liberal support to indigenous schools, &c.

If the proposals submitted were accepted, I cannot but think that in a few years the present cost of education would do at least double of the present work.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—In many places where Government schools have been opened there existed other agencies of instruction, which could, by a judicious handling, be turned to very good account, to adequately supply—if not better than the Government arrangement in force—the real educational wants of the people. Most of the indigenous agencies of instruction could be made, by liberal aid, to add other useful subjects to those they already taught, and that course would not only have been far cheaper, but would have made education on the European model acceptable to the people, which is not at present the case.

The one most clearly discernible result of the educational work done by the department, and the treatment it has received at the hands of Government officers, is to make education on the European model quite unpopular, and to create an ever-increasing number of disappointed and discontented subjects.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—It is true that educational officers do take an undue interest in higher education, though their exertions do not achieve that success (even in regard to higher education) that could be achieved if they could devise a better system and course of education than that in force.

As to the introduction of more men of practical training, I do not see much good would result therefrom, as the fault lies chiefly in the system, and in a much smaller degree in those entrusted with the carrying out of that system.

First of all, the system should be remodelled and based on true principles; if then it be found that there are not sufficient men of practical training, they might be increased by the introduction of others; but until the entire system undergoes a radical change, it would be quite absurd to expect men of practical training to achieve success by working with a bad system and one based on wrong principles.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The system is not in force in general, but I am told it does prevail in some schools. In one form, I know, it is followed in the Lahore mission school, some of the pupils of the highest class being appointed teachers in what are called the branches of the main school.

By a judicious selection of the monitors, by entrusting them the teaching of those subjects in which they possess efficiency, and by gradually making them do work of greater and greater difficulty, but never allowing them to relax their attention to their own studies until they have reached the highest class, the system would in time supply, at almost a nominal cost, a set of experienced teachers, far superior to most of those that are at present supplied by the Normal schools. It is on the adoption of this measure that I place chief reliance when I propose that Normal schools, even so far as they are intended to supply teachers for the primary schools, should be done away with. This measure would give to the students a good deal of practical work, while the University examinations would test their attainments in book-lore. The present student of the Normal school has very little practical experience, while his scholastic acquirements, having undergone only the departmental examinations, are not always commendable.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is not at present an active tendency to raise primary into secondary schools unnecessarily; but I cannot help attributing this absence of the tendency to the reason that further funds are not available to the Educational Department to give effect to the tendency; for there are already a large number of secondary schools, both Government and aided (though the Government schools form the majority), that appear to me to be unnecessary, for the plain reason of the extremely small number of pupils attending them.

All such unnecessary schools should be closed, and such of their pupils as have not means to live at a distant town to prosecute their studies further—who, however, I suppose already receive stipends even in those unnecessary schools—should be given small stipends out of the saving made by the closing of the schools.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—Except in the case of primary schools and secondary schools (if any) in purely rural

parts of the country, the fees should, for the present, be invariably arranged according to the means of parents and guardians of the boys, so that (as it is not feasible as well as advisable at present to make the parents pay the entire cost of the tuition of their children) the indulgence of a lower fee might be enjoyed by deserving persons only. Indeed, the time will come (but only if the principle of self-help, so sincerely desired by a few of the highest of our rulers to be made to develop, be encouraged to develop by the smaller potentates, to whom the carrying out of the desire of the Supreme Government is necessarily entrusted, of which, however, a very strong hope is not entertained by those who are in a position to judge) when almost the entire cost of secondary education, at least in the larger towns, can be realised from the parents of the students, and then there will be no propriety for having various fees; though, even in that distant future, there will naturally be a difference of cost for the wealthier and poorer classes; for there will then be schools with a large staff composed entirely of the best teachers, giving, consequently, a far better instruction than the ordinary schools (having a smaller staff and composed partly, and not entirely, of teachers with the best ability), demanding a far higher fee than the ordinary schools, and as a matter of course being practically accessible only to the wealthier classes, who will find it to their advantage to pay more for the education of their sons.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education has not in our province as yet reached such a stage as to make the profession of teaching a profitable one. But the want of lowness of demand is not the sole reason against the profession's becoming profitable.

A greater reason is to be found in the fact that Government and mission schools give higher education to their pupils at almost a nominal cost.

Notwithstanding the causes checking the rise of the demand for real high education, as described elsewhere, I may safely assert that in towns like Delhi and Lahore there exists already such a demand for what passes as high education, that, were the cheap institutions conducted by Government and Missionary bodies closed, the income from the fees would more than suffice for maintaining a good staff of teachers, without even raising the fees very high.

I do not know of any schools of the higher class opened as means of maintenance, and I think that from causes checking the rise of the demand for high education, as well as owing to the cheapness of instruction given by Government and mission schools, it will be after a long time that such schools can come into existence. There are, however, schools of a lower class where the fees are the only source of income, *e.g.*, *Maktabs*, still surviving, the school at *Daroga's* village near Shalamar, Lahore, the school at Ludhiana, &c.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—The system of assigning grants according to the results of periodical examinations should be applied to all schools other than those receiving a regular grant under the grant-in-aid rules.

In order to make the system useful, the examinations should be less hard than those prescribed for the Government or regularly aided schools; the examination should test the pupils' efficiency in the particular subjects in which such schools are intended mainly to give instruction, more particularly than the other subjects imposed upon the schools by the conditions of the grant; that although the amount of the grant should chiefly depend on the result, yet the number of the pupils receiving instruction at particular institutions in cases where the result of the examination be not so very favourable as might be desired, should not be lost sight of;—a distinction should be made in the case of schools receiving no pecuniary support from any private quarter, as against those receiving any such aid. But I should not be understood to mean that the grant to Government or aided schools should have nothing to do with the result of their work. I would propose that the maintenance of the grant should depend mainly on good results at the periodical examination.

Ques. 57—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—I think that in ordinary circumstances, for a school that has been in existence for a period during which it could sufficiently show to people the usefulness of its work and thus ensure a good income from sources other than the grant-in-aid—which period I propose to be fixed at 20 years—the grant-in-aid should never exceed one-third of the gross expenditure, subject to two other conditions: (1) that the cost per boy of such school to Government does not exceed one-third of the average cost of a Government school; and (2) that the result at the periodical examinations is not, excepting in extraordinary circumstances, too far below the average.

But in the case of younger institutions I would propose the grant-in-aid to amount to two-thirds of the gross expenditure, subject to the condition that the cost per boy to Government should in no case exceed half the cost of Government schools. But though, beside the question here, I cannot avoid remarking that if private enterprise in the matter of education is really desired to come into play, a Government school in a locality where private agency can come forth to do the work should at once be closed, for it is almost impossible for a private institution to compete successfully with a Government school.

I would further propose a distinction to be made between the grant to a school supported by an influential person or body, and that to one not so supported.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of pupils that can be taught efficiently as a class by one teacher

is, in my opinon, as follows :—

In the college classes, in all subjects in which it is not indispensable that the teacher should test the work of each pupil .	40 to 50
But in subjects, *e.g.*, algebra, &c., in which it is indispensable for the teacher to see the work of each pupil.	20
n the two highest classes of the school, teaching up to the Entrance standard .	30 & 15, respectively.
In the two or three next lower than the foregoing .	25
In the higher primary classes	15
In the lowest classes . .	10

Though in this last case, as the number of the subjects of instruction is very small, *viz.*, only reading and writing, the teacher would practically manage at least double that number.

Similarly, this rule is not applicable in the case of private schools, where, owing to the smallness of the number of subjects, as well as to the use made of the upper-class pupils as monitors for the lower ones, a single teacher can teach far larger numbers than those given above. Nor do I think it of essential importance, in the case of aided schools, to require them to provide teachers for pupils at the above or any other rate (if there are fewer), as I have already proposed that the efficiency of the work, to be judged by the result of examinations, should be a *sine quâ non* for the continuance of the grant-in-aid.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—I do not—unless I do not understand the question properly—see any particular advantage possessed by either kind of payment in the present circumstances.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—In my humble opinion, religious neutrality, strictly interpreted, would require that not only should Government avoid direct interference with any one's religious teaching, but that Government should not even indirectly prevent people from getting their children instructed in their own religion, if they so like to do. Now, it is evident that as it is impossible for a school opened by a Native to prosper in competition with a Government school, strict neutrality would require the withdrawal of Government from the direct management of schools.

The proposals, however, of the transfer of the management of Government schools to local boards, and of the permission to include religious teaching in the course of instruction, would do away with the necessity of the withdrawal referred to in this question.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I am at a loss to fully comprehend the meaning of this question.

If it is meant to be asked whether an University exercising a teaching as well as examining function, would produce better result than one exercising only the examining function, there can be no two opinions as to the former's more beneficial effect in improving the quality of high education.

But if anything else is asked, I am unable to answer the question. I must, however, add that in any case, as the improvement of high education depends in a considerable degree on the pupil's acquirements in the school, which, in my humble opinion, are very unsatisfactory in no less than 80 per cent. of the school-boys, consequently, so long as school-education is not improved, University professorships will not be of much avail.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Although I deem it necessary to have one provincial examination in the middle of the school course, yet I do not think that promotion from one class to another should, even at that stage, depend exclusively on the result of such examination. The school authorities should be allowed to use discretion in cases of failed students at that stage; while at every other stage I would think it advisable to leave the question of promotion at the disposal of the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are in certain schools some arrangements preventing boys expelled from a school, or leaving it improperly, from admission into another. But I am strongly opposed to such measures.

In the first place, it is quite possible that the teacher expelling a pupil may be wrong in so expelling him, or in considering the boy's leaving the school as improper.

In the next place, even if the teacher has rightly judged the pupil to have so grossly misconducted himself as to deserve expulsion, I think that expulsion in itself is a sufficient punishment for such pupil, and that it would be quite unjust and useless to extend the punishment further by depriving him of the chance of bettering himself in another institution.

In the case of a pupil's improperly leaving the school, if the schoolmaster is a good teacher and has a kindly disposition, the pupil's leaving such kind instructor carries its punishment with itself. Nor do I believe it would be worth while to detain such foolish pupils with a threat of their being unable to get admission into another school.

In my opinion, such an arrangement as is referred to in this question would give teachers a too arbitrary power, which I am afraid will, in the majority of instances, be misused to the general detriment of education. None will profit by it except a bad teacher, whom it will enable to escape the exposure of his incapacity.

Moreover, the consideration that the schoolmaster to whom an expelled boy goes for admission has the prosperity of his own school at stake in admitting a really incorrigible bad character, is a safeguard against exceptional cases under the former head, and the parent's desire to secure good instruction to their child under the latter.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to

other colleges; and if so, under what limitations or conditions?

Ans. 64.—Although there is only one college in our province at present, yet, as a general remark, I may submit that I would think it advisable for the present that, in the case of withdrawing from the direct management of high education, Government should retain one State college in each province, but under the management of some educational board, such as we have in the Senate of the Panjáb University. I would further add that the rate of fees in such a college should be so high as to make the whole amount of fees collected to bear some proportion to the expenditure on the maintenance of the college.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—It is quite sufficient in a college teaching up to the B.A. degree to have one European officer to look after the general management and to teach English literature. For all other subjects Native professors will do better—if not far better—than Europeans. Startling as this might appear on first sight, a little reflection on what leads me to form this opinion will show that my assertion is not wrong. I do not mean it to be understood that, as a general rule, I think a Native possessing first-rate attainments to be equal, or even nearly equal, to a European with the highest attainments. I admit that it will be long, perhaps very long, before we can be in a position to say so. But the question is this: Can a European professor, engaged on a salary which can secure the first-class Native talent, do as good work as the latter? And to this question I challenge any one to say if I am wrong in answering emphatically in the negative.

Even in the case of European professors receiving a larger salary than Native professors, I cannot persuade myself to think that the former, in consequence of their being foreigners, will be in the majority of instances able to give as good and intelligible instruction as the latter.

I could, if it were not libellous to do so, even cite an instance of a higher class of a college, considering themselves more unfortunate than the lower class on their (former's) having been placed under a European professor for their lesson in *English literature;* while the lower class had for the same subject a Native assistant professor, from whom the higher class had formerly received instruction, being thus enabled to form a right opinion about the comparative worth of the teaching of the two gentlemen. The European professor, I am told, more than once plainly said he did not know how to more clearly explain the sense to them.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—Some European professors are, I believe, employed in colleges under Native management, and others will very likely be employed in future; but certainly not so much from a consideration of their having superior attainments to the best Native professors procurable on equal or even smaller salaries, as from a desire of following the superior example of the Government.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The Muhammadans *and Sikhs*, as well as the Eurasians (to whom the Resolution forbids making any allusion) in our province, benefit themselves much less than other people by the system of English education in force, and as their present circumstances check their benefiting themselves more by the present system, it might be considered by some that they require exceptional treatment. But I do not for a moment consider that exceptional treatment is either called for or is feasible on any large scale.

As I belong to neither of the two classes, I would not utter a word against their receiving exceptional treatment, if the experiment were only useless; but I think it to be worse than useless. Exceptional treatment will only further depress the spirit of self-help, which has already—through the evil effects of long (directly or indirectly) oppressive rule working on the most conservative mind of the people, taught by their religion, if Hindus, to look upon the king as *God upon earth*, or if Muhammadans, as his *khalífa* (vicar)—become so inactive that there are not wanting educated persons who think that it has already completely died out. There could, in my humble opinion, be nothing so detrimental to the Muhammadans or Sikhs in the matter of benefiting by English education as an exceptional treatment. Those who advocate such an exceptional treatment are either blind freinds or far-seeing enemies.

If any exceptional treatment is at all required, it is not in the matter of education directly, but for the removal, as far as possible, of causes that prevent these people from benefiting by English education, or education at all, equally with the other people.

These circumstances are due to multifarious causes, a few of which I may submit as follows:—

i.—Most Muhammadans and similarly Eurasians labour under a disability which uttered by me would look insinuating—I mean that disability which, unless I am under a wrong impression as to historical facts, is engendered by the admixture of a powerful race with a weaker one, when the latter, though politically subdued, nevertheless maintains a successful social distinction.

ii.—Another circumstance checking the Muhammadans is the comparatively greater poverty of the masses, which is due in a great degree to their improvidence, and some of their social habits, manners, and customs.

Some of the social manners and habits work injuriously, even otherwise than by producing poverty; for Muhammadan children of even affluent parents are mostly found to benefit far less than their Hindu compeers.

iii.—The circumstances that prevent the Sikhs from benefiting to any appreciable extent are again due, in my humble opinion, to historical facts. Exposed in the infancy of their sect (in the form now prevailing) to the hardships of prosecution and taught by their great religious teacher to overthrow the

oppressive yoke, they acquired independent kingly rule after overthrowing the oppressive sovereignty of the Mughals. For a time they, as a sect, exercised royal authority, but were, before they could base their national greatness on a solid footing, or make their sect a reading people (as they were a fighting one), of which they made a beginning, subdued by the English.

The policy of the Government being to disarm opposition by making the people follow peaceful occupation, the Sikhs, who had never held offices of the pen under their own Government, could not naturally be expected to adopt the pen for their profession. Those of them that had followed the manual professions maintained themselves in these; while the rest, members of the disbanded army—for few of them had as yet taken to other professions of civilised life—betook themselves to the cultivation of land. These circumstances were coupled with others of a somewhat minor importance, and the result of all these combined is what we now see.

(I may be allowed to note here, that if the educational system is at any time based on a proper footing, and the dialect of the people and its characters adopted as the medium of instruction, it will be necessary for the Muhammadans, for their own benefit, to take part in the selection of any one particular form of character, for if they cling to the Persian character they will be surely at a great disadvantage in comparison with the Hindus using any of the Native characters.)

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The withdrawal of Government from any school when there is no other than one to which the people object on religious grounds, will create a misapprehension in the people's minds that Government desired to unduly aid the religious teaching of such school. Though not well founded, the misapprehension is certainly injurious; it would, therefore, be advisable to make some arrangements (as noted elsewhere) so as to get some private body to take charge of such school.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Ordinarily a school under Native management cannot at present compete successfully with one under European management in the same locality, for reasons given in a preceding answer. But it most certainly can do so with one in a different locality. In future, however—and it is not very far off—when the proposals submitted receive due consideration and are given effect to so far as they appear proper, it will not be difficult for a school managed by Natives for the mere reason of that, to compete successfully with one under European management while my own small school is a living example of my assertion.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—They are, as submitted in a previous answer.

Cross-Examination of Pandit Ishwar Prasad.

By the Rev. W. R. Blackett.

Q. 1.—What are the superior arrangements of the Mahárájá of Kashmír to which you allude?

A. 1.—In Jammu there are a large number of persons who have received elementary education, and yet continue their hereditary occupations, benefitting therein by the education they have received. The system resembles our grant-in-aid system. The subjects of instruction are reading and writing in the vernacular in the Dogra character, and the simple rules of arithmetic, generally mental, together with religious instruction.

Q. 2.—Is Hindu theology a matter of instruction, for which Government can, in accordance with the principle of religious neutrality, undertake to pay? If so, must not Government pay for the teaching of the theology of other religions also?

A. 2.—The theology of any religion is not a matter for which, as such, the Government should be called on to pay, but the teaching of it should not prevent any school from obtaining a grant-in-aid.

Q. 3.—You have stated that secular instruction is less attended to in mission schools than in others. Have you any authority for this statement?

A. 3.—I make the statement from my personal experience as a student in a mission school, and also from observation of the results of education as shown in the examinations, as well as from the fact that students of the Lahore mission school have come to me for special instruction.

Q. 4.—Is the grant-in-aid system so known to the people at large as to give them the opportunity of taking advantage of it, should they wish it?

A. 4.—Not in the least. No steps have ever been taken to make it known to the public. No advertisement has been put forth, or notices in public places, as was done in the case of books published by the Department. Nor was personal agency made use of for this purpose.

Q. 5.—You have stated that others, besides yourself, are prepared to take over Government schools. Would these parties be able to make such arrangements as would secure the permanence of the institutions?

A. 5.—I do not think that permanence should be a condition at all, in the sense of securing that the school should be maintained for a large number of years. For this, as I understand it, would defeat the purpose of the Resolution, though I would add that the parties referred to would be able to maintain the school on a basis that would be very likely to be permanent.

Q. 6.—You have several times remarked that you have treated a subject "elsewhere." To what do you allude?

A. 6.—To an essay on educational reform published by me, and presented to the Commis-

sion under the title of "An Essay on Educational Reforms."

Q. 7.—Do I understand that you would have *all* scholarships given by examination, or Government scholarships only?

A. 7.—Government scholarships only. At present some of them are given on the eleemosynary, some on the competitive principle.

Q. 8.—You would have some scholarships given on condition of an undertaking being entered into that the pupil will continue his studies for seven years or so. Do you think that such an undertaking would be enforced?

A. 8.—It could be enforced. Such a condition, I believe, formerly existed in the medical school. The condition would prevent the student from prematurely seeking employment, at least under Government.

Q. 9.—Do you think that under-graduates of the University, as such, are fitted to become teachers of primary schools, and would they be likely to supply the need in that respect?

A. 9.—Far better than the present Normal school students. I include under "Under-graduates" Bhais, Pandits, Maulvis, and Munshis taught by the Oriental College. They would be in a short time more than sufficiently numerous to supply the demand. They would certainly be willing to occupy such posts, and local men could be selected.

Q. 10.—(A. 33.) There are already local boards or committees in existence. Of what persons should those boards be constituted according to the system you suggest?

A. 10.—I propose that the educational board to be attached to each Municipal committee consist of five or six members, representative of different interests, such as existing schools, Government, aided or unaided, and also of different sects. But the majority should not be Government employés.

Q. 11.—You have stated that there is a feeling among some people that aided schools do not meet with impartial treatment at departmental examinations. Have you any acquaintance with any facts which tend to justify such a feeling?

A. 11.—I merely give the rumour for what it is worth, without any knowledge how far it is correct. The rumour is very general. The department should enquire into the cause of it, and dispel it if incorrect.

Q. 12.—You have implied that no encouragement has been given to the production of vernacular literature. Are you aware that there is a fund in existence for that purpose, amounting to several thousands of rupees annually?

A. 12.—I know that the fund exists, but it has not been so applied as to encourage vernacular literature, but rather to discourage it.

By Mr. C. Pearson.

Q. 1.—Are you aware that since 1873 most vernacular schools have been under the management of Municipal and district committees, and that although the administration has remained for the most part in the hands of Government officers, these officers act on behalf of the committees, and to some extent under their orders?

A. 1.—I am aware of the fact that the schools are nominally under the management of these committees, but the district and educational officers are the real managers.

Q. 2.—Then the reform at which you aim is rather that the committees should exercise the powers which they legally possess than that their powers should be extended?

A. 2.—The members should be clearly informed of their existing powers, and their powers should also be extended so far as entirely to remove the interference of the educational and district officers, whose place would most beneficially be taken by the Senate of the Panjáb University College as a consulting body both for the Government and the local body for matters in which they require such consultation.

Statement handed in by Pandit Ishwar Prasad, *the representative of Unaided Schools in the Panjáb, to the Education Commission, in lieu of the cross-examination on certain points on which there was no time to examine him.*

Q. 1.—How far has the Educational Department in your province succeeded in the accomplishment of the objects for which it might be considered to have been established?

A. 1.—The Educational Department in our province has almost entirely failed in attaining the objects for which, in my humble opinion, it can be considered to have been established. In my humble opinion, the following objects should have been kept in view by the department, but have not been so kept as will appear from the subjoined remarks:—

(1) Affording primary education to the masses of people.

(2) Creating—among the Natives in general, but more especially among the learned classes of the old fashion—a sympathy with Western knowledge and civilisation in general.

(3) Developing and improving the indigenous schools (as distinct from absorption) as a cheap method of the education of the masses.

(4) In the schools under State management in particular, adopting measures for the training of the mental faculties, so "that any duty undertaken in after-life may be carried on with intelligence;" imparting "information that will prove of practical use in years to come;" training "the moral feelings, so that the schools may turn out good men and good citizens;"[1] creating and encouraging a desire for still higher education.

(5) Encouraging those desirous to do so, to devote themselves to the acquisition of higher Western knowledge, so as to become the pioneers for the introduction of the beneficial side of Western civilisation into their country.

(6) Improving the vernacular literature and enriching it with Western knowledge.

(7) Soon after acquainting the people with the usefulness of higher education, making them—by gradual steps—contribute a reasonable portion of the expenditure on their higher education, &c., &c.

[1] The questions are taken from the Educational Report for 1873-74 (paragraph 2).

1. In regard to the first object, I have to submit as follows:—

(*a*) That the proportion of those able to read and write has not much increased, if it has increased at all; and that, although the number of the pupils attending Government and aided schools may have increased by a few thousands, yet the number of those receiving instruction in indigenous schools has decreased far more. (I am afraid that the proportion of those able to read and write in British territory would be found smaller than those in the territory of the Maharaja of Kashmir, if as accurate statistics could be prepared there as in British territory.)

(*b*) That not only has the number not increased without the increase of expenditure, as might naturally be expected from the increased popularity of the system of education and the improvement of measures, &c., but the number has even not at all increased in proportion to the increase of expenditure.

Year.	Number of pupils.	Amount of expenditure from all sources.	Reference.
		R	
1866-67	102,388	9,49,058	Education Report for 1867-68, page 6.
1880-81	104,923	13,92,534	Education Report for 1880-81; Statements; General Forms Nos. 2 and 3.

It appears that while the expenditure has increased about 50 per cent., the number of pupils has increased only about 2 per cent. Even after deducting the number of jail school students included (together with their expenditure) in the returns of 1866-67, the increase of pupils in 1880-81 would not be found to be more than 6 per cent., for an increase in the expenditure of 50 per cent., nor will the increase of expenditure be found to be compensated for by a properly proportionate increase in the number of pupils receiving higher education, though even if such were the case, it would not entitle the department to much credit in the face of the neglect of the education of the masses.

(*c*) That primary education, like higher education, has not, with reference to its objects, been placed on a sound basis, which alone could have made it popular among the masses of people: the objects of primary education, in my humble opinion, being as follow, and almost none except the last being attained by the present system of the departmental primary education:—

(i) Enabling the boy to read and write in his vernacular; (ii) to understand ordinary accounts; (iii) to read his religious books and offer prayers to God; (iv) to begin to think; (v) to give him an insight into the rudiments of science in a practical way; (vi) to put him in the way to higher education. The present system of primary education almost exclusively puts the boy in the way to higher education for the sole purpose of obtaining clerical employment; while to the majority of those that do not prosecute their studies so far as to obtain employment, the education received in the school is of very little use.

2. In regard to the second object, I have to submit that education has not been made popular among the people; for it is only those that desire to earn their livelihood by means of clerical employment that seek after the departmental education, while all the rest think it worthless.

As to the learned classes of the old fashion, they have been entirely estranged from the cause of education, instead of being attached to it by being invited to take a share in its administration and participate in the pecuniary benefits, &c.

3. The indigenous schools, *i.e.*, such of them as could not be absorbed in the Government schools, have not been improved and encouraged. This is one of the chief causes of the failure of the department in the matter of primary education. They would have formed, and would even now form, a very cheap and popular agency for imparting elementary instruction to the masses.

4. In the schools under the direct departmental management, the mental faculties of the majority of pupils are not so trained that they may discharge their duties in after-life with intelligence. I doubt very much if the majority of those in public employment are very intelligent in such matters as are not directly connected with their official duties (though even some of them could be found not even sufficiently intelligent for the satisfactory discharge of their official duties); while I can assert that even the departmental officers will not profess that a carpenter's son or agriculturist's that has been in a school for (say) 6 or 7 years, is the better for having passed so much of his time in the school.

Information of practical use in after-years is not imparted in the departmental schools; nor is instruction given in the schools (such as it is) satisfactorily deep and sound. As, in my opinion, the majority of people must, from the constitution of all civilised society, betake themselves to the industries for earning their livelihood, the system which gives to the pupils no industrial information whatever can by no means be imagined to impart (generally) "information that will prove of practical use in years to come."

The moral feelings are not trained at all. And, lastly, a desire is neither created nor fostered for *truly* higher education. I may even add that even the work of the department, in imparting what passes for high education, is not, in my humble opinion, quite satisfactory. But for the scholarships given by the Panjáb University College, the result would have been still less satisfactory. Please compare the number of successful college students in 1872-73 or 1873-74 with those in 1880-81, as given in the Educational Reports.

5. It is a fact that under the old rule, when Persian was the principal subject of instruction, though Sanskrit and Arabic were also not disregarded, there were Natives of India who could write books in the Persian language, both prose and poetry. Even at this moment relics of the old system of education can be found in several Persian poets and others who devoted their life to knowledge such as could be obtained in Arabic, Persian and Sanskrit. (I could name several in Lahore, Amritsar, &c.) But I am afraid that not a single person will be found, now that the department, has worked for more than 25 years, who has devoted his time to the acquisition of higher Western learning and can write books in his vernacular (containing some of that learning) for the benefit of his countrymen, far less make improvements thereon.

In reflecting on these questions, it must be borne in mind that the department had not to work among an ignorant nation, but one which had made great advancement in learning, though of a different kind; and that had the department taken proper measures to utilise the nation's genius which could produce good poets in a foreign tongue before the department commenced its work, the work of the department would have certainly been attended with far greater success than what has been achieved.

The one result of education in general, more prominent than all the rest, with reference to Western civilisation, is the great prevalence of the habit of drinking.

6. In regard to the improvement of the vernacular, so far as my knowledge extends, not a dozen original vernacular works will be found written under the patronage of the Educational Department and fit to be considered as first-class works. Nor will, I think, be found a dozen or so of translations of first-class literary works, or of any higher scientific works either.

7. On this point there can be no doubt that the people have long been acquainted with the pecuniarily remunerative character of instruction given in the higher schools; and yet the amount of fees realised in the college and all the secondary schools was, during the year 1880-81, ₹34,539, as against ₹61,628 realised in fees in all the primary schools (for males).

Not only (as appears from the above comparison) did the people contribute, in the form of fees, far more for primary education (which, as will be shown under a separate head, deserves State support more than higher education), but the proportion of this contribution to the total Government cost is, in my humble opinion, unjustifiably smaller in the case of higher education. For the total Government expenditure (Imperial revenue and district and Municipal funds) on the colleges, secondary schools, and scholarships, is about 3½ lakhs, and, including the cost of direction and inspection and miscellaneous charges, not less than 5 lakhs; whereas that on primary education not more than 3¾ lakhs, or, including the cost of inspection, a little over 4 lakhs, being 10 per cent. (exclusive of cost of direction, &c., or about 7 per cent. including that cost) in the case of high education, against 16½ per cent. (or 15 per cent.) in that of primary education.

Q. 2.—What considerations should, in your opinion, be attended to in deciding the relative claims of higher and primary education to State support?

A. 2.—In my humble opinion the following are the principal considerations bearing upon this question:—

(*a*) "The resources of the State ought to be so applied as to assist those who cannot be expected to help themselves." Now, bearing this principle in mind, which is not true as regards India only, but regarding any country, it is clear that, as the lower classes of people cannot afford to pay for the education of their children, greater support should be given to the education of their children than to that of the upper classes. And it will, I believe, not be doubted that the majority of the poorer classes cannot spare their sons to receive more than primary education, which consequently should receive greater support from Government than higher education. On the other hand, the fees in secondary schools should be so regulated, and secondary schools kept only in localities with such a demand for higher education, as to enable the amount realised from fees to bear a much larger proportion to the entire Government cost than the income from fees in primary schools does bear. But the case is just otherwise at present, as shown under another question.

(*b*) Another very important consideration is the education cess, levied as at least understood by the villagers) for the education of villagers' children. It would, in my humble opinion, be only fair to spend the entire amount of this cess in the education of the villagers' sons. Such, however, is not at present the case.

(*c*) Again, as the income in the majority of municipal towns (at least in our province) is made up of taxes *falling more on the poorer classes than the wealthier*, as a reference to the returns of Municipal income in different towns can clearly show, it would be only fair to spend a proportionate amount out of Municipal income on primary education in towns for the benefit of the poorer classes.

(*d*) Again, as primary education is not so directly remunerative as secondary education is (or rather can be), it is evident that greater support should be given to the former than the latter.

(*e*) As, again, one of the objects of education is to make the recipients of education more peace-loving, law-abiding, and God-fearing men, and as this object would be attained by primary education as well as by the secondary (if, of course, primary education was placed on a sound basis), it would be far more profitable to spend larger amounts on primary education than on the secondary, both from a regard to the public peace and the stability of the State. I cannot refrain from remarking here that some English gentlemen are afraid that the result of mass-education will be to make British rule unstable in India. Although, to my humble thinking, it seems incomprehensible how primary education—which alone the majority of the masses of people can receive—given to the masses of people could remove all differences of religion, nationalities, &c., and unite all the different peoples into one nation, all of them unanimous on the overthrow of the British yoke and on the substitution of another Government for the British, for they would not, as educated people, prefer anarchy to British rule; yet I have thought it proper to note this fear, as the remark was made a few days ago by an educational officer of high standing in connection with the spread of education among the masses.

(*f*) The fact should also be noted that, unlike England and several other European countries where the revenue is so constituted as to make the wealthier classes—in the form of property tax, heavier customs and excise duties on articles used by the wealthier classes in comparison with those used by the poorer classes, &c.—contribute a fair proportion to the State expenditure, the revenue in India, so far as I have been able to make out, is not so constituted as to throw a fair proportion of the burthen of State expenditure on the wealthier classes. The land revenue, which I believe is the largest item of State income, comes from the poorest classes; the stamp duty falls principally on the lower classes; similarly the salt tax and a few others. Hence I would consider the education of the masses entitled to a fair share even out of the assignment to education from Imperial revenue; whereas, at present, a comparatively very small amount is spent on primary education out of the Imperial revenue.

As a specific proposal, on the ground of the foregoing considerations, I would submit (1) that the entire amount of the village cess should be spent on primary education in villages; (2) that the contribution to primary education out of Municipal income, compared with that to secondary education, should not be less than in the proportion of three to one; *i.e.*, 75 per cent. to primary education to 25 per cent. to secondary; (3) that at least one-third of the assignment from Imperial revenue should be spent on primary education; (4) that the cost of direction, inspection, scholarships, and training college (to the extent that they are considered necessary to survive after cutting down the unnecessary portions) should be shown in the statements and reports as charges on account of secondary education, so as to enable the Government to comprehend the actual cost of higher education.

Q. 3.—Have you to propose any measures for the improvement of the vernacular?

A. 3.—The system of the departmental publication and sale of books should be abolished. As, however, its place could not be immediately supplied by private agencies until such time as private agencies could come into existence, the work of the publication of the vernacular books and the importation and sale of English books could be entrusted to some Native trader. I know of one who would offer the Government ₹10,000 per annum for being entrusted with the work, and would agree to publish books similar to those now published by the departmental press and to sell them at the same rate with (if not cheaper than), that of the department.

Standard literary and scientific works may be selected, and prizes varying from ₹500 to ₹1,000 may be advertised for their translations. A sum of ₹15,000 or 20,000 annually spent in this way would in a few years produce a large number of translated works, which would form a basis for Oriental scholars to write original works.

Prizes may also be held out for original work in the vernacular.

The transfer of real management to local bodies, with power to select text-books, would also serve as a stimulus for the writing of vernacular books.

In some cases, where the writer of a book was a man of position, his labour might be recognised by the Government or the University by the grant of a title or any otherwise.

As the present course of instruction is unsatisfactory, the alteration of it into a more satisfactory one would also aid in the improvement of the vernacular, provided that the other proposals submitted are also taken into proper consideration.

Evidence of Dr. G. W. Leitner, LL.D.

Ques. 2.—(*a*) Do you think that in your province the system of primary education has been placed on a sound basis, and (*b*) is capable of development up to the requirements of the community? (*c*) Can you suggest improvements in the system of administration, or (*d*) in the course of instruction?

Ans. 2.—(*a*) I do not think that in the Panjáb the system of primary education has been placed on a sound basis. No such system can be said to be placed on a sound basis that ignores, or tends to suppress, indigenous education, both of which charges can be pressed against the system adopted by the Educational Department. To correctly ascertain the number and character of indigenous schools is, in itself, a task, which has not yet been accomplished by the department during the 26 years of its existence; and yet it is only one *preliminary* to their incorporation in a scheme of State education. These indigenous schools, being outside our present system, were never fostered by us. It was easier to start schools of our own, and to obtain credit for doing so, than to develop an institution which at every stage would have involved the consideration of local circumstances, if not prejudices, as well as the acquisition of a knowledge of languages and subjects out of the pale of official recognition. Yet the department would not have had any large number of schools to start with had it not converted many of the indigenous schools into Government schools by buying over their teachers, destroying indigenous schools as such, and establishing alien schools on their ruins. Urdu, which our officers knew a little, was made the current vernacular, whereas, incidentally with Persian, it was already being perfected in the numerous schools in which Persian was taught before our advent. The mahajani schools supplied and still supply the wants of the trading class, when contented with its profession; yet they were, as a rule, ignored. The Arabic, Sanskrit, and Gurmukhi schools were so identified with religious teaching, that a Government which derives its taxation from all denominations ignored them on the plausible, if economical principle of religious neutrality—a principle which should merely mean abstinence from religious proselytism, but not the subversion of all religious feelings by the introduction of a secular system, which is so pernicious, even in countries like France, where the best education is still given by the Clergy.

Nor was "religious neutrality," which, as in Prussia, should denote the impartial distribution of State funds to the religious teaching of all denominations alike, a sufficient excuse for the resumption of grants of rent-free land to the indi-

genous schools of all sects, whereby the endowments of education were swept away, which might have been converted to nobler uses in course of time with a little more tact, patience, and knowledge than we displayed. Nor was "religious neutrality" an excuse for not giving grants to religious schools (especially if these schools also taught subjects of secular knowledge), in accordance with the despatch of 1854, or for so construing the grant-in-aid rules as to make them inapplicable to indigenous schools in 1859, when the second Education Despatch left them to be taken care of by the "educational cess," not a hundredth part of which was devoted to indigenous schools, although raised for that purpose, as understood at any rate by the agricultural population. So the endowment having been destroyed, the private teachers impoverished or swept away, the educational cess applied to other purposes, a disbelief in Government took possession of the thinking among the masses; whilst apathy took the place of the former veneration for learning, and ambition for employment was rendered synonymous with participation in the new system of secular instruction. How far it is suited to the wants of the people may be inferred from the fact that the Urdu language is taught for three years in primary schools, when either it is the vernacular of the people and they already know it, or it is not the vernacular and thus becomes a quasi foreign language. In how many schools and colleges in England is English taught as a subject of study; and since when? Eighteen months to Urdu would be ample, and the remaining eighteen months could either be devoted to Persian for certain classes of the community desiring it, in addition to branches of elementary general knowledge, or else to those branches only where Persian was not required. Instead of this, we find Urdu grammar actually dragged into the fifth year, whilst the whole nation is being sought to be converted into proletariat of munshis, in vain seeking for Government employment, by Persian being taught up to University standards in schools. Nor is the mental discipline which, linguistically, is alone possible by the study of a classical language (Arabic or Sanskrit) obligatory in any school up to the Entrance standard, so that even the better classes of the population are deprived of the religious and moral associations of their fellow-countrymen, in proportion as they avail themselves of our schools, whereby they ceased to be acceptable, if humble, pioneers of enlightenment in their homes, and merely become alienated from the rest of the community. If mensuration, instead of being taught in the seventh year of a boy's progress through school, were taught in his third year in an elementary form, there would be many more at school than they are now. Instead of the present system, I should have—

1st and 2nd Year in the Primary School.

Reading and writing the vernacular of the locality.
Mental arithmetic on the Native plan.
Notation and the four simple rules of arithmetic.

3rd Year.

A Vernacular Reader, containing useful and moral lessons, as described in the recommendation of the Simla text-book committee, and amended by the Senate of the Panjáb University College.
Elementary mensuration and Native book-keeping.
Outlines of geography and topography of surrounding district (by outdoor tuition).
Explanation of common phenomena, by outdoor tuition)

one hour a day being everywhere given to the separate religious instruction of the boys of different denominations (which will often be conveyed along with elementary Arabic or Sanskrit or with Gurmukhi) by accredited teachers of the various communities, the secular instruction, as above, being enjoyed by all the pupils in common, but never lasting longer than from three to four hours a day, except where the parents are willing to pay for further hours of instruction. As a rule, it will be found, especially in agricultural districts, that the parents will gladly co-operate with the teacher, if their boys are not kept too many hours away from helping them at home or in the fields, whilst merely to relieve the parents of the trouble of keeping the younger children quiet at home is not a duty of the schoolmaster, but rather injures one of his objects—that of the education of children to obedience and work, which parental authority has such means of instilling.

Wherever a number of parents desire it, provision can be made, on payment, for instruction in other vernaculars than that of the district, or in other subjects, not even excepting English. This will provide a stimulus to the teacher to encourage a desire for instruction in the community in which he is placed, and to co-operate with the parents of his pupils—a far healthier proceeding than satisfying an official on his tour of inspection. In short, the teacher should depend on the locality in which he teaches, and not on the Government. A larger and better class of teachers might be provided by developing the existing Normal schools. This could be easily done by abolishing the so-called training college, which merely usurps their functions under a higher name, and encroaches on the operations of the Government college, where, if necessary, a class could easily be added on "Method" for those graduates and under-graduates who wish to devote themselves to the scholastic profession, and who could be taken by their professors from time to time to the primary, middle, and higher classes of the district school, and there study, both by observation and their own practice, "how to teach." I think, however, that Normal schools are much overrated, for they generally turn out dogmatists; whereas men who have not been trained in Normal schools, but who have been well taught at school or college, and have a natural aptitude for teaching, will fall in far more readily with surrounding circumstances than certificated pedants, who have no sympathy with anything out of their own groove.

(*b*) Primary education is capable of development up to the requirements of the community, provided the community is allowed to judge for itself of these requirments; and no Educational Department, certainly as now constituted, presumes to judge for it. Local committees, consisting of official and non-official European and Native members, can alone keep up the interest of the local public in local institutions. The personal influence and position of the teacher, if a good man, will rise when he is the pivot of the educational aspira-

tions of these committees and of the wishes of the parents of his pupils. On many festive occasions, an educational gathering, if not darbar, should take place. The teacher would become an adviser of the community, and be, in his turn, controlled by it. The local committee, with educational panchayats in every village, would know, far better than any inspector, whether the teacher was painstaking, led a moral life, &c., and they also could constantly inspect the school buildings, and ascertain whether they were maintained in the proper sanitary condition. District inspectors, to test the teaching in the schools and to report to the local committees *at the very time* of the inspection may, for the present, still be retained, at least till the local committees and educational panchayats acquire a better knowledge of the proper inner working of a school, or till the tahsildars, who are now relieved of judicial work, are ordered by Government to make the inspections of schools a part of their official duty, whilst, if the "primary" examinations are to be maintained, they should be conducted by independent examiners in the district if not by the University itself. To apply the words of a recent Resolution of the Anjuman-i-Panjab to the *general* supervision and promotion of education of the province (the *detailed* supervision being entrusted to local committees), there can be no doubt that it is high time to place the general direction of education under a popular board, but with more extended powers than in Burma (on which subject *vide* appended Resolution of the Government of India). If indigenous *education* is to be saved from destruction, and to be developed; if a sound system of education at all is to take the place of the present routine of unsound *instruction*—then the official department, which has nearly destroyed popular *education*, should be abolished; the whole present educational machinery being decentralised and localised in favour of educational self-government below and a Government above for general (very general) guidance and discriminating encouragement. So far as this province is concerned, the supreme board for the encouragement and promotion of education is already found in the Senate of the Panjáb University College— a body composed of the leading officers of Government in all departments, of the Chiefs and representative gentry of the province, of Protestant and Roman Catholic Clergy, of the traditional learned classes, the maulvis and pandits, of representatives of "aided schools," of the Sikh priesthood, and of European non-officials of influence and reputation. This body would also be recruited by its own graduates of, and above, the degree of Master of Arts, and corresponding degrees in other faculties, provided their social position and literary eminence warranted their nomination. The past success of the Senate of the Panjáb University College warrants the belief in the great future benefits that this educational parliament will confer on the province. The Senate of the University College is already, by its statutes and constitution, the consulting body of Government in all matters of education, including even primary instruction; and it is now hoped that, in the elevation of the college to the status of a University, special care will be taken to strengthen that feature of its functions. There is no doubt that the body in question could, at any rate, relieve the Educational Department of the invidious and unsatisfactory task of examining its own work, by undertaking the conduct of the middle, if not the primary, school examination, by means of independent examiners, and so graduate these examinations as to be the natural steps towards the Entrance and the higher examinations which it already conducts. Its Oriental College also offers exceptional facilities for inspecting and examining, from the lowest to the highest standards, the indigenous schools of every denomination. The present examination for State-employment could also be most appropriately undertaken by the provincial board.

"The educational progress of the schools throughout the province, being thus tested and encouraged by the proposed examinations of the Panjáb University, will offer an analogy to the middle examinations of the Universities of Oxford and Cambridge, whilst higher English, Vernacular, and Oriental education will continue to be stimulated by scholarships to deserving students, and by the examination for degrees, titles, and diplomas.

"There only remains for consideration the question of the management and inspection of the schools in the Panjáb. Adopting the principles of local self-government laid down by the Government of India, the Anjuman-i-Panjáb consider that local bodies, consisting of official and non-official European and Native members, can alone most efficiently keep up the interest of the local public in local institutions; that they alone can best know whether the teachers are painstaking and lead a moral life; and whether the school-buildings are suitable and are maintained in the proper sanitary condition.

"On the results of the University examinations becoming known, they will, therefore, be able to draw the sanctioned grants, through the Deputy Commissioner of the district, and to allot them in accordance both with these results and the condition of these schools, whether Government, aided, or indigenous schools, of the various communities. District inspectors, to test the teaching in the schools and to report to the local committees at the time of their inspection, may for the present still be retained; but any saving that may accrue by the proposed re-organisation should, in the opinion of the Anjuman-i-Panjáb, be devoted to developing the existing schools, and establishing further schools on the grant-in-aid system, as based on examinations and local control. By interesting the parents in the various localities in the education of their children, and by constantly consulting local wants, there can be no doubt that private liberality will be stimulated, and that the numbers attending school will be largely increased. As for higher education, the examinations of the Panjáb University, which are open both to college and private students, will provide a sufficient stimulus, whilst the reality of the demand for it will be tested by the foundation of more and more scholarships and prizes to deserving students.

"On the subject of the vernacular languages that shall be the medium of instruction, the Anjuman-i-Punjab has already expressed its conviction that Urdu for the Muhammadans and for the amla class in the Perso-Arabic characters; Hindi, in the Deva Nágari characters, for the children of Pandits, Khatris, and Aroras, especially in the districts where it is the real vernacular, such as Hissar, Gurgaon, and other places; and Panjábi, in the Gurmukhi character, for the Sikhs and the agricultural classes of that community, should form the basis of primary instruction; though an easy alternative course presents itself, namely, that of attaching teachers of Hindi and Gurmukhi to the existing schools, wherever desired, which can be done at almost a nominal cost, most of these teachers being procurable at salaries ranging from R5 to R10 per mensem.

"On the subject of religious education, without which the Anjuman-i-Panjáb have always considered that secular instruction alone is incomplete, is not pernicious, the Society draw attention to the practical manner in which they propose to solve the difficulty without interference with the principle of religious neutrality professed by Government, in the Resolution adopted by them at the meeting of 4th December 1880, a copy of which, together with some remarks thereon, is annexed to their Resolution.

"Above all, would the Anjuman-i-Panjáb urge the entire application of the educational cess to the purpose for which it has been levied."

This statement is substantially correct, because a large amount of the cess which *has* been levied has *not* been applied to village schools, and because many villages which pay the cess are still without schools.

"With reference to the desired establishment of agricultural schools, the Anjuman-i-Panjáb, whilst entirely in favour of the proposal, looks forward, in the first instance,

to the encouragement and development of indigenous methods, and the judicious application and extension of European scientific systems. Just as in the primary schools for the trading classes the Native methods of writing and mental arithmetic cannot be ignored, so also should elementary mensuration be a part of the primary education of agriculturists. Information should also be more widely collected regarding existing systems of cultivation, whilst the industrial schools should ever act in concert with Native artisans, and should be established on a basis that shall be pecuniarily profitable to private enterprise also in this direction.

"As regards the classification of schools and colleges, the Anjuman-i-Panjáb rejoices to find that the Resolution of the Government of India convening the present Education Commission deprecates over-regulation, and recognises variety of instruction. Due provision should accordingly be made n the new statistical returns for Oriental colleges and *indigenous* schools, as well as for the gradation of the admission tests of maulvi, pandit, and munshi, with the Entrance examination, whilst returning under 'Professional' headings the schools of law and medicine, as also the students who have passed examinations in the above two departments of knowledge (including the kazis, pradhvivákas, hákims, and baids of various grades)."

In the panchayets, to which I have alluded, the chief men of the village, *always* including the Muhammadan, Hindu, and Sikh priests, and above all, the teacher himself, would be represented, and its competence, thus constituted, would also be an important auxiliary to the administration of justice and the preservation of peace. Of course, wherever practicable, the teacher would also be the post-master, sanitary clerk, or "notary" of the village, and he would get "a chair" in his own village and on the local committee when summoned to it. Whatever may be the drawbacks of the system of educational self-government which I advocate, in the loss of returns and reports that profess to be correct and punctual, and in the want of that harmony or rather monotony which characterises all official systems, the country would gain in educational spontaneity, and lay the foundation of a genuine, because indigenous, as well as a progressive, civilisation. To quote a remark made in conversation by Mr. Herbert Spencer to a friend, "no material progress or increase of wealth can compensate a nation for loss of independence of thought and character, for loss of manliness and courage to act for themselves; and if any system or rule represses the free expression of opinion, or checks free and independent action, it is of little use to point to roads and railways as indications of increased wealth and prosperity." Mr. Spencer also urged that "it was better to get a man to do a thing imperfectly by himself, than to make him do even double the work in a better manner, but under compulsion, and that a real man was a worthier object than any material advantage, if gained by a system that tended to destroy true manliness."

The greatest blow, therefore, that, in my humble opinion, could be dealt to the true civilisation of this province is to *extend* the *present* denationalising system of primary instruction, which will destroy all self-help throughout the province, and which will spread the petulant disaffection, now chiefly confined to high schools and colleges, to every village in the Panjáb. Instead of 100 Babus, clamorous for Government employment, we shall have 100,000 *déclassés*, anxious for any change, such as are fostered by the official educational system of France.

If, however, the organisation of the educational department is to be in any way maintained, I would urge the abolition of the Directorship of Public Instruction—a costly, but useless, appointment—where it is not actually injurious to education. With my views on the subject, it will be understood that I should consider even the most able and self-sacrificing official, in the capacity of *Controller* of popular education, to be an obstacle to real progress, that ought to be swept away, in a country like India. I have been principal of the Lahore Government college for many years; I have also been an inspector of schools; but I cannot call to my mind a single instance since 1854 in which the relation of the former institution to the department has been of any advantage to it, whilst I can remember numerous instances in which that connection was injurious to its welfare or progress. As Inspector of schools, I found the grant-in-aid rules disregarded, whilst, even for the misapplication of the educational cess, the department is itself to blame. I took the directorship, in addition to other work of an overwhelming character, but I did not find that the burthen was perceptibly increased; whilst the manner in which I discharged my duties, during the short time that I officiated, may be left to the opinion of Government, of subordinates, and of the public. As I was given to understand that I should be the future officiating or permanent Director of Public Instruction, whenever a corresponding vacancy occurred, I am speaking against my interests, but *maxima amica veritas*, and having been compelled to give my evidence, I submit it as an unwilling witness on his oath.

Next to the encumbrance of the directorship—an office contrived to report, delay, and obstruct—are the higher inspectorships,—another reporting machinery, of considerable costliness and little value. I followed in the wake of one of the most painstaking inspectors that India has, perhaps, ever had, but I found his work, except from an official standpoint, to be another obstruction to the progress of education. Flying visits at long intervals, a few remarks in English in the notice books of teachers unable to read that language, inspections of clusters of schools brought in from several villages, which give one no knowledge of the school itself as seen at its own place, an absolute contempt for the wishes of parents and of local notables, characterise the system of inspection. As for the *personnel*, it is both above its work, being composed, as a rule, of "gentlemen" and graduates, and very much below it, as unsuited to the drudgery which it entails, if performed in a really efficient manner. The district schools and inspectors I would allow to remain; but with the abolition of the directorship and the inspectorships a new spirit would come over the land, schools would spring up in every direction by local munificence, and all that is good in Eastern civilisation would ally itself by a natural process with all that is adaptable in Western progress. The saving that would accrue when these posts are abolished, and the officers holding them are compelled to retire on their pensions, is also an important consideration.

As for the principalship and professorships of the Lahore Government college, though not so useless or obstructive as the directorship or inspectorships, inasmuch as some higher teaching is carried on at that institution, they are not wanted. The system of instruction which is pursued is not sufficiently on the comparative method to be a mental discipline to Natives, whilst the absence of moral and religious teaching renders these

Government colleges centres of demoralisation and disaffection. Owing also to intramural arrangements for teaching, to which we are forced by pressure from without, a professor may teach text-books on a subject for two years for four hours daily, whereas he could teach the subject itself far more thoroughly, to larger classes, with two hours' daily work for one year, if the professorial system of European Universities were introduced into our colleges, when the present number of our professors could be either reduced by half, or the subjects of instruction be doubled in the event of its retention. Nor will higher education suffer by the abolition of the Lahore Government college; for not only might a Missionary body be prepared to undertake it, but the Oriental college also is near at hand—an institution which, if any of the existing assistant professors of English were attached to it, could do the work of the present Government college, besides discharging all its present literary and teaching functions, which already constitute it the only teaching University in India.

Ques. 3.—(*a*) In your province is primary instruction sought for by the people in general, or by particular classes only? (*b*) Do any classes specially hold aloof from it; and if so, why? (*c*) Are any classes practically excluded from it; and if so, from what causes? (*d*) What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—(*a*) *and* (*d*).—There is a very general appreciation of the advantages of education among all the respectable classes of the community, high or low, including the agriculturists, petty traders, &c.; but we have so long taught them to depend on Government for education, that any appeal on behalf of indigenous education, which would have been a great motive power when I first came to the Panjáb, would fail now, unless it were coupled with the announcement that the religious instruction of each denomination would be encouraged. Formerly, it would have been sufficient, for instance, to promise that the secular learning contained in the sacred Arabic and Sanskrit languages would be fostered by Government, in order to ensure the co-operation of the people. Now only religion remains for our appeal, if the popular heart is to be stirred. The higher castes or classes (for our rule is gradually converting caste-feeling into class feeling) are not particularly anxious in the Panjáb to spread the boon of elementary knowledge to every section of society. Nor do Native gentlemen show a greater desire than gentlemen in other countries to have their sons associate with the vulgar in our mixed schools, in order to fall in with our doctrine of the educational equality of all classes carried out at their expense. At the same time, the desire to stand well with Government, the sense of charity, which is very great among the better Natives, and, above all, the responsibilities of religion, would no doubt induce the wealthier classes and the noble to subscribe handsomely towards the endowment and annual maintenance of religious schools of their own denomination for their poorer co-religionists, in which secular subjects may be taught and thus deserve the Government grant. Such schools the donors ought to be allowed to manage themselves. At a meeting of the Senate of the Panjáb University College held on the 28th July 1879, the Native members expressed their special satisfaction with the proposal regarding the contents of the vernacular primers which the Panjáb representative had made to the Simla text-book committee, and which is now more or less completely carried out all over India, especially with sub-head (*a*), which recommends that the series of vernacular Readers for primary schools should convey instruction *inter alia* on the following subject: "Reverence for God, parents, teachers, rulers, and the aged."

"The Native members further, and with much force and complete unanimity, made a special representation on the importance of instilling lessons of reverence and of politeness in Government schools, the neglect of which had been a serious drawback to their popularity, and had identified civilisation, in the minds of many, with presumption, neglect of obligations, and the reverse of true wisdom. This was the reason why so many Native gentlemen were unable to send their children to Government schools."

If, therefore, the burthen of the expense of primary education is to be, increasingly, borne by the people, all that is good in their own associations must be utilised, and should not be supplanted by a new code of obligations based on a little-understood foreign civilisation. Instead of impoverishing and alienating the Native priesthood, it should be identified in its feelings and interests with the maintenance of the State, when we shall find that the co-operation of the maulvis, pandits, and bhais with the wealthier of their co-religionists and with the Government will very soon cover the country with a network of schools extending to every village and every section of the community, and when it will be *our* fault if these schools do not add subjects of useful secular instruction to their religious curriculum.

(*b*) The criminal and wandering tribes generally hold aloof from education, although there are not signs wanting that they are beginning to appreciate it as an instrument for further mischief. The "Changars," however (whom our returns confounded with Mehtars, if they ever noticed the existence of this numerous tribe), have been known to give some sort of religious education to their children. The Mirasis are the depositaries of much historical, mythological, and genealogical lore, but they are swept away by our civilisation, which has not taken the trouble to record their traditions of the past; the Doms also, in some parts of the Panjáb, possess songs that are not without value. If the question merely refers to Government schools, then, of course, it may be said that what is most religious or most respectable in Native society is still struggling to keep aloof from the primary instruction which we impart, for reasons that have been already sufficiently indicated. Many practical men in the lower classes also do not see the advantage of alienating their sons from their traditional occupations for the doubtful chance of employment under Government—their almost inevitable ambition when sent to a Government school.

(*c*) The "Chamars" and "Sweepers" are, practically, excluded from Government, and, I fancy, from most "aided" and "unaided" schools. I have also not seen them in any indigenous school. The only measure that remains to upset Native society altogether is to devise means, as some have suggested, for the education of those classes. Our rule already is said to have been, principally, beneficial to mistries and mehtars, and we only require to see a mehtar in high official position, into which the generally good *physique* of that class must bring an aspiring member, if favoured with the boon of education, to complete the task of the denationalisation and demoralisation of India.

As to the cause of their exclusion from schools, there is no necessity to refer to it, or to indicate the class to which their occupation would descend in the event of their becoming inspired with the restlessness and ambition which our system of education is so successful in inspiring.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in schools? Under what circumstances do you consider that indigenous schools can be turned to good account, as a part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools; and can it be further extended?

Ans. 4.—This series of questions will, I hope, be answered in my Report on "Indigenous Education" in the Panjáb, which already forms the subject matter of my replies to other "questions" put by the Commission; see also the appendices and statements annexed to the present "answers."

Ques. 5.—(*a*) What opinion does your experience lead you to hold of the extent and value of home instruction? (*b*) How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—In the houses of the higher and wealthier classes there is still a great deal of "home instruction," which, at any rate, has the advantage of making those who take advantage of it, gentlemen in feeling and manners, and acquainted with their religious and social duties, if not far better Persian scholars than those brought up in our schools. Often the sons of gentlemen will also be taught Arabic or Sanskrit at their homes by distinguished maulvis or pandits. Latterly, private instruction in the English language is also sought for by the sons of noblemen and gentlemen; but, with some exceptions, the success attained is not great, as there is no sufficient incentive for perseverance. In the case of independent Chiefs, English tutors have, occasionally, been *inflicted* on them, who were scarcely thought to be worthy of retention in the Educational Department, and who have only inspired them with a taste for some British amusements, added to their stronger Native inclinations, but who have not taught them the duties of their position.

It would almost seem as if any Englishman in India were considered to be fit for any appointment that has a salary attached to it, derived from Native sources or from Native taxation generally; and the manner in which we have often neglected the opportunities given to us for educating Native Chiefs and the sons of Raises is one that is not creditable to our political sagacity or to our philanthropic professions.

Leaving aside the nobility and wealthier gentry who have no *angusta res domi* or special openings provided for them in the public service in order to induce them to compete at examinations, there are (*b*) no doubt a great many very religious persons of all denominations who consider that a boy should first imbibe religious and moral principles by home instruction, as above described, before being sent into the atmosphere of a mixed secular school. This view injuriously affects principally the respectable Muhammadans, whose sons are, in consequence, generally unable to compete at examinations with Hindus of the lower middle castes, on whom their own codes impose fewer religious and moral obligations than, *e.g.*, on Brahmins. The result is that the Muhammadans either fail in the official struggle, or lose the start which the earlier devotion to secular studies in Government schools gives to the lower class Hindus. It may, however, be noticed that "private students" occasionally take high places at public examinations.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not presume that Missionaries will care to enter into competition with, say, indigenous schools in villages. In towns they can reasonably offer to take over the Government school, or any of its divisions (upper, middle, or primary) on the grant-in-aid plan, which will at once reduce the Government expenditure by half. At the same time, I would, first, give the option to the local Native residents, aided by the Municipal or even district committees, to take over the Government school on the same terms, and, if they refuse, hand over the institution to the Missionary body, provided that body will undertake to impart its religious instruction in an extra hour, and not to render it compulsory on the students, who may attend it anyhow, as it gives them the means of acquiring a better knowledge of English, in which language the religious instruction is generally conveyed. The proper application of the educational cess, and the encouragement and development of indigenous schools, in the manner which I have already indicated, will amply suffice for the maintenance of, at least, the present number of schools, whilst the enlistment on behalf of education of the Native gentry and priesthood will develop a spirit of educational enterprise, and thus place at the disposal of the State an agency which may be called "private," but which will really represent the public of the various localities in which the new system is introduced. I need not add that the mere cessation of the Government school in any particular place will, as a matter of course, lead to the establishment of, at first, an unaided school, to be aided hereafter when the local eductional committee report on its efficiency.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The manner of administration has already been indicated in my previous answers. The local boards will merely send in returns to the district officer, showing the success of the particular school at examinations, and its eligibility otherwise for the grant, to be drawn through the Deputy Commissioner of the district.

Ques. 8.—(*a*) What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? (*b*) Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—(*a*) Town schools, of course. (*b*) I would propose that the Municipal committees should form part of the district educational board, composed as I have already indicated, and working with special local boards in the smaller towns of the district, and with the panchâyats in the villages. As the results of the primary examination will be published, and the reports of district inspectors be brought to their knowledge by the district educational board, I cannot see how they can fail to make the necessary provision, unless they have no funds when other claims must equally suffer, or unless Government induces them to apply these funds to other purposes. No Native Municipal committee will ever, of its own accord, neglect education. On the contrary, its tendency will be to postpone other legitimate demands to the first satisfaction of the educational claims of their town. The parents of boys will exert sufficient pressure through the board to keep the Municipality "straight." The details of the constitution of the local boards will have, of course, to be settled hereafter; and, if necessary, provision can be made in each city that a certain proportion of the Municipal income has to be spent on education, which will prevent "the possibility" referred to in the above question.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—*Cæteris paribus*, I should prefer a teacher who is a Native of the town or village in which he has to teach. If he is a pandit, or maulvi or bhai, so much the better, as his social influence will be enlisted on behalf of the spread of education. It would also be well to make the pandit or maulvi in question a Native Judge (Kazi or Pradhviváka, as the case may be) in the village for the settlement of matters connected with inheritance, marriage, or religious disputes. He should be allowed a share in the management of the village, and receive a chair when the Government official visits the place. As a rule, I would not insist on a pandit or maulvi going to a Normal school to learn how to teach, for even a trained teacher falls into the ways of teachers of the older sort under the temptation of having to prepare for examinations. It seems to me, however, that we must take the system of educational self-government, with all its advantages, and disadvantages one of which undoubtedly is that, for the first few years, precision and regularity will be sacrificed to a far more regenerative principle. The local boards will elect the teachers; if they prefer men from Normal schools they will take them, and if they find that they can get a respected teacher for half the present pay, they will probably waive other considerations, till these are more forcibly brought home to them by circumstances as they arise, such as the desire of parents for a particular kind of instruction, or for a certificated teacher. If the status of the teacher is raised as proposed, there will be no necessity to raise his pay; on the contrary, it will be more desirable, in many instances, to throw him on the traditional liberality of the parents whose children he teaches.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—These questions are already answered under other heads.

Ques. 11.—(*a*) Is the vernacular recognised and taught in the schools of your province the dialect of the people; (*b*) and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in our schools is Urdu (written in the Persian character) which has become the dialect of the amla class, of the better Muhammadans, and of the best Hindus, whilst it is fast spreading to the rest of the community. The real vernacular is Panjábi in the upper part of the province, and forms of Hindi at Gurgaon, Hissár, and places bordering on the North-West Provinces. Urdu is both popular and useful, as leading to employment under Government, and as being the '*lingua franca*' of the province. The Persian character is also tachygraphic and, in its lithographed form, as Nastalib, a very cheap medium for spreading knowledge by means of books. There is, however, an agitation going on now among Hindus in favour of supplanting Urdu by Hindi in the Deva Nágari character. The adoption of this language as the principal medium of primary instruction I should certainly recommend in places like those abovementioned, if the local dialect is indeed Hindi, or where there is a real demand for it. In the same way, Panjábi in the Gurmukhi character (for in the Nágari alphabet it is a mere subterfuge for introducing Hindi) should be made the principal medium of primary instruction among the Sikh agricultual population. It seems to me, however, that this question also will adjust itself, once the principle of educational self-government is allowed fair play. At present, the advocates alike of Urdu, Hindi, and Panjábi speak on behalf of a people which has not itself been fully consulted. To attach teachers of Hindi and Panjábi to schools where Urdu is the medium of instruction, or teachers of Urdu where Hindi is that medium or of Hindi and Urdu where Panjábi is that medium, would not be an expensive measure, wherever popular requirements would demand such additional or optional instruction. At the same time, whilst there can be no doubt as to what is meant by Urdu, it is not so easy to define what is referred to as Hindi. As a rule, where Hindus in the Panjáb ask for Hindi, they mean Sanskrit. Several of their religious books are even transcribed into the Persian character. Lande, almost a shorthand of Nágari, from which Gurmukhi seems to have developed, is, with certain divergences, a very general character, but only subserves the business purposes of trade, whilst its use for literature has now entirely ceased.

The leaders, however, of the "Hindi movement" pursue objects of the national unification of Hindus throughout India, to which the introduction of the Nágari character is to be a step.

It seems to me that the appointment in schools of pandits to teach Sanskrit and Hindi (or rather the explanation of the Sanskrit in the vernacular of the pupil, written in the Nágari character) to Hindus; of bhais to teach Gurmukhi to Sikhs; and of maulvis to teach Arabic to Muhammadans, would solve alike the "language question" and the "religious difficulty," for religious instruction would be simultaneously imparted in and by the above languages to their respective denominations.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—No; but "encouragement by results" may well be introduced at once, as the forerunner of eventual "payment by results."

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—It seems unfair to ask for fees from the agricultural classes in districts where the educational cess has been levied from them. At the same time, it may be inconvenient to disturb existing arrangements where they already *may* pay fees, before the new educational boards are in full working order. When they are, I would throw half the expense of the school on local resources, and pay the other half out of the educational cess. The ordinary rate of fees throughout the province before our advent was two pice a week, generally payable on Sundays, a rupee on finishing, say, the "third" portion of the Korán or other *piéce de resistance*, a rupee or so on the betrothal or marriage of the boy, presents on great festivals, &c.; some gave so many *chapatis* or other articles of food per diem, whilst so much on the produce would also be set aside for the teacher in agricultural districts. This is an excellent plan, which does not press hard on the parent, and yet remunerates the teacher more handsomely than a small cash payment, which puts the peasant to inconvenience. On the decentralisation of education, I trust that payment in *kind* will be revived, as it does much towards the encouragement of friendly relations between parents and their children and the teacher. It is the unfortunate departure from traditional systems which, in this, as in other matters in India, has tended to the upsetting of old landmarks without establishing anything permanent in their place. The moment we teach people to depend entirely on Government for their education, one of the noblest instincts of native human nature—the voluntary support of education as a religious duty—is repressed.

I do not think that the ordinary rate of fees in primary schools, supposing they continue to be levied in cash, should exceed half an anna per mensem from the cess-paying population, and two annas from the non-agricultural population in agricultural districts. No undue importance, as at present, should be attached to the amount of fees collected, which, after all, should be the master's look-out. Now there is a great temptation, to which many teachers notoriously succumb, of inflating the returns of fees by paying them themselves. It is, perhaps, not even the business of the board to know what the teacher makes in the way of income, so long as he does not grumble, and his school increases in numbers and efficiency.

The children of the priesthood I would admit without the payment of any fee, for their presence has a beneficial influence on the other pupils; they are often taught at home as well, and it is very important to the State to identify the priesthood with our educational administration.

The sons of Raises and of officials should be allowed to pay what they like according to their status and sense of what is due to the teacher, when it will be found that his income will be largely benefited by leaving the question of payment to their liberality. In fact, in this, as in every other matter connected with education, the less there is of prescription, the better.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—In addition to what has already been suggested in the replies to similar questions, I would make it the duty not only of the zaildars and panchayats to look after the schools, but also of all the officials, from the tahsildar to the Deputy Commissioner: I would find out existing, or revive old, titles that are locally appreciated, and confer them on those who are most zealous in the cause of education, Government, aided, unaided, or indigenous, without distinction. For instance, I know a worthy Sikh Sirdar, who had rendered services to the British Government and to the Sikh Darbar, but whose ambition was not to get a C.S.I. or C.I.E., but the title "Khairkhwah Sirkarein Alieyn," "Well-wisher of both illustrious Governments"—a title which for grammatical as well as other reasons could, perhaps not be granted. I think that the title of "Rai Bahadur" and "Khan Bahadur," *tenable for life*, may be granted to those members of local boards and others who are prominently liberal and active, whilst in very exceptional cases of munificence it may be rendered hereditary. I would not reward mere speechifying at meetings, or fussy interference in the management of schools; nor would I encourage the appointment to the local boards of Bengalis and other non-Panjábis who had not permanently settled in the district, unless they were *elected* into the above boards, which, of course, would be deemed, for the present, to decide the question of their popularity. The increase of primary schools should depend on the demand for it, when Municipal or district grants will be easily obtained for them, whilst the grants from provincial services, if any, will depend on their success at examinations and general efficiency and usefulness. The reduction of higher appointments and establishments in the educational department and the saving caused by putting a number of schools on the grant-in-aid system may be reasonably devoted to such help from the provincial services and to the increase of Government scholarships to deserving students, whether they come from aided, unaided, or indigenous schools, or are private or self-taught. At present, the mere fact that Government scholarships are tenable only in Government schools, tends to check the accession of students in aided schools, whilst it deprives them of a stimulus for exertion. The spontaneity, also, of self-help is repressed by no reward, prize, or scholarship whatever being given to "private" students, some of whom have taken high places at examinations up to the high proficiency standard, whereas it is this very "self-help" that we should encourage. The Govern-

ment of India wanted scholarships to be open to general competition; but this has never been done, under a variety of excuses, such as that they would interfere with the grants-in-aid (by, sometimes, being in excess of them), or that they might draw pupils away from aided to Government schools, as if they could not have been held *in* those aided schools. Even when the aided school is only to the "middle" standard, and a pupil from it passes high from it at the middle school examination and *can* only go to a Government school, he does not receive a Government scholarship, for, whatever we may *now* say, with the fear of the Commission and of the present principles of the Government of India before us, it has always been a sort of stigma to have belonged to an "aided" school, whilst an unaided school or private student was, apparently, flying in the face of all authority, if it or he deserved a scholarship.

As for rendering the primary schools more efficient, I would, to begin with, keep the present teachers and reduce their salary by half, leaving them to make up the deficiency by fees and other income obtained by increased exertion, and I would give a grant to every indigenous school that had a good teacher, especially if it added subjects of secular instruction (but not making this addition a *sine quâ non* condition for the award of the grant, as, after all, even in purely religious schools, reading, if not writing, must be taught in order to peruse the sacred books). Towards the acquisition of the grant, I should certainly count subscriptions, even if likely to be fluctuating, on the basis of what had been actually paid up, for, should the subscriptions cease the next year, the corresponding grant would be either withdrawn or reduced. After all, if there is a teacher who succeeds in getting pupils and in passing a fair number of them at examination, he seems to me to deserve a grant. Any further interference seems to me to be obstructive.

As for appointing teachers from Normal schools in order to render the primary schools more efficient, I have great doubts as regards the nature and continued practice by them of the system which they have been taught to teach, for reasons which have already been explained elsewhere. Besides, the appointment of all *new* teachers is a matter for the local boards, care being taken to keep the present teachers, if they have given satisfaction.

Private persons should be *encouraged*, if competent, to found schools on their own account, and annual educational darbars should be held in each large sub-division of the district to confer prizes and other rewards on the most successful students, teachers, and members of panchayats, or subordinate local boards, the Government itself taking care to recognise on similar public gatherings at the head-quarters of the district the services of the most efficient members of the district board by khillats, honorary mention, and the award of suitable and graded titles, so that there may be always something to hope for from continued exertion in the cause of education.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? and what do you regard as the chief reason why more effect has not been given to that provision?

Ans. 15.—The instances are not numerous, though they have been most encouraging, as a rule, to the principle of such transfer.

In Sialkot the transfer of the Government school in 1868, I believe, has been beneficial to the spread of education, the numbers having increased since then from 88 to 540.[1] In Peshawar and Rawalpindi also the Government schools were abandoned in favour of Missionary schools.

In Delhi, the agitation among certain Natives for the revival of the Delhi College proving to be, practically, abortive, Government has given a grant of ₹450 per mensem to the Cambridge Mission Arts College, but that institution has, at present, only one student, whilst the numbers will not increase to a figure corresponding with the grant, unless the Lahore Government College is also abolished, or a Law school, recognised by the Panjáb Chief Court, is founded at Delhi. In spite of the factitious clamour that has been raised, there is no doubt that Delhi students prefer to come to Lahore, where they have better prospects of employment, and where, above all, they can study law. The latter circumstance was the main reason why, before the abolition of the Delhi College, when scholarships were liberally given to students at the institution both by Government and the Panjáb University College, applications used to reach me constantly from Delhi students to transfer their scholarships to Lahore—a request which, from considerations of etiquette, I did not notice. There is not enough material in the schools in the Lower Panjáb preparing for the Entrance examination to keep up a college at Delhi, within easy reach of which city are the colleges of Aligarh and Agra.

Whilst, however, the instances of transferring Government schools to "aided" bodies can be counted on the fingers of both hands, and can always be explained on the ground of exceptional circumstances in special localities, the instances in which aided, unaided, and indigenous schools had to close in consequence of being overshadowed by Government schools are most numerous, and must be considered to constitute the rule and practice of the department. The Lahore American Mission College would have continued to enjoy a prosperous life, had the portals of the Lahore Government College, originally intended for Reis, who asked for its establishment, as an exclusive institution for their order, not been thrown open to the aspiring middle and lower classes. Even now, in places like Ambala and Ludhiana, where mission schools have been successful, and aided or unaided institutions conducted by Natives already exist, attempts are made which will, practically, drive them away from the field by the establishment of Government schools. This is in direct contravention of the Educational despatch of 1854, paragraph 62.

As for the chief reason why more effect has not been given to the provision contained in it, it is to be found in human nature, which does not rise to the conception of the duty of self-effacement, if not of self-immolation in the Educational Depart-

[1] A statement on the subject from the Reverend W. Harper, B.D., of the Church of Scotland Mission at Sealkot, as also a letter from the Reverend J. W. Youngson, M.A., regarding the Mission Schools at Gujrat and Wazirabad, will be found at the end of these "Answers," and will throw much light on this subject as also on that of the treatment of grant-in-aid schools generally.

ment, any more than in any other department of the State. To establish a department, with all the prestige, power, and funds of Government, and then to expect it to be enthusiastic about discovering or encouraging means towards its own abolition, is opposed to the instinct of self-preservation, which, unconsciously perhaps, but none the less powerfully, must affect dealings with aided, unaided, or indigenous schools by departmental officers.

Then the training and antecedents of the higher educational officers are not, generally, such as to stimulate their sympathy with missions or indigenous schools, for none of them know a classical Oriental language, and so can have little respect for Native civilisation. They are prevented from communicating with the Press, whereby Government is deprived of the opinions of an educated body not so closely connected with the administration as to be unable to ascertain the wishes of the people, and yet sufficiently identified with the Government to be loyal in their utterances. They are, it is true, kept in a chronic state of personal discontent by the want of promotion and the invidious distinction made between them and the covenanted services, which might have the tendency to make them feel more kindly towards outsiders; but they are sufficiently professional to resent uninitiated opinion or co-operation, whilst they are prevented from properly attending to their work by the present necessity of constantly reporting on it, or, worse still, on the work of others. Yet, as education affects not only the monopoly of the department, but also, more or less directly, all the departments of State, it is clear that the expression of opinion of non-educational officers, of managers of "aided schools," and of all who take an interest in education, should be stimulated; and this points to the necessity of the establishment of an educational board, in supersession of the present channels through which one-sided opinion filters on to Government. Not only will general principles be better argued from various standpoints in such a board, but personal matters will also be considered more impartially, especially if publicity exerts its salutary check on its proceedings and maintains the interest of the community in its operations or recommendations. It may be said that ever since the establishment of the Panjáb University College, the instinct of self-preservation of the Educational Department has led it to oppose the progress of an aided institution rather than to attend to the improvement and extension of its own schools. Of this fact the reports of the Educational Department, and the practical standstill in the number of pupils frequenting schools since 1865, give abundant testimony. Yet had the Educational Department thrown in its lot with the University College, and adopted the principles which it represents, there would have been enough for it to accomplish on the virgin field of the Panjáb. This it has failed to do, even with the wiser example of Bengal before it, and it has, therefore, sealed its doom as a supervising agency in this province, where another body can do its work more efficiently and economically. To show how sternly and unwisely it represses the co-operation and opinion of others, I need only point to the suppression of the Educational Congress some years ago, in the unfounded fear that its text-books would be criticised. This act has thrown back educational enterprise, and has created parties, where all was harmony before in the Panjáb. It has, however, fortunately led to remonstrances, checked in the Panjáb, being heard in England, and has thus, indirectly and partially, brought about the present Commission. The only liberty now allowed in this unfortunate province is to abuse the University, whilst any criticism of the shortcomings of the department, however friendly or legitimate, is at once put down. Of this I give an instance by attaching a few paragraphs which appeared in the English Journal of the Anjuman, and which were deemed to be sufficiently hostile to warrant the interference of the Government at the instance of the department. I undertake to say that, even in Russia, such paragraphs would have been not only tolerated, but even welcomed, whilst the suppression of a Congress of schoolmasters and others interested in education is unheard of in the most autocratically governed countries of Europe. The fact is that officialism, pure and simple, especially that of a foreign Government, is a far greater check to the self-development of alien races, than the autocracy which forming part and parcel of a people, exercises its baneful influence. In education, above all, which at every step appeals to spontaneity of thought and action, the repression of a bureaucracy is doubly pernicious; and just as there will be no private professions of architects, engineers, physicians, &c., till the sphere of operations of the respective Government departments that represent them is greatly restricted, so also can there be no real education in this province as long as there is an official Educational Department.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Most of the Government institutions of the higher order are in larger towns, where there are either representatives of Missionary bodies, which will be, presumably, glad to take them over, or a sufficiently enlightened community to which an application for their transfer, on the grant-in-aid plan, may and should be made.

If the question only refers to colleges and high schools, speaking for the Lahore Government college, of which I am principal, it is not impossible that the Church of Scotland mission may apply for the transfer of its arts department to them, especially if, in accordance with the suggestion contained in the 18th question, Government were to announce its decision to withdraw from it, say, three years hence, so as to give time to the Society to mature its arrangements for conducting the college with perfect efficiency. I mention this Society in particular, as its schools and colleges have served as "models" to the Educational Department, instead of that department forming "a model" for private enterprise in accordance with the despatch of the Secretary of State. It is, indeed, difficult to conceive how an expensive official organisation can serve as a model to private enterprise. It was the Church of Scotland that, through the General Assembly's Institution at Calcutta, set up the "model" that has been copied by the Educational Department, and that, in economy, efficiency, and the success of its students, may still be said to be "a model" to it. When it is considered that most of the Missionaries engaged in education, notably the Cambridge

Mission Staff, are graduates, some of considerable distinction, I submit that it is rather presumptuous on our part to pretend that our colleges can be "a model" to them, except as models, to be avoided, of unnecessary expenditure and of subversive teaching.

The taking over of the Government college by such a Society, which it is not impossible may be effected at once, if sufficient guarantees as regards funds and the maintenance of a competent staff, not liable to be moved away from Lahore, can be given, would enable high education to be imparted through the medium of English to that class of the community that desires so-called "English education" at the expense of others.

The Oriental college, on the other hand, which is an unaided institution (unless the grant given by Government to the Panjáb University College is counted twice over), and which represents the University in its teaching capacity as the Bait-ul-Ulm or Mahavidyala, to which the native donors chiefly subscribed, would continue to impart the highest education in arts as well as in Oriental languages through the medium of the vernaculars of the province, whilst it could easily be induced to add the study of English *as a language* (in contradistinction to the use of English as a *medium* of instruction) to its present curricula, were Government to depute one of its professors or assistant professors to teach English at that college. The superintendent of studies and translations is also a good English scholar, and might take part in teaching English. The better classes, and those who are anxious for a sound education, which can only be imparted through the medium of the vernaculars, strengthened by a study of the Oriental classical languages, would resort to the Oriental College, and, so far from higher education suffering from the closing of the Government College, its effect would be extended. I do not propose, however, that the saving accruing from the abolition of the Government College and of the higher educational appointments should be spent on increasing the number of schools, high, middle, or primary. For that purpose there will be ample means under the new system of local boards and of the restoration of the educational cess to its legitimate use. I would suggest that the saving be devoted to scholarships for deserving students of all grades, from the middle up to the M.A. standard. The consequence of this would be that, instead of a hundred under-graduates and graduates per annum to which the Lahore Government College has risen from four students, owing to the liberal scholarships given in it since 1870 by the Panjáb University College, their number would be increased tenfold.

Another institution which should be abolished, and which a careful and impartial enquiry will prove to be next to useless, is the Central Training College, which, I believe, cost about ₹2,000 per mensem. It is easy to perceive what a mighty stimulus might be given to education all over the country by adding this sum to the Government scholarships to be competed for at all the public examinations up to the very highest.

As regards the Lahore district school, a gentleman of energy and ability, who has conducted an "unaided school" up to the Entrance standard for the last 14 years, and who has suffered undeserved persecution from the Educational Department, as admitted by Government, is willing to take it over, I believe, without a grant. Whether the Sikh gentleman who offered ₹25,000 some time ago for the establishment of a Mission Arts College at Lahore, would be willing to give that amount to an "aided" or "unaided" school, is doubtful, but there will be no difficulty in organising a very efficient committee at Lahore, composed of European and Native officials and non-officials and of Raises and members of the Municipal committee, to guarantee the continuance of that school. In any case, the American Mission has already a good school, teaching up to the Entrance standard, and could, without perceptible increase of expenditure and of the corresponding grant, take over those pupils of the Government district school that would be quite willing to join it, if Government scholarships were tenable in it, and if the same advantages generally were held out to them that exist for pupils of Government schools. Moreover, there is a large and able staff of Missionaries from various societies at Lahore that could combine to start a very efficient school, or to strengthen the school above alluded to, and which, I may incidentally mention, served as "pioneer" and "model" to the establishment of the Government district school at Lahore. Finally, there are a number of other schools in the capital of the Panjáb, to which those pupils could resort whose parents were jealous of Missionary influence—I mean the Hindu school, the Sat Sabha school, a Bengali school, the newly-started Sanskrit school, and other similar establishments which only require a stimulus to be developed into very efficient schools.

Similarly, at Amritsar, I have no doubt that the existing Missionary institutions could easily take over the Government school without any perceptible increase of expenditure or trouble, whilst Amritsar already possesses a Vernacular Training College, which may, indeed, serve as a model to our Normal schools, if, indeed, it does not make, at least, one of them superfluous. There is also a good Sanskrit school at Amritsar which only requires encouragement to be developed into a good Sanskrit College, whilst for the Sikh community I have no doubt that the Sikh Darbar Sahib and the Guru Sing Sabha Association could start a very excellent "aided" school. The funds of the Amritsar Municipality are so great, that a sufficient portion of them for a first-rate local board school could be set apart, whilst the Batala Mission College, which can already teach up to the B.A. standard, would undoubtedly attract many students from that district who might prefer to go there in preference to Lahore.

I have already alluded to Delhi and other places where there are Missionary schools. If the Delhi Municipality would set aside the sum promised for a revived Delhi College to a really good school conducted by a local board, any difficulty that might arise from the objection of handing over the district school to the Missionaries would be avoided. Delhi also possesses an Anglo-Arabic School, the expenses of which are defrayed from the Nawab Itimadud-daula Fund of ₹1,60,000—in my opinion an improper application, such as the donor and his relicts never contemplated, and which might well be devoted to the foundation of a good Anglo-Oriental school at Delhi, such as existed before the mutiny, and in which due provision would be made for the (Shiah) co-religionists of the pious donor. —(*Vide Appendix III.*)

At Gujrat, Gujranwala, and wherever an honest attempt is made to encourage private enterprise, there will be no difficulty in handing over district school or one of its divisions to a Missionary or Native body willing and able to undertake its charge.

Whether and how far it is the *duty* of any Government to promote education is a question which, together with an enquiry into the state of education in this province, I have endeavoured to answer in a pamphlet on the "Theory and Practice of Education" published in 1865, and the conclusions in which my experience since then has only corroborated.

As regards the vested interest of the present educational officers which will suffer by the abolition of Government institutions, I do not propose that they be disregarded. On the contrary, there will still be a considerable present, and still greater prospective, saving when these officers are compelled to retire on the pensions which may be due, or nearly due to them, and when the rest, much to their and the State's advantage, are employed in other branches of the administration for which they may be qualified. Many years ago I made such a proposal to Government, and had it been acted on, there would already have been considerable funds at the disposal of the new system of educational self-government, which, I believe, it is desired to introduce, and which can be done with far greater safety and immediate advantage in the educational, than in any other, department of the administration.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I doubt it, except in the manner which I have already indicated on the formation of local educational boards, invested with real powers and much dignity, and if the appeal to the religious sentiment is effectually used as regards the revival and development of indigenous schools. In Lahore, for instance, no difficulty was found to start a Sanskrit school from the subscriptions of liberal merchants and from the self-imposed tax of 1 anna per cent. on the gross income of nearly all the Hindu traders. But it is no use concealing the fact that the delay which has occurred in establishing a Panjáb University on an Oriental basis, as desired by, and promised to, its founders and principal donors and subscribers, has shaken the faith of the nobility and gentry of the Panjáb in Government, whilst they now perceive that there may be a cheaper and quicker way to the recognition of Government than the devotion of many years of labour and expenditure in a good cause. An article in an Anglo-Native paper *seems* to them to carry more influence than the most princely munificence or the most earnest devotion to education. No recognition has been given to the founders and supporters of the Panjáb University College, and it is vain to hope that, after all the disappointment which they have suffered, they will be as willing in the future, as they have been in the past, to relieve Government of further expense on education. On the contrary, they feel that they have only laboured and spent their money in order to give an easy prey to impecunious and plebeian opponents. There was a time when they would have founded "the people's own Department of Public Instruction," when three weeks saw as many lakhs of rupees paid up for agricultural experiments on certain waste lands but these lands were conceded to an Australian applicant rather than to the *elite* of the Native landed proprietors, and this person disappeared with the concession in his pocket. In other ways also did the Lahore Raises show their enthusiasm and liberality in support of philanthropic and educational schemes, but they were ever disappointed. Our present Lieutenant-Governor himself prophesied that the delay in granting the full powers of a University on the principles advocated, would throw educational enterprise back for many years; and I warn those *dilettanti* in education and politics, who will not bear the responsibility and expense of their own proposals, that unless perfect faith is kept with the founders and donors of the Panjáb University College, and its Oriental features receive the fullest recognition, that the source of future supplies and of bequests to a national institution will be stopped, and that the province will be handed over to demagogues, who have neither the means nor the desire to pay for the English education which they profess to value, whilst the University itself will collapse as being an unnecessary second edition of the Calcutta sister-institution, instead of the only Oriental University in India, and the only complete University, as an examining, a teaching, and a literary body, governed by those who have founded it, as well as the consulting body of Government, in all matters of education, including primary instruction, a condition in the statutes of the Panjáb University College which, owing to the passive resistance of the Educational Department, has practically remained a dead-letter hitherto, except when Government consulted it on *quasi* extra-departmental questions, and on Muhammadan education and the cause of the supposed decline of that community.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institutions on a private footing?

Ans. 18.—This has already been answered under question 16.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

The obvious effect of the grant-in-aid rules is to interpose as many obstacles as possible in the development of private enterprise, which does not tend to enhance the credit of the department. Obstructive as these rules are, in consequence of unnecessary restrictions and over-regulation of details, which merely give a *raison d'etre* for our existence and for official interference, but do not promote education, they would still have resulted in the establishment of numerous schools, had there really been an honest desire to carry them out. I cannot admit that there was this desire—first, because it is not in official nature to encourage what may be hostile to, or more successful than, its own creations; and secondly, because I do not believe that *up to the present moment they have ever been translated or circulated among the*

people, much less that the interest of the various sections of the community has ever been enlisted in their fulfilment. Certainly, in 1872, when I was Inspector of schools of the Rawalpindi circle, the grant-in-aid rules had not been translated, and, if any translation has since been made, I should not wonder if its date coincided with the most recent enquiries of the President of the Education Commission. I have already pointed out that the grant-in-aid principle of 1854 was interpreted as inapplicable to purely religious indigenous schools in the despatch of 1859, and that the educational cess was to be devoted to these schools, which was not done, and that subscriptions to indigenous schools were not to be brought into calculation in an application for a grant, because, forsooth, these subscriptions were supposed to be of a fluctuating character, as if all subscriptions did not possess that character, whilst yet numerous institutions, both in India and in England, have continued to flourish for a number of years by means of voluntary and fluctuating subscriptions. At all events, the despatch of 1859 did not apply to schools started by Muhammadans or Hindus, in which, in addition to religious, secular instruction was also imparted, and which were just as much entitled to grants as Missionary schools. Yet the facts of my experience as inspector do not correspond with this impartial interpretation. I travelled over large tracts of the Rawalpindi circle, which includes the districts lying along the frontier, but found no schools in which secular subjects were taught. Yet it seemed to me that, to identify a somewhat fanatical population with law and order, it would be desirable to bring the young generation under instruction. On asking why they had no schools, the general reply was that, if Government wanted to have a school, it should start one; they would not subscribe for one; they had paid the educational cess and expected a school. In some places they reproached me, as representing the Government, with breach of faith in not giving them a Government school. The feeling of indignation, if suppressed in my presence, was certainly strong and general, and I believe that in Yuzufzai there was once an outbreak in consequence of the alleged breach of faith as regards the non-application of the educational cess to the purpose for which it was raised. This outbreak had to be quelled by the despatch of troops. Knowing my inability to start a school for the grumblers out of Government funds, I appealed to them to found religious schools, and to add to them secular instruction, so as to ensure the welfare of their children both in this world and the next. If they did add secular instruction to the proposed schools, and these were efficiently conducted, I promised that I should recommend them for a grant from Government. My own district inspectors did not believe it possible that the grant-in-aid rules could be extended to any, except Missionary, schools, but the people, less incredulous, founded 22 Hindu and Muhammadan schools by subscriptions, which most certainly would have continued had I remained in the district. I had identified, by this and other means, the parents with our educational operations, and had created or increased their attachment to a Government which was so liberal and impartial to all denominations as I represented it to be. The first notice that was taken of my work was to send me a demi-official warning not to found these schools, as it would be a source of disquiet on the frontier; whereas, in reality, it was, and is, the only means of gaining over both the old and the new generation to the cause of education and of a Government that met their spiritual and secular wants. I was trying to make the parent work with the schoolmaster, and both with the officers of Government in the preservation of peace and order. I am sure that had my system been carried out all along the frontier, an effective obstacle would have been created against raids in the loyalty and co-operation of the rising generation. Be that as it may, I could not take any notice of demi-official wishes, in supersession of the grant-in-aid rules which it was my duty to carry out; and as no official orders reached me setting aside the despatch of 1854, I went on with my work. The Government then praised it in their "Review on the Educational Report," but hinted at the want of genuineness of the movement, because, in spite of the existence of the grant-in-aid rules, the people had not shown any anxiety to comply with its provisions before my advent into the circle—a very plausible statement, if it were not for the fact that the *grant-in-aid rules had never been circulated at all to the people*, so that they had never known that Government would help them if they helped themselves. As soon as I left the circle these schools were allowed to collapse for want of the simplest encouragement, but the Gujrat Government school, which, also from subscriptions, I had raised from a middle to a high school, was allowed to remain, whilst the 50 female schools which, fearing the withdrawal of the grant-in-aid to Baba Khem Singh's extensive system of indigenous, but uninspected, female education, I had reorganised and brought under official inspection, were also permitted to continue. The inference from all this is obvious, and my whole departmental experience serves to show that "aided" schools are treated in a step-fatherly manner, whilst, if an unaided institution, like the Oriental college, presumes to flourish, every attempt is made to bring it under official inspection, with the view of reducing it to the level of other schools, and, the attempt failing, to deny its usefulness and to misrepresent its work.

Now as regards the grant-in-aid rules themselves. In the first place, they ought to be translated into the various vernaculars, and the attention of Municipalities, district committees, local committees, and the public be constantly drawn to them, and they ought, at least once in every year, to be published in the English and Native newspapers of the province as well as every six months in the English and Vernacular Government Gazettes. Above all, it should be the duty of every educational officer, whether teacher or inspector, to induce the people to start schools for themselves.

In the second place, the conditions for obtaining a grant are more or less prohibitive, if not vexatious, *e.g.*, the second condition "that the instructive staff be adequate, there being ordinarily a teacher for every 30 boys in average attendance," is, some times, impracticable, for the grant itself is intended to secure an adequate staff, which cannot be forthcoming if no grant is given so that the rule has a tendency to stultify itself; (3) "that the funds are *stable*." Now who can foretell this is the case of subscriptions, or of disease or famine affecting the number of pupils? Had the grants of rent-free land to schools not been resumed, such a provision might have been desirable in some cases;

(4) " that the extended operations are justified by the wants of the locality (due regard being had to the relative requirements of the institutions seeking aid)." Now, it is obvious that if a locality has already a good school, the establishment of a grant-in-aid school may *not* be deemed to be justified, whereas the mere fact of private enterprise coming forward in competition with a Government school is, in itself, a sufficient justification, in accordance with the principles of the despatch of 1854, for considering the application if not for closing the Government schools. The applicant may be a competent teacher and a most respectable man, but he has no subscribers to his schools, and depends solely on fees, which are *not* stable. He is an instance of private enterprise, for he gives his work and trusts to its excellence to attract and keep pupils, yet he has no chance of obtaining a grant. Would it not be simpler to give and maintain the grant so long as the school appeared by the results of examinations to be successful, and by the periodical visits of the district inspector, to be well managed and instructed up to the required standard?

In Article IV (1) managers are required to state how long he or they are willing to be responsible. This seems a proper protection of Government funds, but is really unnecessary, as these funds are given for past success or are intended to promote future success, unless this condition can be enforced as a legal obligation, which is not very practicable or desirable.

As for the " resources in detail at the disposal of the manager of the school to be aided, the number, names, qualifications of the teachers, the average attendance " anticipated " or registered, and the detailed list of books to be studied, " they are unnecessary and inquisitorial in any country in which there is not an eager competition for grants-in-aid. These enquiries are traps to the honest and loopholes to the deceitful. As for " the detailed list of books, " although I do not object to their submission, with the view of any obscene book in it being struck out, the question seems to stimulate the use of departmental books, which I consider to be a great hindrance to the promotion of private literary enterprise. It seems to me to be highly objectionable that the Educational Department should be the writers, judges, printers, and sellers of their own books, and that they should have the power to force them on schools. This is specially objectionable wherever the Director is himself a writer of Primers, which he has the power to introduce, or when he happens to be the President of the provincial text-book committee. No trade in the books of one's own department, whether private or public, is compatible with the encouragement of literary productions throughout the country, regarding whose introduction into schools the Director should preserve a perfectly unbiassed judgment.

In Article V the grant to be given (within a certain maximum) is to be determined with reference to the circumstances of the case, the funds available, and the requirements of the province, all very plausible considerations, but all calculated to cause delay, where promptitude is the very essence of help, and where the fact of a grant being given in itself should be so contrived as to reduce the corresponding Government expenditure, or, if this be impracticable in certain cases, where it carries out a principle ending in such eventual reduction. It is quite clear that a local board could far more quickly meet a legitimate demand for a grant, especially when the delays enumerated in Article VI are considered. It is also stated that the grant may be withdrawn for certain reasons (*vide* Article X (*b*), which seem to require modification, as the fees may not have come in with sufficient regularity to pay the teachers regularly, whilst (*d*) " if the progress of the school is so unsatisfactory as not to fulfil the educational objects of the grant, " should be explained at greater length. (Article XIII.) The special grant for excellence of a particular school should not be counted against the ordinary grant of such school. Article XIV is apparently inequitable, as it gives to purely vernacular schools only half the annual cost of a similar Government school, however excellently the former may be conducted, whilst the article in question unconsciously allows it to be seen that Government vernacular schools are necessarily doubly more expensive than private vernacular schools. A Native head master sends me the following pertinent remarks on the subject of the grant-in-aid Regulations in force:—

" While the object, as professed in the 1st Article, is ' to promote private enterprise in education,' it is extremely surprising to see that there is nothing in the Regulations referred to which should show that the Government really intends to give effect to its professed intention. What arrangement has the Government made to induce people to come forward to avail themselves of these beneficial (if beneficial they at all are) Regulations? Or, even, what steps have ever been taken to inform the majority (or even the minority) of people of the existence of any such Regulations?

" I would therefore propose—if Government, *i.e.*, such officers as have vested interests in the contrary arrangement, really desire to see any benefit accrue from the grants-in-aid system—that publicity should be given to grant-in-aid rules in such a way as to reach every one interested in the least degree in matters of education; that, besides giving publicity, as submitted above, educational officers should be required, as a principal part of their duty, to induce people to avail themselves of the grant-in-aid; that arrangements should be made to recognise—as worthy services to the State—the efforts of those who put forth private enterprise in the promotion of education.

" 2. The conditions themselves should be simple and inducive, and not prohibitory, as they are to some extent at present.

" The present conditions, as laid down in Article III, are—

" (1) That the school is under competent management, and

" (2) That the instructive staff is adequate; both these conditions are practically prohibitory. These conditions require *that* to exist beforehand which is, so to say, to be created by the grant-in-aid. It is owing to insufficiency of funds for good management and adequate staff of teachers that the grant-in-aid is required; but the grant-in-aid under the present conditions would not be obtained in the case in which alone the grant would be acquired. Instead of these I would propose some such condition to be laid down. ' The grant would be maintained only so long as the school appeared, by the result of periodical examinations, to be well managed, and instruction up to the proper standard to be imparted. ' To my mind, there is not the least propriety in a condition requiring good management and adequate instruction to precede the grant. They can be, and must only be expected to be, the consequences of the grant.

" (3) That the funds are *stable*. The condition is quite prohibitory, and quite unnecessary. There can be no stability in the strict sense in funds which, for instance, consist solely of fees taken from the boys; and yet there is no reason why one who starts a school and applies for a grant-in-aid to the amount of fees that he would realise from the boys should not get a grant. Besides, should the funds fail, the grant would, as a matter of course, be stopped; where is then the necessity for the condition.

" (4) That the extended operations are justifiable.

" This rule precludes the possibility of the substitution of grant-in-aid schools for Government schools. Where there is a Government school, the extended operation would

be unjustifiable in the eyes of the Government officer. This condition should be substituted by another somewhat like the following:—

"On the institution of a grant-in-aid school, any Government school that may exist in the locality *shall* be closed, unless there are clear and evident reasons to act otherwise."

"In Article IV (1), the words "*and how long he or they are willing to be responsible,*" should be expunged as unnecessary.

"(5) Article IV (2), (*b*), requires the names, qualifications, &c., of teachers to be stated: quite unnecessary, for reasons given already.

"I would instead propose a statement to be made of the standard up to which the intended school is expected to give instruction, in order to see, after such periods as may be prescribed, whether instruction has been given up to that standard.

"(6) Books studied: a list might be taken, but it should in no way affect the decision regarding the grant of the grant-in-aid to the school.

"The latter portion of Article V, *viz.*, 'this amount is a maximum, and only such portion should be given,' &c., is, under the present circumstances of education through private enterprise, quite unnecessary. There should be no restriction whatever: whenever application is made, it should be granted, as it would result in the reduction, in most cases, of Government expenditure. When private enterprise has been developed to an adequate extent, a restriction of the nature in question might be considered desirable.

"Article X (*b*) and (*d*) should be remodelled so as to make it clear what would be considered 'unsatisfactory work.'

"Article XIII. The special grant should (at least) for some time to come, be a really special grant to the most successful schools, *i.e.*, independent of, and without any connection with, the total grant-in-aid given by the Government during the year.

From my experience as Officiating Director of Public Instruction, I must say that I consider that the present arrangements are dilatory, and that the grants are often disproportionate without any reason being assigned or apparent, as would be the case if they mainly depended on the published results of examinations and the reports of local boards.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system, as at present administered, is *not* one of practical neutrality, since the religious schools of the Hindus, Muhammadans, and Sikhs have not received any encouragement to add secular subjects of instruction to their course, and since the fact is not recognised (by the award of a grant) that most of them do teach such secular subjects, as reading, writing, and mental arithmetic, or, in other cases, book-keeping, commercial cyphering, not to speak of Arabic, Persian, or Sanskrit, being taught in many of these schools.

The system of the department is secular in an aggressive rather than in a neutral sense, and, therefore, a purely secular school or college has an undoubted advantage over a school in which *any* religion is taught. A grudging exception is made in the case of those schools or colleges which are taught by Missionaries, as they have means to have their voice heard in India and at home, in the event of any gross violation of the grant-in-aid rules. Indeed, the liberal application to them of these rules has had something to do with the establishment of the present Commission.

Had the system been really one of practical neutrality, the indigenous schools could not have been almost destroyed by the department, whereby the number of people throughout the province who can read and write has been rather decreased than increased since annexation—an astounding statement, no doubt, but one which is unfortunately borne out by facts. We have merely diverted the instruction of a large proportion of people who would anyhow have acquired some education on the old methods into our channel, with the result of improving it from one point of view and denationalising it from another standpoint.

Indeed a college or school of standing which is even *supposed* to teach religion, however fully it may also cultivate secular subjects of instruction, incurs the hostility of the department. Of this I can give an instance in point. It was supposed that religious instruction was given in the Oriental College—a circumstance which was brought to the notice of Government, and which, most unfortunately and unjustly, is not yet true, as, by the elimination of religion, the ancient classical languages and their literature cannot be fully taught, and the cause of sound and moral education is not advanced. *But, whether the Oriental College be considered to be an aided or unaided institution, it is, in either case, fully entitled* to give religious instruction. As stated in the report of that institution for 1880-81, "If this were so, it would be a laudable purpose, which would ensure us great popularity among the Sikh Chiefs and community (the last form of the complaint being that a Bhai class was maintained for the purpose of training Sikh priests), and the Director would be bound by the grant-in-aid rules, which protect the religions of Her Majesty's subjects, not to notice the religious features of a grant-in-aid or unaided institution at all."

It seems to me to be clear from above that the Oriental College, for instance, would be under a decided disadvantage, and would not be fairly reported on, were it under the inspection of a secular educational inspector, instead of being under that of the Panjáb University College, and managed by its executive committee as well as by a College Council and a number of intramural committees for the various denominations and subjects—a plan which I would recommend for adoption elsewhere.

Nor are schools or colleges that teach a religion in addition to secular subjects at a disadvantage in competition with purely secular schools. This has been abundantly attested by the success of students from Missionary schools and colleges at public examinations up to the highest standards, and by the success of maulvis and pandits, engaged in the practice and teaching of their religion, at University examinations. In mission schools, as a rule, extra time is given to the religious lesson, which is not made a task, whilst in the higher classes English text-books are generally used, so that the religious lesson becomes to a certain extent, one in terse and intelligible English, in proportion as the phraseology of the Bible, both so thoroughly English and so thoroughly Oriental, is adopted. Indeed, just as Arabic cannot be properly taught without the Korán, or Sanskrit without the Shastras, so also will a thoroughly English tone never pervade our teaching of that language, if that admirable translation is not used as a portion of our course on English literature. At the same time, as such an inclusion would undoubtedly at present give rise to suspicion in the Native mind, I would reluctantly abandon it in Government

institutions, till such time as the impartiality of Government to all denominations alike had provided them with their respective religious instruction, and had removed every shadow of doubt as regards its professions of a real neutrality in religious matters.

Ques. 21 (*a*).—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? (*b*) How far is the complaint well founded that the wealthy classes do not pay enough for such education? (*c*) What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21 (*a*).—The less religious middle and lower middle classes, as already explained in my report on indigenous education.

(*b*) The wealthy classes do not pay enough for such education, because they do not require it so urgently for purposes of a livelihood, and because their conception of a true education, which they would pay for, is not "realised" in our schools. There are also not sufficient openings or encouragement in the public service to induce the wealthier and higher classes of the Native cammunity to pay for such education as we impart. They would no doubt pay largely for any system of education which they really required or appreciated, and in which there was not the same admixture of classes as is the case in our schools. Had the Lahore Government College, for instance, been reserved, as was originally understood, for the higher classes, it would long ago have been self-supporting, and much expenditure and disappointment would have been saved to these classes on more or less unsuitably managed "schools of wards," as also on the more or less inefficient teachers that we have given to the sons of Native Chiefs, in order, presumably, to train them to become loyal and skillful rulers of their States under the paramount power.

(*c*) The rate of fees payable in the Government College, Lahore, is ₹2 per mensem. There is no doubt that this rate might be advantageously raised, even as regards the *novi homines* whom our rule has created. Sons of Native officials, for instance, drawing ₹100, might easily pay ₹4 per mensem; those whose parents get ₹200 might pay ₹8, and so on. Raises might pay ₹10 per mensem as a general rule, except the sons of Chiefs, who would probably pay larger sums, but, in order to attain to the self-supporting stage, the whole character of the institution must be changed. It is almost too late to do it now. In consequence of the unfortunate connection of the college with the Educational Department, it has only succeeded within the official groove; it was impossible to make it *popular* by attracting to its lectures the European or Native community interested in certain branches of knowledge—a measure which also would eventually have increased its usefulness and income; nor has it been made exclusive and self-supporting by being handed over to the Chiefs and Raises and those whom they would associate in the education of their sons. In fact, like many other Government institutions, it has been managed on principles which would entail the ruin of any business firm or other establishment depending on a skilful use of circumstances for its success.

In the Oriental College ₹1 per mensem is charged for admission to any or all of the classes of the institution to those who can afford to pay, whilst the sons of Raises or Chiefs are supposed to give a donation when they are admitted or when they leave. This institution is, however, principally intended for the training of the learned classes which, although highly respectable and influential, are poor, whilst the Chiefs subscribed to have them trained, and so nothing onerous in the shape of fees can be charged them, although, as in the Government college, a small fee is taken, which is practically a deduction from the scholarships or stipends which they get, and which in the Oriental College is calculated at the rate of 1 anna for every rupee of such scholarship or stipend. These fees as well as fines have hitherto formed a fund for intramural prizes to deserving students, or for the gift of books; &c., to those who cannot afford to pay for them.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Not in the sense of a proprietary school or college which is started by the shares of subscribers or donors for purposes whether of speculation or philanthropy. The Panjáb University College is legally a proprietary body, which is, however, only partially supported by fees, its income being also derived from interest on endowments from annual subscriptions and from the sale of books (to a limited extent). There are, however, very many indigenous and other schools, the teachers of which may be looked upon in the light of proprietors of the same, as their income is, in many instances, exclusively derived from the fees which they get from their pupils, whether in money or kind, or both.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Under present circumstances, it is next to impossible, the prestige and funds which the Government can command being greater than those of private institutions. At the same time, there are occasions when the prestige of Government institutions may be so shaken, say, by want of success at examinations or the exclusion of non-matriculated students that would otherwise be quite capable to follow the lectures, or when the funds may be so injudiciously applied, say, in the teaching of unpopular subjects, that it is possible to conceive an aided high school, though not an aided college, driving the rival Government institution from the field or, at least, injuring its number of students. I regret to find terms like "competition," if not "rivalry," used, for, were the Despatch of 1854 honestly carried out, a Government institution would at every step co-operate with the aided sister-establishments, and, indeed, meet them more than half-way by inviting them to make use of its facilities (such as the laboratory or other special appliances which the struggling aided art or unaided college may not be able to afford), by encouraging its students to go to the "aided" establishment, if living in its neighbourhood, and by discouraging, except for insuperable reasons, the admission of "aided" or "unaided" students to the Government institution. All these proprieties, however, of educational etiquette and conscientiousness, although the

necessary consequence of adhesion to the principles of the "despatch," require greater self-abnegation than can be, as rule, expected from officials whose career may depend on the success of the departmental agency, and, therefore, there is really no middle course except to abolish the Educational Department altogether as an official organisation, putting the schools under local educational boards on the grant-in-aid plan, and handing the colleges over to the direct administration of the Senate of the Panjáb University College, which already manages the Oriental College, law-school, &c., and of which the Lahore Government College has already been declared to be an integral part according to its "Constitution." There is also the course to put aside the Educational despatch or to explain away the obvious meaning which its wise framers themselves placed on its provisions and objects. At present, the aims of both must be incompatible. It was, perhaps, necessary to have an Educational Department as a starting point; now education has reached the stage at which it may be trusted to develop itself further, which is only possible by the removal of the official obstacle in its progress. When the development of education becomes so great, and the competition for grants so keen, as to require official interference and checks—say, about 50 years hence—then the department may again be revived, though on an entirely different footing, which I have no object to sketch at present.

In making over a Government institution, say, to a Missionary body, care must be taken that the Society which it represents pledges itself to keep a competent staff in the same place and not to reduce its number or efficiency by transferring its members to purely Missionary work or altogether removing them from the locality in which they have taken charge of the Government institution. In the majority of cases the Societies will be found far-sighted enough to agree to this arrangement.

On the matter generally of the competition between Government and private institutions, a friend who is well acquainted with the subject writes to me as follows:—

"Government prestige gives an enormous advantage to Government schools and colleges, and it is difficult for private institutions—even when superior in every way—to successfully compete with them. The spectacle of a Government institution competing with a private one gives the impression that Government is not favourable to such institutions, and encourages factions to agitate against such aided institutions.

"The intelligent classes who have the moral welfare of their countrymen at heart prefer mission schools to Government schools."

My informant, however, appears to have omitted one important consideration which would go far to rectify the undue prestige of Government schools when in competition with cheaper and better private institutions, and that is the tenure of Government (or rather public) scholarships at aided schools, which would undoubtedly conduce to their increased influence and stability.

Ques. 4.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—Yes; if the Lahore Government College were abolished, the Missionary and Oriental Colleges would have a greater chance of promoting higher education and thus to extend its area. At the same time, I do not consider that "higher education" in its best sense has been *sufficiently* extended, and it can never be deemed to have done so till it includes the higher classes as well as the priesthood. As a rule, higher education should be given to the natural leaders of the people, the nobles, the wealthy and the traditionally learned classes; middle education to the middle classes; whilst the lower classes might generally be confined to primary instruction. This rule does not exclude proved merit from rising through all the stages of education to the very highest, but it prevents the *bouleversement* of Native society which is now taking place under our system, whereby, often, the mean in every sense are raised in education and position over their nobler fellows:—

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—In one sense "yes"; in another "no." Two-thirds of the new Panjáb generation of so-called "educated" Natives, which term, I suppose, is applied to those who have received a smattering of certain subjects, including English, between the matriculation and the degree standards, have passed through my hands. I have always been able to find employment for them, if their own efforts to secure it failed. Whether they always considered it to be "*remunerative*" employment is doubtful, though some of them might have been the sons of very poor parents, as "English education," such as we give, inflates the mind with false hopes and a restless ambition. Considering the difference of the cost of living in India and Europe, the "educated" Natives are still finding employment in the Panjáb on terms which would be considered "lucrative" by the same class in England or Scotland, say, between ₹50 and ₹200 per mensem. I do not know of one, for instance, who could not get ₹40 per mensem, if he tried; but such an offer is often resented as a *lesé-majesté* by these young gentlemen, who, being full of the doctrine of liberty and equality which is a revelation to them, though fairly threshed out in Europe, burst with eagerness to communicate the news to a Native world, the vernacular of which they have not sufficiently cultivated for the purpose. An instance reported in a recent newspaper will, perhaps, illustrate my reply to the above question as well as the attitude of the Frankenstein that we have raised, and that, after having received from us some instruction but no education, repudiates those claims of gratitude to his teacher, whom he merely considers to be a paid servant of Government, which the highest as well as the lowest Native of the old school is ever ready to acknowledge as due even to the humble master who may have taught him his alphabet:—

"A B. A. applied to a Director of Public Instruction for employment, who could only offer him ₹50 per mensem. Disgusted with such utter want of consideration in the very department which had given him gratuitous education, he applied to the military authorities for 'the post of Lieutenant,' but was referred to the Secretary of State for War. The repression of both his educational and martial instincts by his own Government naturally led him to seek for recognition in a foreign Native State, where, he understood, a Governorship was vacant. It appeared, however, that a man six feet high was required, a condition with which he could not comply. He then turned to the Settlement Department, but there also nothing was found worthy of his acceptance. Finally, he has returned to the educational fold, where he now enjoys a salary of ₹40 per mensem, or ten rupees less than was offered to him when he just set out in quest of an appointment suited to his B. A.-ship."

Among the ex-students of the Lahore Govern-

ment College some have risen to salaries between ₹200 and ₹800 per mensem, but they were generally men who had the instincts of good birth.

The Educational Department and the Government are to blame for making much of attainments in Natives that would be commonplace enough in Europeans. It reminds me of publishers giving more for novels written by women than by men. I advocate the absolute *equality* of Europeans and Natives, and I deprecate as much the undue preference of Europeans over Natives as the exaltation of very ordinary Natives who, under the most fluent use of English phrases, often conceal a complete ignorance of their real meaning and associations, as well as a reluctance to give time or money to carry out in practice what they profess in theory. It may be amusing to exalt the mannikin of our creation, but if he fails to move us by printed opinion confined to his congeners, he will certainly avail himself of every element of disaffection in the State, in order to raise himself to power and position.

In the meanwhile, the really educated classes of the country, those among whom there are scholars who would be the pride of German Universities, are starving, whilst their judgment and influence for good among the masses are not utilised by Government. The pandits and maulvis, the depositories of a learning at which the superficial alone can laugh, are becoming poorer and poorer. Whilst a fair munshi may often be got for ₹7 per mensem, a good carpenter could not be secured at Lahore at ₹40, the salary to which the B.A. to whom I referred has to resign himself. We first kill Oriental learning and then build its corpse Mausolea in European Universities and Museums. We first destory indigenous education and then seek to revive it without the aid of its natural trustees. We wish to have a contented population, and we alienate its traditional leaders, the nobility and the priesthood, by a system of education which does not include their claims. From top to bottom it is the same thing. Not knowing *Orientalia* ourselves, we despise it in our legislation, administration, and education, and, as imitation is the sincerest flattery, we prefer the *graeculus esurieus*, who has a smattering of English, to the rank, wealth, learning and proved chivalry of the Panjáb. The day will come when we shall regret abandoning our hold on the natural leaders of the people for the sake of the class which is now rising to the surface.

As for really educated Natives who know English not finding well-paid employment, the statement is quite erroneous. Government and the chief court have been looking out for really competent translators, but, under our system of discouraging Oriental learning, they could not be easily procured, even at high salaries. A first-rate clerk or accountant can command almost anything in reason in the various public offices, but is, indeed, a *rara avis*. A good Native physician has invariably an extensive practice. I have often advertised appointments, but I have rarely elicited more than one or two applications from really eligible candidates. What the "educated" Natives want are, at least, tahsildarships, extra assistant commissionerships, or assistant commissionerships, immediately after taking their degree. In this expectation they are often disappointed, and, although I would recommend that the passing of certain public examinations should confer a preferential eligibility for *nomination* to certain corresponding posts under Government, I should not dispense with special examinations, or waive the considerations of the special aptitude or experience, the rank or wealth, of the candidate in appointments to the public service.

It might be well to add a workshop and some practical classes to the college, say, for instruction in book-keeping, photography (for which there is likely to be a future as applied to various professions in India), printing and lithography, vernacular office work, &c., which, if they do nothing else, would have the effect of sobering the minds of our students by bringing them into contact with some of the work of life during their academical career. Levelling and surveying is already encouraged in the Oriental College.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—If by secondary schools both middle and high schools are meant, then the answer would be different as regards each of these kinds of schools. After leaving the middle school, a boy has, generally, some time left to recover lost ground by learning something that may be deemed to be "useful and practical" in the ordinary sense of the meaning of these words. His dislike to his father's shop or workplace, or the plough, may not have become insuperable by that time. He is also more pliable than at a more advanced stage of education, if he is made to learn the routine of office under a serishtadar or head clerk. He also knows arithmetic, Urdu and Persian, if not a little English, all of which may be said to be "useful" to him, whilst he has acquired some information regarding history, geography, and elementary, science, which, also, cannot be affirmed to be "useless." He has also learnt the elements of mensuration, which is a "practical" acquirement for him, especially if he wishes to become a sub-overseer, overseer, or engineer. He has also, if he has studied English, read Cuningham's Sanitary Primer, and if he has practised the lessons contained in it, that knowledge too is "practical." He has also, in apparent evasion of the Government order, learnt transliteration into the Roman character, which is, at least, a corrective to English spelling. He has not received much mental training, as a rule, for Arabic and Sanskrit are optional subjects.

In the high school the necessity of preparing for the Entrance examination must inevitably cause other "practical" considerations to fall into the background. For instance, "drawing" has never been a success, partly owing to the expense connected with it, except in the case of those who wished to prepare themselves for the engineering profession, for which it would be well if the Panjáb Government drew more of the subordinate members from the Panjáb than from Rurki. He now knows more history, geography, and Persian, and, perhaps, English than before; has gone into Algebra and Euclid, and has done the Chemistry Primer (which is without much "practical" use, where there is not a good apparatus and a competent demonstrator). Indeed, the subject of elementary natural science is rather beaten out into the thinnest gold leaf in the middle and high schools, for in his sixth year of being at school the boy reads the Primer on physics one hour a day; so he does in his seventh

year ; so he may in his eighth year as an optional subject (this time in an English garb), *instead* of *mirabile dictu*, Arabic or Sanskrit; in his ninth year the Chemistry Primer is similarly an optional subject, with Arabic or Sanskrit, whilst in his tenth year he may devote six hours a week to the *revision* of the Physics and Chemistry Primers. It is thus conceivable that he may have spent five years over reading what, at almost any stage of the boy's career, could easily be taught to him in five months.

Arabic and Sanskrit still remain optional subjects, to be taken up after the ordinary school hours, whilst time is still wasted for two years on the revision of Persian, which the students already know *ad satietatem*, but which continues to be a compulsory subject.

The boy, therefore, although he has more information after he goes through the high school course, is rather less suited for a "useful and practical" career, than when he passed the middle school. His distaste to all physical exertion, except that of the pen, has grown, and he is more unwilling than before to return to his father's shop. However, as our middle and high schools are not schools preparing for certain professions (which have yet to be created in the Panjáb), it cannot be brought as a reproach to them that they do not prepare the pupils for these professions, or for the practical requirements of ordinary life. In one sense, indeed, the general information which the student has received, were it coupled with a thorough mental training in a classical language, would make him a better man, fit to cope with the exigencies of life as they occur. In another sense he has, to a great extent, wasted valuable time at school, which might have been more profitably devoted to his traditional pursuits or to acquiring something "practical." This, however, is an argument against liberal education which cannot be maintained. The schemes of study in the middle and high school appear to have been much improved; and, if these are to continue at all, it is difficult to perceive how they can be turned into more "practical" schools, especially as in the nature of things, a scheme of studies for such schools must always be fixed with an eye to the middle school and Entrance examinations, though it has not as yet been properly graduated with reference to the latter examination.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—As long as the promotion or position of teachers is in any way affected by the success of their pupils at examinations, so long must their attention be mainly directed to these examinations. If the tuition is to be made more practical, the University must first make the examination more practical. The department has, after all, very little to do with it. I have often pointed out that in the mad haste for passing examinations, the real objects of education are lost sight of, but it is not so easy to suggest a cure for this evil. If a book of the daily, weekly, or monthly progress of every student in his various branches of study, as tested by intramural, oral and written, or the general class, examination, were kept in the school, and if the University examined in *subjects* rather than in *text-books*, then the results of the public examinations, checked by the estimate of the year's work, would be fair alike to teacher and student, and would induce both to attend as much to *education* as they now do to *instruction* for a particular test. (*Vide* my pamphlet on the Theory and Practice of Education.)

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—Not in the Panjáb. At the same time too much importance is attached by the department to the Entrance examination, the work of a teacher being often judged by the number of successful candidates which he has sent up from his school, whilst at the same time he is prevented from allowing all the men of the first year high school class to go up for the examination. There ought to be no selection for an examination, as this often depends on the fallible judgment of the teacher. The whole class that has finished the course for a particular examination should be examined in it. This alone can give a correct knowledge of the condition of a school, whereas to pick the candidates is to pre-arrange for success. It is better that five men should pass out of ten candidates, than that two should pass out of three, although the percentage in the latter case is higher. The anxiety, misgivings, and occasional unfairness (real or attributed) of the teacher in the selection of candidates would be avoided, if the whole class that had reached a certain stage were allowed, as its natural consummation, to present themselves at the corresponding examination.

Ques. 29.—What system prevails in your provinces with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Government scholarships, which are the result of the middle school examination, are not tenable in aided or unaided schools; they are also not awarded to students from aided schools, however high may be their position in the list of successful candidates, and irrespective of the consideration whether they intend to continue their studies at the aided school or at a Government school, or even where they have no other school to go to except a Government school (*e. g.*, when they have been trained at an aided middle school, and there is only a Government high school to proceed to in the particular locality). The system, in the spite of the orders of the Government of India on the subject, has been most partially administered, and seems to me to have defeated the very object for which these scholarships are given. As for "private" students, they receive no scholarships at all, even when they pass the Entrance or First Arts examination. I have in vain applied for a Government scholarship for a private student, although he may have stood very high in the list of merit of successful candidates. All this should be changed and the Government scholarships, like those of the Panjáb University College, should be awarded, according to merit, irres-

pective of the fact whether the candidate comes from a Government or aided school, or from any school at all, or whether he has left the Government school six weeks or six months before the examination or has come up straight from it. The scholarships thus awarded should be tenable in any Government or aided school or college in which sufficient provision is made for teaching of the scholarship-holder up to the higher standard, for preparing for which the scholarship is given, and in exceptional cases, these scholarships might even be awarded to private students, say, teachers of schools, who are unable to go to Lahore, Batala, or Delhi, where higher instruction is given, and who can yet prove that they have the appliances and leisure necessary for the prosecution of their studies, provided their progress can be satisfactorily attested by competent persons, say, at the end of every six months of the continuance of their scholarship.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is somewhat spasmodically extended at present to grant-in-aid schools, by which I do not mean those Government schools, that are nominally put on the grant-in-aid plan, and which are almost always supported by Municipalities. Of course, if a city has only aided schools, the support of the Municipality to them is likely to be both liberal and permanent, so that there is no reason for apprehension in that quarter, whenever Government institutions are handed over to private bodies on the grant-in-aid plan.

Ques. 31.—(*a*) Does the University curriculum afford a sufficient training for teachers in secondary schools, or (*b*) are special Normal schools needed for the purpose?

Ans. 31.—(*a*) Yes; and if a special examination on method were added (lectures on which could be given at any college, English or Oriental, without interference with the regular college studies) the University curriculum would afford a complete attestation for teachers intended to be appointed in secondary schools. (*b*) Special Normal schools are not wanted for the purpose in the Panjáb, where I have seen indigenous teachers whose power of imparting knowledge far exceeded that of any European professor or certificated teacher with whom I am acquainted. Indeed I am not sure that, in some respects and in the higher branches of literature, the Native method of current disputation, as well as that in the lower branches of committing things to memory, is not far better than our system of tutorial or professorial instruction, as it seems to me to combine the advantages of both systems. Normal schools in the Panjáb seem to me to be very much like ordinary schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I have already expressed my opinion as regards the inadequacy and inefficiency of the present system of inspection. Theoretically, vernacular primary and middle schools are inspected once in every quarter of the year by a district inspector or a chief mohurrir, and once in a year by the assistant inspector or inspector of a circle of schools. English schools, high and middle, are inspected twice a year by the inspector and once by his assistant. High English schools are also now and then visited by the Director of Public Instruction.

In practice, I have known schools that were not visited by the inspector once in three years, whilst the bulk of village schools are never visited by him at all *in situ*. To assemble a number of schools in one place is not visiting the schools themselves. I have, however, known schools lying as far apart as Kulu and Kotgarh in the hills regularly inspected, year after year, although they offered next to nothing to inspect. If the present inspectors and assistant inspectors are to be retained, they should inspect more and report less, though constituted as our system is, it almost seems to prefer reports on work rather than work itself. There is no necessity, however, for the retention of these inspectors, for district inspectors, under the careful eye of the district officer and of the local boards, can do the work quite as well as the present inspectors. It is alleged that the social status of these inspectors is such as to give weight to their recommendations on behalf of education to district officers. There is something, perhaps, in this view, though it does not outweigh the unnecessary expense on the offices in question, especially when local boards are established and the University issues suggestions, which, after a careful deliberation in Senate, receive the confirmation of Government.

The district inspectors might remain for the present, but I would not fill up their places on vacancies occurring. If every head master of a high school were to inspect the middle schools of his district for a fortnight in the cold weather and for a month in the hot weather, as part of his regular duty, making arrangements for the conduct of his work during his absence, not only would there be relief afforded to him from constant teaching, and his subordinates learn to manage a school, but he would also exert a beneficial and constant influence on the schools in his district which are the natural feeders of his own school. In the same way, each head of a middle school could inspect a certain number of primary schools, and with the same beneficial result of co-operation throughout the district.

The high schools themselves, which are generally at the head-quarters of the district, could easily and constantly be inspected by the district officers and by the central local board, which would count a certain number of educated European non-officials and others among its members, the head master, of course, also being one and possessing a vote, which I consider to be essential to his dignity and proper influence.

In the course of a few years, this system would work so well as to give an opportunity to dispense with the services of the district inspectors, should Government wish to avail itself of this opportunity, or, should Municipal and district committees prefer to give a larger proportion of their educational allotment to the substance of education, the teaching itself, than to its present expensive frame-work, the inspecting of the work of others. We should thus have gradually more and more schools, inspired by a healthy emulation, and under the supervision of those whose interest and sympathies alike must combine to render them more and more efficient and numerously attended. There remains the question of the promotion of successful head-masters. Practically, they cannot rise now to a

higher salary than ₹400, for the "graded appointments" are, as a matter of fact, reserved for officers whom I propose to abolish. Under the new system, half of the salary of the head master would be borne out of provincial revenues and half from local sources, but I should propose that the highest grade of head master be from ₹400 to ₹600 per mensem, rising to the latter sum by yearly increments of ₹25 per mensem, provided there is a vacancy, and after each year of successful service, approved by the local board and attested by the results of public examinations. I would also allow head masters to rise in their grades without being changed from the scene of their successful labours (as is often done now, much to the confusion of education); only if the head master were unpopular or unsuccessful would I remove him to another place and give him another chance.

The abolition of the Director and inspectorships would eventually set free for purely educational purposes a saving of about ₹1,73,000 per annum, and if the pernicious book depôt were also abolished, which costs about ₹50,000, a spirit of educational and literary freedom would breathe throughout the country, the moral, intellectual, and pecuniary benefits of which cannot be over-estimated.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Under the present system, it is of course not easy to obtain any efficient voluntary agency in the work of inspection and examination, except on rare and peculiar occasions when it happens to be to the interest of a person to gain the favour of the educational authorities. Indeed, why should people volunteer to relieve the department of any of its work, when no power is given to them, and when they are, I presume, not to be paid for such work? I am not aware that the voluntary co-operation of others in the work of inspection and examination has ever been asked for, as part of our system.

Under any system, however, no *voluntary* agency can be literally *secured*, for this is almost a contradiction in terms, though by the establishment of local boards, representative of all interests, voluntary inspection or examination, though necessarily fluctuating as regards the individuals concerned, will be gladly undertaken by several persons interested in the cause of education who happen to be in the particular place where their services may be required.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in use in the Panjáb in 1877 were examined by the Simla text-book Committee, to whose proceedings I must beg leave to refer the Commission. As a rule, the text-books were utterly worthless. Some suggestions were then made by the committee in question, which have been generally adopted by the Government of India, and which are being carried out by the various local Governments. In the Panjáb also there has been quite recently a certain improvement in the text-books, though there is room for much greater improvement. I consider text-books as aids to the study of a *subject*, but not as substitutes for it, in which latter aspect they are treated by the lazy. I consider it also to be an abuse that a department should have the power to prescribe books and then to sell them. The above question really entails a careful analysis of all the books that are ascertained to be really in use in the schools or that may have been written under the fear of the Commission. This can only be done in a separate report, which I shall be glad to write should my health permit me to do so.

In the meanwhile, I may mention that some of the criticisms on the Panjáb text-books made in the Simla Proceedings, above alluded to, still apply to the present state of things.

Ques. 35 (a).—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? (*b*) Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35 (a).—The present arrangements not only unnecessarily interfere with the free development of private institutions, but are also hostile to their existence. For instance, as regards examinations, to leave the passing of boys *in* the primary department to the discretion of sub-inspectors, instead of to that of the managers of schools, interferes with discipline and the duty of the teachers. The primary, if not the middle, examinations, even when the question papers are not known to have leaked out, are, in my humble opinion, unsuitable. These examinations should test the work of the department, but they are conducted by the department itself. The papers being very numerous, several Natives assist the examiners, and are not always above changing their system of marking very much as they think would please the Examiner-in-Chief. The results are then sent to the Director, who submits them to no committee, but who, on his own responsibility, has been known to decide the qualifying minimum in a subject, in supercession of previous notifications. I know a case in which an examiner, perplexed with the multiplicity of papers, was advised to take one out of the bundle of each school and strike an average—a good plan, perhaps, when examining the records of an office and sending for the file of the case thus selected at random, but one which hardly answers the purpose of a conscientious and accurate examination. The examiners also are not paid, and have to discharge this onerous duty in addition to their ordinary official functions. *Il va sans dire* that all public examinations should be undertaken by an independent body and all intramural examinations by the teachers of the institutions themselves.

The case as regards text-books is, however, much worse. The Director actually identifies himself with the book depôt to such an extent that till quite recently its expenditure was credited to the cost of direction, whilst the Curator, a very subordinate officer, corresponded direct with Government and published his criticisms or remarks on the books that were issued. No community of interests should exist between these two officers, nor should any Director monopolise the literary activity of his province. Such monopoly cannot be properly included under the head of educational "Direction." I have no hesitation in appealing to any independent tribunal in support of the correctness of my assertion that it would be difficult to find books more worthless, both in style and substance, than some of those

that have been published by the Educational Department. In one of my tours of inspection I found, for instance, a map of the world, which made the Sahara run through Spain. This map I have kept. It stands to reason that when a powerful department is the author, printer, publisher and seller of its own books, the development of literature throughout the country must be checked. Of this I can give more than one instance. The Anjuman once wished to publish a series of cheap books on the plan of "*les cent bons livers*," but withdrew from fear of coming into collision with the department. The Senate of the Panjáb University College, under a storm raised by the Department, was unable to proceed to the consideration of the publication of that series at 2 annas each volume, although it is now incontestably proved that such a series can be issued for less. A private arrangement to bring out such a series was then submitted to the late Lieutenant-Governor, who threw cold water on it. An educational congress, which would have discussed educational reforms with the officers of the Department, was suppressed, principally because there was an unfounded apprehension that the books of the department would be criticised. The books issued by a grant-in-aid institution, like the Panjáb University College, instead of being encouraged, have been generally unjustly assailed in the Reports of the Department of Public Instruction. The fund for the "Encouragement of Literature" is misapplied to printing the vernacular translation of the *Panjáb Government Gazette*—an undertaking which, for the sake of the official news which it contains, any superior private printing press would do for nothing. A staff of translators is kept up, some of whom write at a rate that costs its weight in gold, whatever may be its intrinsic value. The unfinished translation of a portion of Taylor's Ancient History cost a large sum to Government before it was handed over to the Panjáb University College. Collier's History also was an expensive production. To sell about 130 rupees worth of books per diem, a Curator, 12 clerks, and some menials were (and as far as I know are) still kept up, when *one* bookseller assisted by one clerk would, no doubt, gladly undertake it all on commission-sale. The profits shown in the accounts are anticipated at the selling price, and this essentially delusive system has moreover the effect that it obliges the department to force books on schools as prizes or otherwise, in order to show the *per contra* profit. It is easy to perceive how, with the aid of such a system, a man might go into the London book-market and buy up the drug in it at a tenth of its nominal value, bring the books thus purchased on the accounts, and by taking the nominal selling price, show a large profit in the accounts. I know enough of the temptations held out by publishers to educational officers to be convinced that the less one has to do with them the better. My own impression of the book depôt when I officiated as Director was very unfavourable to it. I suspected much jobbing, if not embezzlement, on a large scale. I have no doubt, however, that unless this useless, expensive and obstructive agency is abolished, it will, at no very remote period, abolish itself under a storm of exposure brought on by its mismanagement. I have long been connected with the practical working of printing presses, both here and in England, and I am perfectly convinced that, although things may have been partly rectified, at any rate to outward appearance, since I first sounded a warning note on the Simla text-book committee in 1877, the remaining abuses of that depôt, and, above all, its being a deadweight on the literary productiveness of the country, are sufficient to justify its immediate abolition. It will then be seen what unsaleable rubbish there is on hand, nor can I suggest any way for its disposal. At the same time, I do not think that the difficulty of disposing of the waste-paper in question should deter us from inaugurating an immediate reform in what seems to me to be a scandal to our educational administration.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—No State education is worthy of the name that does not encourage all denominations alike impartially. To judge from the utterances of the General Council on Education in India, and of Missionaries generally, I do not believe that any outcry would be raised in England, if we encouraged *all* religious teaching, for it has been discovered that the greatest foe to even Christian proselytism is not the faithful observance of another religion, but the disregard of all religious obligations which is the natural result of our so-called secular system of instruction. If, however, the Government is determined to steer clear of the "religious difficulty" (where there is really no difficulty), then the only course is to fall back on the most liberal application of the grant-in-aid principle to the schools and colleges of *all* denominations. The result of this latter course, however beneficial, will not have the effect of fusing all the heterogeneous elements of the Indian population into one homogeneous State citizenship, inspired by a common devotion to the State, whilst preserving its special characteristics, such as I anticipate from the introduction of a well-conceived system of State education, which shall be a model in itself, whilst encouraging all denominational schools that may prefer to stand beyond its pale. I have on a previous occasion attempted to sketch such a system, and, at the risk of being accused of plagiarizing from myself, I would beg to be allowed to re-state my views on this very important subject.

Before, however, developing what I consider to be the "idea of the State" in education, with special reference to the varied races and wants of India, I wish to premise that I do not consider it to be the *duty* of Government to interfere in educational matters. I even consider that passing a University Bill through the Legislature is an anachronism, for registration should be sufficient for any association of persons who wish to hold examinations, to teach or to translate, whilst the public are the best judges of the value of their certificates or degrees, lectures and books.

It is, however, to the *interest* of a wise Government, especially in this country, where it has neglected the greatest opportunity ever given to rulers, to identify the people with itself in a variety of ways, of which a well-conceived and liberal system of education is one alike the most peaceful, the most powerful, and the most lasting. Such a system is, in short, intended to *prevent* evils which it is the object of other departments of Government to *cure*. The adoption, however, of the proposal of State education involves the assump-

tion of our Government meaning to remain in India, *J'y suis, j'y reste;* whilst the principle of educational self-government need not involve any such assumption, though it may be regulated by it. In the latter case, it would be sufficient for the State to give certain funds to every variety of instruction that was not disloyal or obscene, leaving the conduct of higher education to the Universities, who should not be mere examining bodies, but, like the Panjáb University College, supreme teaching and literary bodies and the consulting bodies of Government in all matters of education —and the more direct control and supervision of primary and secondary education to local educational boards. This course is the most economical one, and will develop a true educational growth in the country. It is the course to which I personally incline. It dispenses with Directors, Inspectors, Ministers, and Secretaries of Education, who are always costly encumbrances, when they are not geniuses and educational specialists as well as statesmen—a succession of which cannot be counted on in any official *régime*.

The first-named course, that of the "*Staatsidee*," involves both educational self-government as above described, and the appointment of a trained Educationalist and Orientalist as Secretary or Minister of Education, assisted by a Chief Editor, in the manner suggested to the Simla text-book committee, which was convened at my instance, but which neglected one of the main features of a task, whose accomplishment I foretold would be left to an Education Commission to be constituted with the aims which the present one professes. The matter is of such great importance that I venture to quote some extracts bearing on it from the papers that I then submitted, together with a few suggestions which have immediate reference to the points discussed by the present Education Commission:—

"The creation of the 'State feeling' among the various races composing this great country is a task which appears to all to be next to impossible. An examination of the subject has convinced me that the task is not only a practicable one, but also that no time should be lost in undertaking it. What you want a nation to become must be effected in its schools. It is by education that the slow German has been converted into the rapid soldier, and that a race, singularly averse to centralization, enforces, by popular consent, the rigid discipline necessary to its preservation. If, watching the progress of events and the drawing nearer of Europe and of its interests to India, we wish to preserve to the world those ideas of progress of which England is still the foremost representative, we must present enlightened millions to the slaves that threaten what is dearer than even national existence, namely, the cause of the world's freedom. Were it possible to make every one of the 200,000,000 of India a British citizen, a universe of 'obscurantists,' to quote a word in German use, may well be defied. This, if the school creates the nation, will eventually be done by what is miscalled 'compulsory education,' for no education can be compulsory wherever an overwhelming majority of the people does not enforce it. To reach that stage, therefore, it is necessary to render our education *popular*, and in order to do this all the existing indigenous elements among the peoples of India that favor or do not obstruct education must be taken into our council and developed, in their and our inseparable interests, to their fullest extent. I have elsewhere shown how we must co-operate with the learned and other leading classes of this country, whom we have hitherto, I fear, alienated by neglect. I will, therefore, at present, confine myself to showing the first steps which should be taken towards introducing the *Staatsidee* into India:

"(*a*) An educational course of the widest character should be written, adapted to the young, as also for the training of aspirants to official employment or public life;

"(*b*) This course should be in the vernacular, and might take the form of text-books;

"(*c*) These text-books should be written in a form that shallbe thoroughly comprehensible to the Native mind in all its variety in this country;

"(*d*) The first subjects taken up by this course should be the principles of law, jurisprudence, evidence, and the principles of morality as universally accepted."

I think it follows from these premises that—

(*a*) With "vernacular" is meant the student's own vernacular and not, *e.g.*, Urdu in any district where Panjábi is the spoken language.

(*b*) That by coupling State employment with "public life," the suggestion is conveyed that the same sentiments of loyalty and of State membership should be instilled in all, as the reference includes all.

(*c*) In order to instil this sentiment, the principles of our law and administration must be made known to all.

(*d*) They cannot, however, be made known, unless a series of works is produced, and that series is rightly called "educational," because it is to form, as I have shown elsewhere, the education, not only of aspirants to public employment, but also, in its simplest form, the education of the young.

(*e*) That series will, however, not be intelligible unless it is adapted to the Native mind, and therefore, whilst with those learned in, or acquainted with, Muhammadan or Hindu law or grown-up people generally, it is to have recourse to the existing copious Oriental law phraseology; it is, especially in the case of the young, to be impressed by an use of those associations which are sacred to their parents, and which will enable the lesson of the school to be continued at home. These associations vary in expression according to the nationality or creed of the pupil; and although, therefore, they would have to be adapted specially to the numerous Hindu, Muhammadan, Sikh, and other indigenous schools, which our system still continues to ignore, although they contain by far the bulk of the population under instruction, yet the general concurrence of these associations could be embodied in language suited to the mixed Government and aided schools. Taking the series for the young in the first instance, the primers would contain, in terms that would be both understood and revered, the following lessons:—

(*a*) Obedience to rulers.—All Oriental books abound in that injunction, and their phraseology should be used with special reference to the different characters of schools.

(*b*) The duty, responsibility, and honour of membership of the State.—This is a more difficult lesson to derive from Oriental sources, but may be instilled either without them or as an inference from (*a*). General Khair-ud-din, however, has shown how this sentiment exists in Muhammadan literature.

Whilst on the subject of primers, I cannot refrain from sketching out generally what they should contain if the parents are to co-operate with the schoolmaster.

The primers should instil :—

(*a*) Reverence for God, the parents, the teacher, the ruler and the aged (parents now complain that the youths brought up under our system have lost the good manners and respect for authority so essentially a part of Oriental human nature).

(*b*) Cleanliness of habits, politeness of speech, kindness of conduct to other human beings, and the brute creation.

(*c*) The dignity and usefulness of agriculture, commerce, the various trades, professions and handicrafts. (One of the causes of the pauperization of India is that the youths brought up under our system consider it to be a disgrace, as a rule, to follow their father's occupation. They prefer being Government munshis on ₹7 per mensem, to being carpenters on ₹40, or banyás on the chances of their trade. It is, however, also true that by the time they leave school they are unfitted for the occupation of their parents, not having grown into knowing and loving it from early infancy).

(*d*) The importance of bodily exercise (now, unfortunately, dissociated by Orientals from learning as undignified). The consequence of the neglect of this lesson in early life, which no gymnasia in high schools can ever thoroughly rectify, even if the masses went to high schools, is that the population which, as I have alluded to above, we are pauperizing by alienation from their traditional occupation, is also, as far as it comes under our system, enfeebled in body, and thus promoted by us in its course of degeneracy.

(*e*) Universally admitted precepts of morality and prudence.

(*f*) The State feeling, as already referred to, and a simple sketch of the duties of a good citizen.

With reference to grown-up people, I have pointed out in my Note how very useful such a series would be to landowners entrusted with magisterial functions, and that a knowledge of the principles of our law and administration might be insisted on in academic and other examinations, whilst it should be rendered obligatory on all candidates for public employment. I must refer to a law report of my own on certain law classes which I was instrumental in founding, and to which I experienced no insuperable difficulty in introducing the sons of chiefs. In these and similar classes, the foundation of a Native Bar, characterised by a high professional tone, may be laid, whilst actual experience showed that it was quite possible to teach the history of law and the principles of jurisprudence in the vernacular. I believe that certain translations are being prepared in the Legislative Department. It is well known how far such translations have been hitherto successful. I believe that adaptations for grown-up people might with advantage be published under the general direction of the Legislative Department and of the Legal Member of Council by European Orientalists and lawyers working in concert with good pandits and maulvis. On this point I may be allowed to quote a portion of my proposals, submitted in January 1877, regarding what I then deemed should be a function of this committee :—

"5 (*a*) A section of the committee to devote special attention to the preparation of vernacular text-books on such subjects as jurisprudence, the principles of our Government, evidence, political economy, &c., &c., adapted for the training of aspirants to official employment, in consultation with the Legal and other Members of Council.

"(*b*) This section might, under the direction of the Legal Member of Council, forestall the attempt that will be made to prove that the majority of such of our decisions as were based on Hindu and Muhammadan law have been erroneous in consequence of the ignorance of our High and Chief Court Judges of Sanskrit and Arabic respectively. Good pandits and maulvis should be called in to help European Orientalists and jurists. The opportunity might also be taken to enquire how far it would be desirable to relegate throughout India all questions regarding marriage, inheritance, and purely religious disputes, to Honorary Native Courts (*vide* my collection of views regarding Kazis and Pradhvivakas) as a question of policy regarding an influential class of present malcontents and the furtherance of justice, since our Judges will, for a very long time, if ever, not be able either to settle such matters or to invest their decisions with authority by being able to quote the religious books."

The following report of my remarks on Resolution No 3 convening the Simla text-book committee summarizes my views on this most important question :—

"Dr. Leitner thought that the 3rd section of the Resolution did not refer so much to commentaries on existing legal text-books, or even to elementary law books in the vernacular, as had been held by the President, as to the production of books in the various spoken languages of India, in which the principles of our law and administration would be expressed in language so simple as to be thoroughly understood by the Natives. In order to do this it was necessary to bear in mind, when compiling such a series, the peculiarities of Native thought and to adapt the series to each section of the community. The object of these publications, he believed, was to render our Native fellow-subjects better men and better citizens, so as to enable them to take a more useful and more prominent part in public life under such a Government as ours, whether that life were spent directly in Government service or independent professions, some of which, such as a Native Bar, would practically have to be created. It was also desirable that not only Native officials, but also Native landowners who had to exercise magisterial functions, should be thoroughly acquainted with our principles of administration, so as to become an element of strength to our Government and to measures of civilization. This did not exclude a revision of the present translations of Codes and Acts which were, in many respects, faulty and misleading where they were not unintelligible. Indeed, the enunciation of simple principles of law would bring many *en rapport* with our system, which to many now seemed capricious, unsympathetic, and utterly foreign, whilst in reality it could be shown that it was not so. In formulating legal principles, advantage should be taken of the copious terminology and suggestive history of Hindu and Muhammadan laws, the latter of which he could state, from his own knowledge as a professor of that law, was capable of the adaptation of the most advanced legal and political ideas, whilst the apprenticeship which he had served in numerous Eastern schools had convinced him that there was nothing in Western thought that, if analysed, could not be adapted to the more developed Eastern languages. To stimulate the critical faculty by teaching students how to ascertain a fact was also an important object of this section of the Resolution which had created the present committee. It necessarily involved the introduction of the 'comparative method,' whether we taught law or language, and that method was the only one to be trusted if education was to be

rendered sound as well as general. This method alone would, *inter alia*, conciliate the Native learned professions and priesthood, which would become the most effective pioneers of our civilization, if its learning and interests were not ignored, as had, unfortunately, been too much the case under our hard-and-fast system. On this point the literary and professional activity of the Oriental College at Lahore, whose programme he submitted, might offer a valuable example. Hitherto we had accentuated the differences, rather than the similarities, of Eastern and Western thought and processes. The consequence was that, even where we had succeeded, we had alienated the educated Native from his fellow-countrymen. This was no longer to be the case, and at every step we were to seek whether and what ground we had in common with our Native fellow-citizens, among whom the 'State feeling' as members of the same State with ourselves could not be too strongly cultivated, whilst their sacred writings or traditions offered abundant elements for its development. This idea—the *Staatsidee*—also underlies what was referred to in the section as 'other similar departments of an educational course'—namely, the production of books of morals, including the duties of a good subject, so written as to appeal to the ethical elements already in existence and carefully adapted to the phraseology of the Hindus, Muhammadans, Sikhs and others respectively, whose minds required special treatment, if success was to be obtained. The section did not refer to manuals on surveying or building which already existed, though they might, no doubt, be improved, nor to sanitation, practical agriculture, or technology, though these were subjects on the principles of which and for whose diffusion books might well be called for. To sum up, the Resolution intended the preparation of both elementary and advanced books in the vernacular on law, jurisprudence, the principles of evidence, the principles of our administration, and practical ethics. Whether these subjects were to be made tests for examination for tahsildar and munsifships was a point to be discussed on its own merits, though he considered that it might well be exacted from all candidates for public employment, and for educational certificates, and from all landowners or jaghirdars invested with certain functions. Nor was it impossible, as some seemed to think, to carry out the project. It was necessary to try and to find men competent to write such a series. This seemed to be the view held by Lord Lytton in a letter addressed to Dr. Leitner, who believed that such men could be found, and that an organisation was perfectly practicable. The translations or adaptations of more or less accepted authorities on, say, political economy, which had been published in Bengali, were not exactly what was needed, for, apart from the circumstance that he believed them to be unsatisfactory, the suggested series was an educational one, intended for use in our schools, as well as in general reading, and embodying, whether for elementary purposes or for profound enquiry, the most advanced thought on the subject, together with the most perfect adaptation to Native feelings and ideas couched in the most simple language. Dr. Leitner then proceeded to give some illustrations of the mode of translating into the vernacular for both Hindus and Muhammadans."

Thoroughly sound as I believe this view to be, it seems to me, that, beyond its communication to the various educational departments, its importance would justify a special effort for the propaganda of the *Staatsidee in connection* with measures of general educational utility advocated by this committee. I therefore considered it to be desirable that, as suggested in my Rough Outlines—

"Some qualified educational officer and good vernacular speaker should be deputed (at the close of the Simla committee) to devote the whole of next cold weather to securing, by means of public meetings, lectures, or otherwise, the hearty co-operation of the people in the execution of the various decisions arrived at by the committee. That officer should consult the various educational authorities regarding new text-books, see the practical working of the present system, and endeavour to secure the co-operation of known writers, as well as to discover unknown or neglected scholars, European and Native, whose aid might be of value.

"A notification should simultaneously be extensively circulated calling for applications from authors of whatever race and creed on any subject (in order not to stifle literary enterprise by prescription). These applications to be sent to the Commission, whose appointment Dr. Leitner will proceed to suggest, and which will determine, guided by the most liberal principles, whether the subject has any literary interest or educational importance, and whether the applicant, who will have to submit details regarding his abilities, accompanied, wherever possible, with specimens of his work, is competent for the task which he undertakes. Existing manuscripts to be called for. All educational departments and district officers to submit the names of likely men with proofs of their capacity.

"Having ascertained by personal intercourse, or otherwise, the views of scholars able and willing to help, and having somewhat prepared the country for the project, let all heads of the educational departments and others who can be spared, or who are willing to come, be invited to meet at Simla, or other convenient centre, during the next hot weather months, there to discuss and elaborate a scheme for the production of an educational series as contemplated and of an English literature for India, including English text-books. The Commission may even proceed to allot a portion of the work among its members, and to publish specimen sheets in various branches of knowledge. The absolutely necessary munshis and Babus, as well as office establishment, to be lent for the occasion by one of the existing departments, or to be specially provided. The Commission to sit and report progress daily, which will prevent its turning into a literary picnic. The Commission to be provided with the material which has already been indicated for the use of the provincial committees on the second page of this Note.

"As regards the fourth section of the Resolution, I am in hopes that the committee will be ready, in addition to what has been suggested under paragraphs 1 and 2, with 'proposals regarding a permanent organization for the execution of Lord Lytton's project, the allotment of funds to the various local Governments and departments, the mode of their control, and the efficient utilisation of the publications prepared, or to be prepared. The appointment probably of an Educational Secretary, in conjunction with the Supreme Government, will become necessary, whose duty it shall be to nationalise education, to increase its funds and appliances, and to prevent their waste, to watch over the speedy and proper issue of the educational, legal, and political series of books suggested, and to give *unity of purpose*, together with the *freest* development of local self-government, to the improved working of all the educational departments throughout India.' This official should, of course, be a good Orientalist, a first-rate vernacular scholar, and a trained educationist. The permanent local committees would, of course, communicate their decisions to him, and he, under the guidance of the members of the Supreme Government, would be able to show how, to quote the words of the Resolution, 'the various measures recommended may be worked up into a harmonious whole which, when approved, may be prescribed for general observance.' I see, however, the greatest difficulty in prescription of any kind, though I have much faith in the eventual effect of scientific opinion, expressed dispassionately and with the full weight of ascertained facts. It seems to me that the labours of either an Imperial committee or of the Provincial committee would be rendered doubly effective were they supported by the information to be supplied in reports on the present state of education elsewhere. It was with this view that I suggested that, before the appointment of a permanent Educational Secretary to the Supreme Government, an appointment which is, too, absolutely necessary, if education is to become, as it should, an important element in State administration and not remain, as hitherto, a department left to accident or dilettanteism—

"'(*a*) A trained educationist and linguist might with very great advantage be deputed, either during or after the sittings of the Commission, to examine and report on the present working of the various schools and colleges throughout Europe, the United States of America, and even in semi-civilized countries such as Egypt. The reports to be sent in quarterly, and to have special reference to Indian wants and analogies. Trade, artizan, art, industry, and other technical schools, as well as the various results of compulsory and voluntary education, the different systems of instruction, the various classifications, &c., to receive separate attention, but ever to be combined with an ethnographical sketch showing how in each instance the material is to be compared with the races of India, and how it has been effected by various systems, leaving the expression of opinion and of inferences to the Indian Government on the completion of the report, and confining one's attention chiefly to elicit undeniable facts. The United States Govern-

ment, and indeed several of the States forming that Government, have repeatedly sent Commissioners to Europe for the indicated purpose, and the confused notions that exist in India as regards Normal and other schools will never give way to actual knowledge till the suggested report is prepared by a person specially deputed for the task.

"'(*b*) He might also collect books of reference, &c., so needed in India; he might bring learned individuals and societies into relation with India, benefiting them by our local enquiries and material, and being benefited in our turn by their critical and comparative studies on our material. Above all, he should gain the co-operation and support of the Press and the best minds of Europe for an educational policy from which the regeneration of India, as well as invaluable contributions to the sciences of philology, religion, ethnology, and indeed every branch of knowledge, may be expected.'

"I cannot help thinking that, if we had been provided, as I suggested in January last, with all the existing text-books, and if we had sat, and that daily, for six months, instead of six weeks, we might have been able, with the combined experience of the representatives of the various provinces, to elaborate proposals based on an exhaustive examination of all the existing materials, instead of on the results of our perusal of reports. I believe that, sooner or later, a Commission, provided with the books and statements which I recommended for the local committees, will have to assemble as I proposed, and I only hope that their superior insight may not altogether reject those principles of action which this committee has recommended."

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—A very good effect, if the withdrawal is done in the way which I have ventured to suggest, and if the bodies taking over the Government institutions give a guarantee for their permanent efficient management. This has been explained elsewhere. At first, the "English-knowing" Natives will raise an outcry, but when they find that higher education is rather stimulated than discouraged by the measure, whilst the scope of its benefit is widened by the more liberal bestowal of scholarships, they will reconcile themselves to the change, especially if they are asked to show their earnestness on behalf of higher education by themselves subscribing for colleges or schools such as they want. At present, the only class really interested in the preservation of the Educational Department are the Babus, for much as they may criticise one another, they stand in the relation of parent and children, since the Educational Department cannot be thought of without Babus or Babus without the Educational Department. When they are emancipated from the present leading-strings, they will either collapse or be stimulated to exertions worthy of their professions.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Certainly not, if the Principals of the new institutions are Europeans. That this should be so cannot, of course, be made a compulsory principle, but it will practically be the case, as in spite of the growing antipathy of the races of the Panjáb to one another and to Government, under the leadership of a few Bengalis and Panjábi malcontents, there will be a feeling in favour of appointing Englishmen to teach English. Besides, in handing over a college to local bodies, a condition may be made that its first head should be a European. Once this is conceded, the management of the remaining classes will be infinitely cheaper than were they conducted by Europeans. For instance, the Lahore Government College prepares for three examinations (First Arts or Proficiency, B. A. or High Proficiency, and M.A. or Honors in Arts) through the medium of one language and cost about ₹47,902 per annum. The Oriental College and School prepares for the same examinations as well as the Entrance examination, through the medium of *both* Urdu and Hindi (and for Entrance through that of Panjábi also), and therefore requires at least a double staff of teachers. It moreover prepares for three examinations of pandits, three of maulvis, three of munshis, three of bháis, three of hakims, three of baids, two of kazis, two of pradhvivakas, two of civil engineering, one for Pashtu—in all for 34 examinations at a cost of ₹16,320. The Government College has 100 students; the Oriental College and high school 222. The Government College has a full complement of seven teachers; the Oriental College of 30 teachers. The Oriental College staff, moreover, are engaged in translation, for which a separate establishment has to be kept up by the department. Taking separate instances, we find a Professor of Natural Science on ₹500 *per mensem* at the Government College teaching an average of 30 men, whilst the Natural Science Fellow in the Oriental College teaches over 100 men on ₹1,000 *per annum*. As regards scholarships also, I find that in 1880-81, whereas an average of ₹137 per annum was paid to a Government College student, ₹62 were paid to a student of the Oriental College, so that, to quote the report of the institution, "whilst a student has to be paid over ₹11 per mensem to study the profitable subject of English in the Government College, a little over ₹5 per mensem is sufficient to attract men, generally of better castes and greater learning, to the Oriental College, where the subjects studied are, in a pecuniary sense, not particularly profitable, and therefore, of course, require the special encouragement for which the Panjáb University College has been called into existence."

My object in referring to all this is to prove the infinitely greater economy and, except as regards the study of English, at least the equal efficiency of Native management under, it is true, at present, European control, but without the inspection of the department. No wonder that it should be so hostile to a college which presumes to flourish without official help, and that it should not welcome the establishment of a precedent which may tend to convince Government that colleges and schools generally might be managed successfully and far more economically without the control of the department. The following remarks and table in the Report of the Oriental College for 1879 may still further elucidate the difference of cost between the official and the non-official systems of management (the Oriental College, I may mention *en parenthese*, really costs the State *nothing*, unless the interest on its own endowment coming through the aided University College is counted twice over):—

"On the one hand, we have an old and favoured institution, like the Government College, with nine teachers, teaching 10 subjects, holding 22 classes, and preparing for three examinations (all in Arts) with 88 students on the 1st of April last

costing ₹59,844 per annum, or nearly ₹6,000 per subject and ₹680 per student; whilst, on the other hand, we have a poor and struggling institution, which for ₹13,644 manages to maintain 22 teachers, to teach 40 subjects, to hold 60 classes, and to prepare for 26 examinations, at a cost of about ₹69 for each one of its 196 students, and of ₹341 per subject. Again, on the one hand, we have a trained and homogeneous element entering the Government College after the Entrance examination of the Calcutta or Panjab University, whilst, on the other, we have the most heterogeneous material that can well be conceived in any country, of the most varied and even conflicting antecedents, attainments, and tendencies working harmoniously together for similar aims. One would imagine that all would unite in helping the Oriental College through its difficulties, instead of which it has to contend against every form of attack that ignorance, prejudice, or jealousy can suggest. Were it to work out its objects on its own lines, not only would it become a centre for the highest indigenous culture in the whole of India, but it would also become the most active agency for Oriental research for scholars throughout the world, whose local enquiries it should conduct with the happiest results."

Statement comparing the cost and results of the Government College and Government Translating Department with those of the Lahore Oriental College.

Points of comparison.	Government College.	Oriental College.	Translation Department.	Government Translating Department.	Oriental College Staff.
1. Full complement of teachers.	9	22	11. Number of books translated in two years.	8 Publications, *viz.*, in 1877-78—1, *Government Gazette*; 2, Lethbridge's Easy Introduction to History of India; 3, New portion of Blanford's Physical Geography; 4, Urdu article regarding Itimad-ud-doulah Fund; 5, Circular of Middle School Examination. In 1878-79—1, *Government Gazette*; 2, Primer of Chemistry; 3, Primer of Physics; also 9 Maps.	50 books; also for two years the Arabic and Sanskrit Critical Monthly Journals.
2. Number of subjects taught.	10	40			
3. Number of classes in all subjects of one hour each per day.	22	60			
4. Number of examinations for which students are prepared.	3	26			
	[No separate classes are held for the double set of Calcutta & Panjáb Arts examinations.]		12. Number of pages translated in two years.	3,790 pages (1,720 in 1877-78 and 2,070 in 1878-79).	6,373 pages, besides 454 pages of the Arabic and Sanskrit Journals.
5. Number of students .	88	196	13. Cost of publishing Department p. a. 14. Cost of Department for sale of books p. a.	₹13,356	₹5,088 (the amount endowed for fellowships). There is no cost on the agency for the sale of books which can be indefinitely enlarged in the University Office without extra cost.
6. Cost of Institution p. a.	₹59,844	₹13,644			
7. Cost of subject p. a. .	„ 5,984⅔	„ 341 1/10			
8. Cost of student p. a. .	„ 680 1/22	„ 69 30/49	15. Cost of printing p. a.	„ 5,436	
9. Cost of class . .	„ 2,720 3/11	„ 227⅔			₹1,000 (as per Budget).
10. Cost of preparation for each examination.	„ 19,948	„ 524 10/38			

NOTE.—The revision of books is not counted under either head.

As regards the success at examinations, the Government College in 1880-81 passed two men for B.A.; eight for F.A.; two *ex-students* passed for M.A.; one for the Honours in Arts of the Panjáb University College; whilst during te same year 130 students passed in various subjects from the Oriental College.

When the Panjáb University Senate is constituted the board of education throughout the province, and directs its course by its English, vernacular, Oriental classical and professional examinations, then the addition of an English professor will make the Oriental College, with its relations to the law school and to the Lahore medical school, the most complete and highest teaching body in India, into which under-graduates passing from all schools or as "private" students will have an opportunity of continuing their studies up to the highest standards. What beneficial results may be expected from the full growth of this institution will be inferred from the success which it has achieved in its struggling infancy, in spite of the official opposition and the public misrepresentations that have been directed against it in consequence.

The following table shows the number of students of the Oriental College who have passed the University examinations in each year:—

Passed in each year.

Years.	Arts.				Sanskrit. Language and Literatures.			Arabic. Language and Literatures.			Persian. Language and Literatures.			Panjabi.			Professional.						Total of passed students.
	Entrance in Arts.	Proficiency in Arts.	High Proficiency in Arts.	Honours in Arts.	Lower grade of Pandit.	Middle grade of Pandit.	Higher grade of Pandit.	Lower grade of Maulvi.	Middle grade of Maulvi.	Higher grade of Maulvi.	Lower grade of Munshi.	Middle grade of Munshi.	Higher grade of Munshi.	Lower grade of Bhái.	Middle grade of Bhái.	Higher grade of Bhái.	Medicine, Ymáni.	Medicine, Hindi.	Engineering, First.	Engineering, Final.	Law, Hindu.	Law, Muhammadan.	
1871-72	21	...	...	...	7	...	...	1	...	...	4	4	...	...	...	...	...	...	...	...	...	...	37
1872-73	5	...	...	...	18	10	...	9	7	...	8	2	...	...	...	...	...	...	...	...	...	...	54
1873-74	7	6	...	...	5	3	1	9	8	2	15	14	...	...	...	...	...	...	...	...	...	...	70
1874-75	3	...	...	...	2	4	2	4	5	5	13	4	4	...	...	...	...	...	...	...	...	...	46
1875-76	1	...	...	...	3	...	1	4	...	1	17	4	4	...	...	...	...	...	...	...	...	...	35
1876-77	6	1	...	...	1	3	1	5	4	...	5	12	...	...	...	...	...	...	...	...	...	...	38
1878 (for two years)	24	2	...	...	3	5	2	7	5	2	19	8	2	10	...	...	...	...	...	...	...	...	86
1879	9	9	...	...	2	1	2	3	1	2	6	10	9	3	...	...	...	...	...	...	...	...	57
1880 November 1880 to June 1881 (eight months).	13	3	2	1	2	1	1	2	1	3	4	11	7	...	4	...	1	...	...	...	...	...	56 } 122
1881	2	...	...	...	4	...	...	8	...	...	5	...	...	6	...	...	16	5	6	1	4	9	66
None of the higher examinations in Arts and Oriental languages were held in 1881.																							
Additional Title Examination=to Entrance	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8
																							130
Total	91	21	2	1	42	27	10	52	31	15	96	69	26	19	4	...	17	5	6	1	4	9	554

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No; I suggest the carrying out of the principles which I suggested in the compilation of primers at the Simla text-book committee, and which have already been quoted at length elsewhere. I would strongly urge the hitherto neglected study of moral philosophy in our colleges in connection with the superb teaching contained in the writings of the Arabian and Sanskrit philosophers. I also suggest the compilation of a book for middle and high schools containing a selection of the best moral precepts contained in the Greek, Roman, Hebrew, Muhammadan, Hindu, and Sikh religious writings, so as to carry weight with all denominations, whilst avoiding all dogmatic utterances likely to cause offence. I would also represent the desirability of a more philosophical book of the same kind for colleges, such as I believe and hope is contemplated by the Right Revd. the Bishop of Lahore, and the newly-formed "Moral Text-Book Committee," of which I am glad to say the Revd. Dr. Forman is the Secretary, and representatives of various denominations are members.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Yes; gymnastics have been introduced, and should be further encouraged. The Panjábis also show great aptitude for cricket and similar games. I would further suggest the introduction of Native games like Kabaddi and Polo for aristocratic schools or colleges, say, the Umballa School of Wards. Gymnasia might be added to primary as well as now to middle and high schools.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Yes; the wives of maulvis and bhais, for instance, are generally taught by their husbands and instruct their children up to a certain age in reading and religious duties. The wives also of the respectable Muhammadans generally can also read and write (though the latter attainment is not so much encouraged as the former for reasons into which it is not necessary to enter). Some of the ladies are good Persian scholars, and in a distinguished Muhammadan family that I know, I have been given to understand that several

of the ladies are excellent poets. The position of women is far higher among Muhammadans and Sikhs than is supposed, and there is no prejudice against their being educated, provided this can be done without interfering with the privacy of their domestic life. There are in proportion as many women that can read in Native States, where there has been no fuss made about female education, as there are in British territory, whilst in the latter also I have no doubt that many respectable women can read and write, who dare not say so. There have always been indigenous schools for Sikh females in the districts between the Chenab and the Attock. That the wives of priests should visit females of their community and teach them is right and proper, but that girls, especially of a marriageable age, should cross bazars in order to assemble in a school, is, I think, objectionable. Much reading of elementary religious books, sewing, embroidery, cooking with extreme care for the household, great neatness, tenderness in trouble, and gentle mediation in family disputes, constitute the chief features of female home rule and education in the better classes, who regard their female relatives with a respect and a religious affection, of which we have not even the outward profession in Europe.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The instruction nominally given in them and the number of pupils attending them are given in the educational reports; the reality is far below the returns. I have myself organised fifty female schools, and I consider it to be the least satisfactory portion of my work. At Lahore I was the first European President of the Female Educational Society, but I resigned when I discovered that only 11 girls could really read and write out of over 1,100 that were returned as proficient in that attainment. On my expostulation, Mr. C. U. Aitchison interfered and started the present Female Normal School, which might have done well had only wives of priests been admitted to it, who would then have made house to house visitations to teach the girls in their own families; but the school is now managed in a denationalising spirit, whilst the society's funds are disposed of by Government officers.

The delicate question of female education requires reconsideration. It is premature in this country, so far as its parade is concerned, but it will grow, like all that is indigenous, if left to itself. When the state of Native society becomes such that men will require wives *a l' Europeenne*, then our present system might be revived; in the meanwhile, domestic happiness and purity will be furthered by abolishing the present female schools, except wherever the local priesthood wish for their continuance, or where the management can be made over entirely to men like Baba Khem Singh and his relatives. I cannot understand what business it is of the Government to determine what the future relation of the sexes shall be among its subjects, for this is really what every innovation on indigenous female education comes to. It seems to me that Government is only bound to ascertain and to protect indigenous education. Instead of doing this, the truth about indigenous civilisation was never ascertained, and its endowments, as well as other forms of encouragement, were destroyed. In the meanwhile, Government started this or that scheme, as if the country had been a *tabula rasa* before, thus reversing its function, which is to preserve what exists and not to speculate in new forms of civilization or start creations of its own. As I have stated elsewhere, on the subject of education generally, at the first blush,—

"It is not quite clear that it is a part of the *duties* of any Government to anticipate by the introduction of educational measures the *future* civilization of its subjects. As long as the attention of the rulers is directed to preserve security of life, intercourse, and property, Government has done all that can be expected from it, and it has even deserved well of the country. With the question of education it has apparently nothing further to do than not to arrest progress, and to be as completely as it can the exponent of the popular mind. When, however, a Government invokes all the sacred associations connected with the indefinite, but none the less vivid, feeling of duty to do on a large and effective scale, within a short compass of time, what the best minds of a nation and the most happy combination of circumstances can only slowly and gradually accomplish, it furnishes us an example which is not easily paralleled in the history of any rule. It is therefore scarcely fair to quibble at the terms 'duty' and 'mission' in criticising the acts of Government, which is so single-minded and impartial in seeking the permanent good of its subjects."

A schoolmaster sends the following on the subject-matter of the above question:—

"The progress made by the Educational Department in the matter of female education is very meagre. The character of instruction is in some schools Deva Nágri, in others Gurmukhi, and in others Persian.

"Practical teaching in needle-work, lace-making, &c., &c., if introduced into our schools, is likely to make them more attractive and useful. Besides, a better class of teachers should be provided."

Another schoolmaster writes as follows:—

"Some progress has, of course, been made by the department in instituting female schools, and the instruction given in them is the same as in the schools for boys. This kind of instruction, however, is not suited to female schools; there should not be any Persian in them, and not so much of arithmetic. Female education in this country is purely and simply a forced thing, and almost a farce, because girls cannot stay long on account of early marriage because some instruction in their own religion is of necessity to be given them in the school-hours, otherwise they would not attend, and because efficient teachers (females) cannot be readily had for them.

"The state of female education, as given above, appears to be the state as it *at present* is over the *whole Panjáb*, but there *are* indications that it is taking root in the country, though only here and there, and that very slowly, *e.g.*, in the Sialkot, Ferozepur, and Jalandhar districts, and will in time, say after one or two generations, overspread the *whole* province. In the first two districts the progress is not very marked, but in the last *it is*, and out of these again the schools *in* the city of Jalandhar itself and in *suburbs* (called *bustees*) have, under the untiring zeal, efficiency, diligence, and supervision of the Inspectress, Mrs. Mitter, made the most marked improvements and are *the most promising in the province* (Director's Report 1880-81). These last are not only the *best schools in the province*, but are *representative* schools, and will no doubt, in time, create a desire among the neighbouring people all round to have similar institutions among them also."

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—They would be an unmixed evil in the Panjáb, which is not ripe for them. At the same time, it may be interesting to notice that in Turkey the Muhammadan boys are brought up with girls in schools attached to mosques, the latter remaining till they are 14 or till they are betrothed before that age. This I know as a fact, as I have studied Arabic and the Kuran myself at such a school, being probably the only European,

with the exception, perhaps, of Vambery, who was allowed to do so, certainly at the time I speak of, about 1856. I think that the case of mixed schools in so orthodox a Mussulman country as Turkey serves to prove that there is no religious objection among Muhammadans to educate their girls up to a certain stage, and as has been pointed out in the Parliamentary Report to which I have already referred, and from which I beg to be allowed to quote the following passage:—

"His treatise on the 'races of Turkey and the state of their education, with principal reference to Muhammadan education,' not only shows us the various methods adopted in the education of the numerous races of the Turkish Empire, but seems calculated to suggest the course which should be taken in dealing with our own Muhammadan subjects. The condition and progress of Turkey, to whose ruler the vast majority of Indian Mussalmans look with deference, affords an illustration of the compatibility of Western civilization with rigid orthodoxy, and it might be well to point out to our Mussalman subjects that many of the measures of our Indian Government are identical with those of Turkey."

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—If the wives of priests or of teachers of good caste, in Government and aided schools, are instructed by their husbands in the literary subjects which they are expected to teach, an indigenous method for the supply of female teachers would be ready at hand, the usefulness, economy, and early practicability of which would be a welcome substitute for the teachers now "turned out" from female Normal schools, which I would either close or confine to the female relatives of priests or teachers.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' school; and is the distinction sufficiently marked?

Ans. 45.—Article XV of the grant-in-aid rules puts girls' schools precisely on the same footing as schools for boys, except that their "inspection by Government officers will not, *as a rule, be enforced.*" The latter provision I consider to be an indirect encouragement to inspectors to insist on inspecting also female schools, a proceeding which is improper, except where asked for by the parents. I have myself opened 50 schools to official inspection, but I am not aware that I have done much good by it. At the same time it is difficult not to sympathise with a Government inspector who has doubts as to the very existence of schools to which he is obliged to pay a grant without satisfying himself whether they deserve one by inspecting them himself or through one of his subordinates whom he can trust. As a matter of fact, female schools often receive grants on a larger scale and on less onerous terms than schools for boys, but it is in the nature of things that this should be so, and I cannot suggest any change in this practice, if the present female schools are to be continued. In the first flush also of the "female education movement," inspired by Sir Robert Montgomery, I have no doubt that thousands of rupees were spent, which could not be properly accounted for by the application of any rule. The distinction between schools for boys and those for girls are sufficiently marked in the Panjáb returns.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—The share taken by ladies belonging to Missionary or practically secular bodies (such as the association founded by Miss Carpenter) has been, comparatively speaking, both great and successful. Their schools, and even more their visits from house to house, have been both useful and interesting. As so many ladies engaged in the education of Native females or in stimulating their interest in it by conversation are to be examined by the Commission, I must not tread on ground far more worthily occupied by them. They have, generally, more sense and tact in dealing with the question than men, though their usefulness may sometimes be impaired by religious over-zeal. It would, indeed, be well, if European ladies generally took a greater interest in their Native sisters than they now do, but it is difficult to prescribe such interest, except under the pressure of Clergymen or with the stimulus of publicity, when there is a danger of their motives being misconstrued. Ladies like Mrs. Ross, Mrs. Steel, and others, have exerted themselves as volunteers in the course of various forms of education, and I hope that the day will come when every official's wife will consider it to be her duty to study the vernacular and to cultivate friendly relations with the wives of Native gentlemen, which in itself will be an education to both, the political as well as civilising value of which cannot be overrated.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—Want of pliability to demands as they arise; a subordination of the substance to the frame-work of education; a natural jealousy of non-official educational movements, and a fear of criticism, which seems to me to be quite intelligible in the Panjáb; favouritism, injustice, and one-sided representation of facts; ignorance of, and contempt for, indigenous civilisation, and of Oriental classical languages, law and literature; unnecessary delay in settling the simplest questions; perfunctory inspections, and a direction which passively frustrates the principles and intentions of Government in education as laid down by the despatch of 1854 and in subsequent orders of Government. There is, in fact, a so-called educational *machinery* as opposed to educational *government*. This machinery is expensive, and could not continue to exist, if it were paid in proportion with the expansion of education, in consequence of which undeniable fact it busies itself with returns, reports, classifications, &c. I have already said so much on the subject of the general mismanagement of the department, which, after 26 years of its expensive existence, has not increased the total number of persons who could read and write by a unit, that I must have, over and over again, incurred the suspicion of personal animosity, whereas I honestly believe that I am merely prompted by a natural indignation, common, I hope, to all well-intentioned persons, at the waste or misuse of money and time and the neglect of the finest opportunities that have ever presented themselves to a Government. The indigenous schools, the schools in which were taught the languages of the people, were deliberately left out

from incorporation into our system. Some of the Persian schools, a mere fraction of the indigenous net-work of education, were, i tis true, converted into Government schools by a process, not of absorption, but of practical abolition, and even this would not have been done, had it been possible to start the department at all without a basis on the ruins of existing institutions.

The process, I repeat, has not been one of absorption, but of deliberate abolition of indigenous schools. The cess taken from the villagers for village schools has been misapplied to Municipal and town schools and to other purposes, for the detail of which I refer to the annexed Statement I. Not a pice was ever given to indigenous schools in entire accordance with the natural expectation of the villagers from the representations of the officers who levied the cess as understood by the villagers. The educational officers take so little interest in primary education, that it will be admitted even by the Director of Public Instruction himself, that improvements in primary schools can only be effected by the efforts of the district officers; in other words, by efforts *outside* of the department, which is thus confessedly incapable of discharging its first duty.

So far from transferring Government schools to private bodies as directed by the despatch of 1854, Government high schools have been founded in direct competition with private institutions, and at this moment attempts are being made at Amballa, and have succeeded at Ludhiana, to start Government schools in competition with existing excellent aided schools.

A Missionary friend writes as follows on the subject:—

"The whole system of inspection is far too expensive. The class of inspectors is far in advance of the needs of the country. Now that education has been largely organized the Provincial Directorship might advantageously be abolished. A Minister of Education for the whole of India would now suffice; provincial interests could be attended to with little or no cost by the University Senators. How many primary schools could be opened on the saving thus effected, and where would be the loss?

"The whole system from top to bottom is much too expensive. The department has been organised on a system fitted for the highest stage of development of any country in the world. Instead of gradually and naturally developing the system of education in keeping with the development of the people, an organisation of enormous expense, fitted only for the highest developed centres of civilisation, has been imposed upon a poor, an unprepared, and an unwilling people. Boys whose fathers and forefathers have brought up their families on R5 or R10 a month, are supported with scholarships and then set to work as comparative millionaries on their R100, R150, or R200 a month—salaries far in excess of the needs of simple gentility. This is not calculated to give a healthy, natural stimulus, or make the poor zemindar contented."

"Boys trained upon scholarships should be taught thankful contentment on small salaries, and the better salaries should be reserved for those who have paid for their education. This would also act as a healthy preventative against the rush for scholarships by well-to-do boys."

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—In my humble opinion, the whole of the present expenditure on Government colleges is unnecessary, but it is specially so as regards the central training college and as regards the professorship of mental science, which is useless, as it only teaches certain English text-books without reference either to the history of philosophy or to the Arabian and Sanskrit system of philosophy. The consequence is that the students who like the subject, are filled with a knowledge of words and phrases that they do not understand, as I have elicited by asking them to express the simplest philosophical thought in their own words, either in English or in the vernacular. The neglect to contrast or compare Oriental philosophical phraseology and ideas with Western systems of philosophy, leads to an inordinate misuse of high-sounding words, which is principally the cause of what is known as "Babu-English." If Government persists in not appointing Orientalists, also acquainted with "general" subjects, to professorships, let it, at all events, abolish one which is so intimately connected with a comparative knowledge of language, as to be useless without such knowledge in its incumbent. As regards mathematics, history, and natural science, the facts or processes in them do not depend on language, and therefore may be understood almost as well by the students, when the teaching or demonstration is in English, as if it were conveyed through the more intelligible medium of their own vernacular.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Yes, at Lahore, Ludhiana, Amballa, and numerous other places.

Ques. 50.—(*a*) Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? (*b*) Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—(*a*) No; only so far as the maintenance of "higher education,' as interpreted by them, is useful, *inter alia*, to show the brilliant results of their own system, and, so far as its existence is necessary, to explain and justify the completeness of the educational fabric. In some instances, those educational officers who have themselves received an academical education instinctively take an interest in "high education," not in the sense that they will collect funds for its expansion or carry the people with them in educational operations, but only in the sense that they may prefer being professors to being inspectors, in either of which appointments they have an official satisfaction if the students pass well for the higher University examinations or for the Entrance examination, as the case may be. (*b*) The introduction of "more men of practical training in the art of teaching and school management" would be decidedly injurious in the higher appointments of the department, for these men have not the breadth of view and classical culture which are possessed by ordinary University graduates, and would therefore be infinitely more groovy and pedantic, whilst they would be equally unacquainted with Oriental methods of teaching. Higher and even grammar school instruction is not entrusted in Europe to these "men of practical training," except such as professors or head masters acquire by their own experience, based on natural aptitude and the power of entering into sympathy with a changing class, which a certificated teacher, for instance, rarely possesses, as he has become trammeled with prescription. A catechism of school management may, however, as I have long ago suggested, be circulated in English and in the various verna-

culars, embodying the results of different systems of instruction at various stages of education, and may then be safely left to the discretionary application of teachers to their schools. In India especially, where one is confronted with the difference of mind of Hindu and Muhammadan students respectively, any *prescription*, which is opposed to the essence of education, should be avoided, especially if based on any attempt at uniformity, which is fatal to the spirit of self-development, however much it may please French Ministers of Public Instruction to glory in the fact that a certain book was read at a certain hour in every school in France. Above all, does *prescription* become incongruous, when derived from purely European models which, in their nature, are inapplicable to Eastern students, especially in the higher branches of study.

Ques. 51.—(*a*) Is the system of pupil teachers or monitors in force in your province? (*b*) If so, please state how it works.

Ans. 51.—(*a*) Yes.

(*b*) On this point a gentleman who has been long engaged in education writes as follows:—

"The system of pupil-teachers does not work very satisfactorily, though it is the means of helping deserving boys in the higher classes. In lower primary schools it should work well."

I think it, however, an advantage to depute senior students or graduates, who intend to devote themselves to the scholastic profession, to teach junior classes, whereby often a considerable economy is effected and the teaching is quite as efficient as if it were given by a man who is very much above his pupils.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No, so far as I know. The tendency has rather been the other way. In Gujarat, for instance, the high school had been reduced to a middle school, although the city was sufficiently large and showed sufficient anxiety for a high school. So I restored the upper department by means of subscription, and the high school still exists, and, I believe, works satisfactorily. In my humble opinion, no measures should ever be taken to check a popular demand for raising primary into secondary schools, as the demand itself gives a claim to an appeal for further funds and increased interest in education, even if the newly-raised school should not at once meet all the requirements of an ideal middle school.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—This question has, I think, been already sufficiently answered by me, but I may be allowed to subjoin the opinion of a schoolmaster on the subject:—

"The middle classes principally avail themselves of schools and colleges. The rate of fees in the Government College Lahore, is R2 per mensem, and in high schools it varies from R1 to 5. The former rate would comparatively appear to be inadequate, though adequate enough in the present state of the progress in higher education."

The general opinion seems to be that the rate of fees should vary according to the rank of the parents of pupils, but that in primary schools it should not exceed 2 annas per mensem, as a rule, whilst either half an anna or nothing should be charged to the agricultural community that pays the educational cess.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No; schools have been opened by men of good position in many parts of the country for philanthropic purposes. The profession of teaching can, of course, never become a profitable one, till what is practically the official monopoly is abolished. Higher Oriental education is becoming more and more unprofitable and dying out, but there are still some nurseries of high Oriental learning at Kori, Rhotas, and a few other places.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all; but the grants should not be *exclusively* assigned according to the results of examinations, as already explained elsewhere.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—There seems to be no objection to give the services of a certificated or other competent teacher to high, middle, or even primary schools, as part of the grant, or to pay half his salary as such part. Indeed, also as regards "aided colleges" there might be an occasional advantage in appointing a Government professor to them, as part, if not the whole, of the grant. For instance, it might be well, on the abolition of the Lahore Government College, to attach one or more professors or assistant professors of English to the Oriental College.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—The grant-in-aid should, under ordinary circumstances, never be less than half of the gross expenditure in all aided institutions, if the system is to be allowed full play. Of course, where the expenditure is extravagant, the extravagance should be checked, without primary reference to the amount of the grant. In fact, no *desire* should be ever shown to reduce the grant or to give less than half.

As to the probabilities of expenditure under various heads of instruction, except for colleges—the extent of teaching power of which should not be limited—a friend writes as follows:—

"An Anglo-vernacular high school need not cost more than R500 per mensem: an Anglo-vernacular middle school not more than R300; and an Anglo-vernacular primary school (institutions which I should like to see extended, as I have always maintained that English should be *optional* from the lowest to the highest stage) not more than R150 a month. The Government grant-in-aid need not exceed half these sums. These sums should in each case cover the cost of the main school, and several branch schools, as its feeders."

Vernacular high and middle schools could easily be conducted at half the above expense, for it is English that makes education expensive, whilst

vernacular primary schools should not, as a rule, cost Government more than from five to eight rupees per teacher.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—A manager of an aided school writes as follows on this subject:—

"One teacher should be sufficient for a lower primary school of 50 boys. For numbers above that he should be aided by pupil teachers from the highest class. In fully organised schools, where there is a teacher for every class, one teacher should be sufficient for 70 or 80 boys in the lowest two classes in which the children cannot be kept constantly reading. In the higher classes a teacher should manage from 50 to 60 boys. In colleges there is nothing to prevent a professor from lecturing to from 200 to 300 students."

It is generally supposed that a teacher cannot well manage more than 30 boys; but this depends on the ages of the pupils, the nature of the subjects taught, and the manner of teaching. Pandas often teach 100 pupils, preserving the strictest discipline among them, and calling out their names from time to time, so as to make sure of their being present (which written registers do not always prove), but then one of the main objects of the school is to keep the boys from worrying their parents in their homes; a muktab or madrassa rarely has more than 25 pupils, and it is often found necessary for the teacher or maulvi to engage the services of a khalifa or naib to manage them.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques 60.—Does a strict interpretation of the principles of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Government is supported by the taxation of all denominations; it is, therefore, bound to protect whatever its subjects or paymasters think worth protecting. This includes their religion so far as the protection of this possession by one denomination does not trench on a similar possession of another denomination. Proselytism is accordingly a proceeding that no Government in India can support. Religious neutrality also, wherever it means abstinence from all religious and moral teaching or secularism extreme, is equally incompatible with the duty that Government owes to the tax-payer. If, however, this is the only interpretation that, with the unfounded fear of Exeter Hall, which prefers some religion to irreligion, we can attach to the phrase of "religious neutrality," then, of course, it follows that Government must withdraw from the direct management of colleges and schools.

My interpretation of the principle of "religious neutrality" means impartiality to all religions alike, or, in other words, to pay back a portion of the general taxation to the community for the preservation of what its various denominations consider to be most valuable, *viz.*, their religion. In other words, no State system of education is worthy of the name that, in my humble opinion, does not provide for the religious as well as secular instruction of all its members. Let the first hour of all college or school instruction be devoted to the separate religious instruction by enlightened and accredited teachers of the various denominations, and then let the rest of the school-hours be given to the joint instruction of all denominations in secular subjects. Were this plan adopted, the priesthood, instead of being alienated from us, would be a mainstay of Government, and the Government schools would be filled to overflowing by the children of respectable parents of all classes anxious to secure their welfare in this world and in the next.

I have not the least doubt that in this way State education would enlist all the best feelings and the liberality of the people on its side, and must, at no remote date, become self-supporting. If my view be objected to, I would respectfully submit that it is based on a knowledge of various Eastern races, and a success among them to which few can lay claim. Let those who support secularism point out the institutions which they have founded from the spontaneous liberality of the people, or to their discoveries in its secret life, or even to their practical knowledge of Eastern literatures, laws and religions, before they set aside an opinion founded on long experience in various parts of the East. In 1865 I ventured to publish what 17 years of Indian labour have corroborated: "Unless a religious teacher is attached to every school, we shall never fully identify our educational interests with those of the people. Nor will there be much difficulty in obtaining the co-operation of the Native priesthood when their pecuniary interests are vested in, or at least not injured by, the maintenance of our rule. A moral training is an essential element of mass education, and it will be a long time before it can be dissociated in India from a religious sanction. It is 'religious impartiality' in State schools that I advocate, which shall go hand in hand with liberal grants to denominational schools or colleges. In this way alone can the State become a *model* to the community in its process of educational self-development. To withdraw altogether from higher, middle, or lower education, except in the way that I have indicated, would be leaving to accident what ought to be performed by deliberation. Let a representative body, which shall include the interests of Government, be placed at the head of such a system of State education as I advocate, and there will be no talk of the unfairness to aided schools or the unpopularity of Government schools, or the neglect of indigenous schools, or the danger to higher education, whether English or Oriental, for the legitimate claims of all must ever, as the very reason of its existence, be anxiously attended to by such a representative body."

Nor is there any fear that such a system will withdraw students from aided schools; on the contrary, *all* schools will be filled by a population that has at last been roused to a conception of its educational duties and privileges. Even double the number of present schools, whether Government or aided, would not suffice for the crowds of pupils, nor is this an exaggeration, since *without* our educational operations, there are and were quite as many persons of both sexes, able to read and write, in the Panjáb, as since the wasteful expenditure of from 4 to 15 lakhs on this obstructive organisation for the last 26 years.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I certainly think so. At present, I only know of one man in our colleges who deserves the name of a professor in the European sense of the term. The present principals and professors are a superior kind of schoolmasters, teaching the letter that kills, instead of the spirit that revives. Where two professors now teach the same round of imperfect text-books in a two years' course for several hours daily to 30 or 40 students, *one* real professor would do more to stimulate thought and enquiry by one year's course of lectures to a few hundred hearers, whether belonging to his college or not, whilst doing far greater justice to his subject than two of the present professors. But then professors must not be unduly exposed to interference in the choice or manner of treatment of their subjects, such as one Lieutenant-Governor attempted, or, worse still, to military discipline, which is so utterly out of place in any educational organisation.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotion from primary to middle schools and from middle to high schools should of course depend on the results of public examinations; but the promotion of pupils from one class to another *within* the above schools should entirely be left to the school authorities, unless there is reason to charge them with partiality or incompetency in the discharge of a function obviously best exercised by themselves.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I would suggest that students expelled from one institution, or who leave it improperly, be sent to a distant college in order to give them another chance, but not that they be kept in the same place in order to form a nucleus of agitation against the institution from which they have been removed. Such arrangements exist, but it has not been found practicable to rigidly enforce them.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—No, as the University provides the model that is needed; and the Government colleges have never been a model to private institutions in the Panjáb, where Missionary institutions preceded them. Again, the Government colleges, like the high schools, depend on the University curriculum, and dare not move outside it, so in what sense can they be models?

A friend writes as follows on this subject:—

"It was a Missionary institution that formed the 'model' to the Government colleges and schools in India (before the establishment of University examinations), and with all their advantages and enormous expenditure none of them can be said to have yet eclipsed the *Missionary* 'model' on which they have been formed. University graduates from Great Britain and America do not stand in need of Government models."

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Merely to teach English. I consider the B.A. standard, especially of the Calcutta University, a very low one; and I am in hopes that, with the spread of scientific knowledge through the medium of the vernacular, the expense of English professors will be either avoided or entirely borne by those who wish to pay for the acqusition of an attainment so profitable to them. Once that great hindrance, a foreign medium, to the acquisition of science is removed—a medium which is another cause, if not excuse, for the multiplication of European appointments—I hope that the B.A. standard. or, at least, the F.A. standard, will form the minimum qualification, as in Germany, for admission into a University, whilst, if English be made optional in primary schools, our future under-graduates on that side will possess a knowledge of English as extensive and more practical than is possessed by our present F.A.s, if not B.A.s

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—Certainly, as at the Aligarh College, especially to teach English. For a short time, perhaps, the party feeling which the Educational Department has, perhaps unconsciously, created in order to divert public attention from its own shortcomings, will pretend to believe that Natives are at least as good as Europeans. When, however, half the number of the teachers will be found to be away or asleep when they ought to be at work, and when the funds are being carried off, the desirability of European management will occur to most of the supporters of the Native institution.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—If public scholarships, both as regards English and Oriental education, were allotted in proportion to the population, as also with regard to the position of successful candidates in the list of merit, then in the Panjáb, where the majority of the population is Muhammadan, such a course could at once raise the followers of a noble creed from the depressed condition in which they are at present. As regards the causes of this depression, I would beg to refer the Commission to the statements made, some years ago, by various Muhammadan members of the Senate of the Panjáb University College, in their own names, whereas the following joint, but anonymous, memorandum even more fully explains what I carefully ascertained from them to be their real feelings and wishes in the matter:—

"Views of the Muhammadan Members of Senate.

"1. That the Government system of education can never be thoroughly popular with the Muhammadans, as it ignores their religious teaching, and that it is well worth the attention of Government to consider whether it would not be wise to attach a teacher of religion for every denomination attending the Government schools [the spiritual instructions being enjoyed separately by each denomination, whilst the secular instructions be given, as hitherto, to

all denominations in common]. Other Christian Governments have no hesitation in providing for the religious instruction of the various denominations under their rule, and the Indian Government would most closely identify its interests with those of the people if such a measure were adopted. Many parents, anxious for the spiritual and moral welfare of their children, think that sending them to Government schools make them immoral and atheists, and therefore keep them at home till they are old enough to resist these influences, but have no time left to fit themselves for employment.

"2. If the above measure cannot be adopted, it seems but just that grants-in-aid be given to Muhammadan schools in which secular instruction is given, just the same as *grants-in-aid* are given to Missionary schools, quite irrespective of their religious teaching. The creation of such schools should be encouraged by Government, and the Executive Committee is quite prepared to stimulate scholastic private enterprise among Muhammadans and others. Since the letter to Muhammadan gentlemen has been circulated, one school has already sprung into existence at Lahore; another is proposed; but it is best not to hurry on the establishment of these schools by official action. The matter should simply be put on the ground of the solicitude of Government for its subjects, and no money on any account should be collected through an official agency. The rules for the granting of the Government equivalent should be interpreted by the Educational Department in a liberal spirit. There is no doubt that, as worded, these rules *already* offer assistance to such schools; but this *must be explained* to the people, who have never thought of interpreting them in their favour. The establishment of these schools may eventually tend to relieve the Government of half of its expenditure on education, but, in the meanwhile, it will convince the people that the Government is prepared not only to *take* but also to *give* money for their improvement. This is the ground upon which the matter should be put.

"3. The establishment of middle class examinations at the Calcutta University, and the greater prominence to be given by that body to Oriental classics, will not draw the learned classes of this country to our side. On the contrary, to give to their learning the subordinate position of "middle class" will rather increase the breach. To pass the lowest Oriental examination (*e.g.*, at the Panjáb University College) requires infinitely more study than to take the B.A. degree of the Calcutta University, and to consign Native scholars, many of whom could teach the most eminent European Orientalists, to a position of inferiority, is neither just nor expedient. The Muhammadan members, therefore, propose that in this province the maulvis who obtain the diploma of the first grade should rank at least with B.A.s, and that the opportunity to create a learned body, imbued with European enlightenment, from among them, should not be neglected.

"4. Unless this is done, the chiefs of this province will not look either upon Government institutions or even the Panjáb University as truly national, and bequests from them cannot be expected. Whilst on this subject, the Muhammadan members would press on the attention of Government the desirability of devoting all the educational funds bequeathed by Natives, such as the Nawab Itimad-ud-Dowla Fund, *entirely* to purposes which would have been approved by their donors. Those funds might fitly be applied by the Punjáb University College, which will scrupulously respect the conditions of the donation. The Itimad-ud-Dowla Fund, *e.g.*, might appropriately be applied through the agency of the University College.

"5. The appointment of Kazis will, no doubt, please the Muhammadan population, if men of learning, piety, and probity are appointed by Government.

"6. The Muhammadan members of the Senate of the Punjáb University College, after a very minute enquiry, are convinced that the Muhammadan youths in general cannot, for want of means, devote themselves to the acquisition of knowledge, and that many parents who are desirous, and even very anxious, to give their children a good liberal education, cannot do so on account of poverty, and are consequently compelled to remove their children from school before they have received a thorough and noble education. The Muhammadan members are therefore of opinion that unless some sort of pecuniary aid be given to the Muhammadans, the object of Government to better the prospects of their Muhammadan subjects cannot be attained. They, therefore, most respectfully suggest that pecuniary aid, in the shape of scholarships, stipends, &c., be specially reserved in all the Government colleges and schools for such Muhammadan youths as are deserving and really stand in need of such help, in order to enable them to prosecute their studies for the higher departments of knowledge."

OPINIONS OF SUNNI MAULVIS ON EDUCATION AND KAZIS.

I.—The Mussalman grant-in-aid question.

Q.—It is proposed to encourage Muhammadans to establish schools on the grant-in-aid system. In these schools instruction is to be given in subjects now taught in Government schools with due regard to the Government rules. Such schools would be entitled to a grant-in-aid by the Government in the same way as the mission schools, irrespective of their religious teaching. Would the Muhammadans like this? and should Government approve of the proposal, what are the means to carry it out?

A.—The proposal is highly praiseworthy, and calculated to do immense good to the Muhammadans, if adopted. It is the real want of the Muhammndans, and you will receive the sincere thanks of the Muhammadan population of India should you become the medium to remove the want. Hundreds, nay, thousands, of students would enter these schools, and their parents would assist Government in money, according to their means, for the maintenance of such institutions. Should such schools be established, Government will have to devote much less money for educating its subjects than it now does. In a few years such an affection would spring up between the rulers and the ruled that it is impossible now to judge it. The doubts now entertained by the people of the intentions of the Government would be at once removed, and they would be convinced that Government wishes to do them good both in this world and the world to come.

Another answer.

This step is proper, provided the subjects take it of their own accord; but the Muhammadans have become very poor, and will scarcely be able to start these grant-in-aid schools.

A third answer.

It is unobjectionable to teach the sciences (*alum muarwwaja*) in Muhammadan schools with a view to worldly advantage.

II.—Religious Education in Government Schools.

Q.—Another proposal is, that in Government schools religious teachers be appointed for the religious instruction of the Muhammadan students. This is, however, against the existing Government rules; but should it be approved of, to what extent would it be profitable to you?

A.—Should the proposal obtain the approval of Government, it would impart a new life to the people of India. It would be a fact unprecedented in the annals of the Muhammadan rulers of India, and would be regarded as a gift never before obtained. People would give up the talk about the former rulers of the country—nay, they would publicly say "when did the Muhammadan rulers of India do such things for the people of India as are now being done by the English?" The proposal is calculated, indeed, to do good to the people both in this and the next world. It is indeed opposed to the existing rules of Government, but the Government can easily change the rules, as a change can do no harm to the Government; on the contrary, there would be incalculable benefit to the people of this country, who would love their rulers more than they do their own parents, since the Government would be their spiritual fathers.

In conclusion, I have to remark that, should the proposal meet with the approval of Government, committees should be appointed in all the towns, &c., to call upon the people to carry out the scheme and to assist in money for the realisation of the object as far as their means will permit them.

Another answer.

This is still better. In this way the sciences, both general and religious, will prosper. Experience has shown that most Muhammadans complain that religious instruction is not imparted in Government schools. When this ground of complaint will be removed, it is certain that the students will increase in number and make much more progress than hitherto.

A third answer.

Religious instruction to Mussulman pupils will prove highly beneficial, if only there be no obstruction in the way.

[*Here follow the answers to the questions regarding the appointment of Kazis, which need not be quoted in this place.*]

Ques. 68.—How far would Government be justified in withdrawing from any existing school

or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—If that class of the population will make its objection good by paying for a denominational college of its own, it will itself remove its own objection. Where, however, is such a case to arise in the Panjáb? If at Delhi, the subscriptions for a revived college may be used as a basis for further exertion, in the event of the mission college not being numerously attended, or, better still, as an endowment fund for scholarships to deserving students, natives of Delhi, who want to study arts, oriental languages, law, medicine, or engineering, either at Lahore, Rurki, Aligarh, Agra, or elsewhere. At Lahore, there will be the Oriental College, where each denomination can have its own religion taught, with one or two teachers of English, and there will also be a mission college teaching through the medium of English. If the objectors want a third college at Lahore, let them start one. A Missionary friend writes as follows on the above subject: "Where any class of the population honestly objects on religious scruples to a school or college passing over from Government to a mission, they should have the first offer of it on the same terms as offered to the mission. Failing their complying with these terms, they cannot fairly object to its passing over to the mission, and it would not be neutrality to tax the whole for the religious scruples of a class."

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—No; but schools and colleges conducted on Native methods, with a Native agency, and in constant consultation with the Native subordinates and the Native public, can be managed far more efficiently, economically, and popularly, provided the head is a competent European Orientalist, than any institution purely or mainly managed by Europeans.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—This question has already been answered in the affirmative and at considerable length under head 19 of the series of "Questions put to witnesses by the Education Commission." I subjoin, however, two statements from competent authorities on the subject,—one from the Reverend J. W. Youngson, of Gujranwala, and another from the Reverend W. Harper, B.D., of the Church of Scotland Mission at Sialkot.

ADDENDA.

The following is the summary of misapplications from the village school cess fund in ten years:—

	₹
1860-61	1,06,743
1861-62	1,03,676
1862-63	1,73,373
1863-64	1,39,000
1864-65	1,13,503
1865-66	78,494
1866-67	1,10,494
1867-68	75,876
1868-69	85,722
1869-70	61,869
TOTAL	10,48,745

The detailed statement of the above misapplications for each year will be found further on.

STATEMENT I (from 1860-61 to 1869-70).

Instances of the misapplication of the Village School Cess.

In 1860-61 (see Review of Government on Educationa Report) the total expenditure for the year was ₹4,18,510 "of which ₹2,29,101 were derived from the 1 per cent. cess on the land revenue paid by the agriculturists, and only ₹1,48,510 from the general revenues of Government." Of the ₹2,29,101 levied by the 1 per cent. village school cess, only ₹1,24,772 were spent on village schools, and over a lakh of rupees was misapplied to the following purposes:—

₹8,544 were spent on zillah school-houses. Seven tahsili or town schools were built from the village school cess.

₹32,764 were spent on tahsili schools, ₹605 on female schools (quite a special expenditure), ₹20,059 on Normal schools, whilst as large a sum as ₹39,624 were spent on the general establishment and other charges of the Educational Department.

In spite of this improper expenditure, there was still an excess of ₹13,691 of receipts from the cess, overcharges emphatically payable from general funds.

This unfortunate cess had also to bear *₹5,925 gratuities to dismissed officials, ₹1,815 cost of tents purchased for Director's and Inspector's offices, and ₹26,505 for contingencies and books, of which ₹10,500 were paid as an advance for their purchase* (*vide* Statement No. 17, and paragraph 25 of Director's Report of that year). Major Fuller was then the Director of Public Instruction, Panjáb. See Secretary of State's despatch of 1859, paragraphs 5 and 41, excluding, for the future, military men and civilians from such appointments, practically *reserved for* purely educational officers.

In 1861-62 *₹2,84,979* were derived from the village cess fund in a total expenditure for that year of ₹5,11,287. Of this sum ₹20,848 were spent on the salaries and contingencies of the general establishment of the Educational Department (*vide* Table 17 of that Report).

₹2,801 were given to superior zillah schools, ₹54,977 to tahsili schools. ₹3,176 to female schools, chiefly in cities, and ₹21,880 to Normal schools, thus leaving ₹1,81,300 for village schools, leaving again over a lakh of rupees misapplied to other purposes. But even of the amount spent on village schools a large portion was wasted, for ₹73,864 were spent on building tahsili and village school-houses; formerly, the village schools were attached to, or held in the courtyards of, mosques and other sacred edifices, whereby the reverence of the pupils for education was increased, and the very best buildings which, as a rule, the various localities could offer, were already devoted to the accommodation of schools, not to speak of the importance of not ruining these indigenous schools by taking away their pupils to other buildings in the same places.

The above strictures appear all the more deserved when it is remembered that ₹20,848 were taken from the 1 per cent. village school cess to pay the office establishment and travelling allowance of Directors and Inspectors, the Curator's Office and the Book Depôt (*vide* paragraphs 8 and 42 of Director's Report for the above year).

1862-63.—The village school cess fund of that year amounted to ₹3,25,867, out of a total expenditure of ₹7,23,077. Of the village cess, ₹20,933 were spent on the general establishment as already detailed; 991 vernacular school-houses were built at a cost of ₹1,38,753[1] from the cess; ₹2,012 were spent on zillah schools; ₹19,402 on Normal schools; ₹17,088 on town schools; ₹5,866 on female schools (*vide* paragraph 9 of the Report of that year).

1863-64.—The village school cess fund of that year amounted to ₹3,01,089, of which ₹23,497 were given to the general establishment; ₹19,720 to Normal schools, ₹20,676 to town schools; ₹14,709 to female schools; ₹67 to jail schools; and ₹60,335 for buildings. Only ₹1,62,087 were spent on village schools, leaving ₹1,39,000 misappropriated (*vide* paragraph 12 of Report).

1864-65 (see paragraph 12 of Report and paragraph 3 of Punjáb Government Review thereon).—The village school cess fund amounted to ₹2,75,513, of which ₹19,636 were paid to the general establishment; ₹7,849 were paid to town schools; ₹5,465 to zillah schools; ₹18,761 to female schools; ₹75 to jail schools; ₹19,884 to Government Normal schools; and ₹41,838 on educational build-

[1] Of which ₹1,08,077 were from the village cess. Only ₹1,52,494 were spent on village schools, thus leaving a balance of ₹1,73,373 misapplied from that cess during that year.

ings generally.[1] The Panjáb Government remark on the complaint of the Director that "the educational cess fund is burdened with charges which do not properly belong to it," that the application of that fund to objects not strictly appertaining to it is a matter for which the Supreme Government was not responsible.

1865-66.—The village school cess fund amounted to ₹2,31,491. Of this only ₹11,514 were spent on the general establishment, as the fund was gradually getting exhausted, and Government had to come to the rescue with ₹24,000 for the Book Depôt, and ₹17,220 for chief school mohurrirs. However, ₹7,658 were still spent on zillah schools; ₹10,750 on town schools; ₹13,619 on Government female schools as well as ₹2,889 actually on *aided* female schools—an application which surely was never contemplated as a part of the grant-in-aid itself: ₹16,071 were spent on Government Normal schools; and ₹25,000 on educational buildings. It must, however, be noted that ₹10,000 spent from the cess on Government female schools were subsequently refunded from Imperial revenues, a precedent which might well be followed as regards all sums improperly taken from that fund. Only ₹1,43,977 were spent that year on village schools, or about ₹18,000 less than the previous year, leaving for the first time a sum below one lakh of rupees misapplied to other purchases, namely, ₹78,494 (*vide* paragraph 6 of Director's Report of that year). It also deserves notice that the returns only show three small *indigenous* village schools, one of which was abolished, although by article 14 of the revised Code of the Grant-in-Aid Regulation it was hoped that Government aid would in future be extended to good indigenous schools, of which hundreds existed, and had the very first claim to the educational cess.

1866-67.—The village school cess fund rose to ₹2,50,813 from the amount of the previous year. Of this ₹11,413 were spent on the general establishment; ₹8,523 on zillah schools; ₹15,125 on town schools; ₹13,035 on Government female schools; ₹16,775 on Government Normal schools; ₹46,602 on educational buildings generally; and *nothing* to indigenous schools. As only ₹1,39,326 were spent on village schools, ₹1,10,484 were again misapplied that year, Government desiring the collection of statistics regarding indigenous schools, the opportunity is taken to suggest an addition to the number of deputy inspectors as a pressing necessity. But the indigenous schools are practically still as unknown as they are uninspected. However, we find that the preliminary attempt of collecting statistics that year regarding indigenous schools gave a total of 41,619 pupils taught at an expenditure of ₹81,093. I believe it is on these admittedly imperfect statistics of the year 1866-67 that all subsequent statistics have been practically based. The grant to them by Government is shown as ₹2,298; but on enquiry it appears that only ₹400, if so much, were really given to indigenous schools, for the balance is made up of grants to branch schools, mission schools, and female schools.

1867-68.—Captain Holroyd now becomes Director of Public Instruction, and indigenous schools are almost quietly dropped out of the Reports with the remark that few teachers of indigenous schools appear anxious to avail themselves of Government aid, and that the Fategurh school is probably the only *bonâ fide* indigenous school in the Panjáb, where an education equal to that of a Government town school can be obtained. The number of pupils is reported to be 48,653, instructed at a cost of ₹1,05,033, which is alone sufficient to show how untrustworthy the returns, either of this year or of the previous year, must be. Government gave ₹3,586 to 67 of these schools. How far these schools were indigenous is explained further on. The village school cess that year had fallen to ₹2,16,618, or to over ₹34,000 less than the previous year—a circumstance which, as the Panjáb Government remarks, is not explained in the Report. ₹3,622 were spent on the higher class of Government zillah schools, and ₹4,790 on Government middle zillah schools; ₹11,998 on Government town schools; ₹10,322 on female schools; ₹85 on jail schools; ₹5,164 on *aided* schools of the lower class; ₹17,665 on Government Normal schools; ₹11,406 to the general establishment; and ₹10,824 on educational buildings. On village schools ₹1,40,742 were spent, leaving a misapplied balance of only ₹75,876.

1868-69.—Table 17, showing the proportioned expenditure from provincial and cess funds, respectively, is now omitted. In the table of indigenous schools we find the total of 58,454 pupils, educated at a cost of ₹1,04,759, of which Government paid ₹7,981, ₹3,550 of which were spent on Delhi alone. It is stated that 83 indigenous schools had been inspected, but it appears that among these were counted the lower departments of Government schools at Delhi and Lahore and the Mufidi-Am mission schools at Delhi. The Director now states that there are only two *bonâ fide* indigenous schools in the Panjáb, where any attempt is made in imparting instruction in general knowledge through the vernacular, and that a very few teachers of indigenous schools desire to avail themselves of Government assistance (*vide* paragraphs 154-160 of the Report for that year).

The village school cess in 1868-69 amounted to ₹2,23,512, being a slight increase over the previous year. The Director applies for more money for a supervising agency when all that was required was to devote the whole of the cess to supporting more village schools, or rather indigenous schools. That year the total number of village schools was reduced by 93.

Of the educational cess, ₹4,487 were spent on high schools; ₹15,622 on middle schools; ₹ 9,454 on female schools; ₹15,410 on Normal schools; ₹154 on jail schools; ₹245 on middle *aided* schools; ₹4,260 on lower *aided* schools; ₹12,129 to the general establishment, ₹23,962 on buildings: nothing from the cess, as in the previous year, on indigenous schools, which ought to be supported from that source, and not by special grants-in-aid. On "*lower* schools," a very unfortunate substitution for the previously unmistakeable designation of *village* schools, even less than in the previous year, was spent, namely, ₹1,37,790, leaving a misapplied balance of ₹85,722 for that year, the Government expenditure on education being ₹5,96,802, and ₹2,02,215 being paid from private sources and *local* funds—a very important addition, which will make it necessary in future returns to investigate accurately how much is derived from the village school cess and how much from other rates.

1869-70 begins with a statement (paragraph 3 of the Review by Government) referring to "the exhaustion of the savings from the education cess fund, out of which many village schools had been supported;" whereas in reality about half of the money received from the educational cess have never been applied to village schools in any sense of the word, and not at all to indigenous schools. Fortunately, Government did not comply with the Director's proposal "to force sensational results by the imposition of an additional education cess." Probably the results, considering the irritation already felt by the agricultural classes, would have been sensational in another, than merely an educational sense. However, even in that year ₹16,784 were spent on middle schools out of the cess; ₹7,038 on female schools; ₹16,081 on Normal schools; ₹24 on jail schools; ₹298 on aided high schools; ₹108 on middle aided schools; whilst the general establishment could only get ₹5,084 out of the cess, and only ₹16,450 were spent on buildings; so that ₹1,41,133 could still be spent on the "*lower* class schools," which probably included *other* than *purely* village schools, leaving a misapplied balance of only ₹61,869 for that year. As regards indigenous schools, the Director observes in paragraph 194 of his Report that there is no machinery in existence by means of which reliable information regarding the statistics of indigenous schools could be obtained. However, the table, at the end of this Report, No. 38, shows a total of 54,309 pupils in indigenous schools, educated at a cost of ₹92,256, of which Government paid ₹7,184. On enquiry, however, it is found that of this amount ₹3,340 were paid to the Delhi schools, the nature of which has already been explained, whilst I very much doubt whether more than ₹1,546 were paid that year to really indigenous schools, if, indeed, even that amount was devoted to that purpose.

[1] Only ₹1,62,004 were spent on village schools that year, and ₹1,13,508 were misapplied.

STATEMENT II.

Showing the admitted number of Pupils in Indigenous Schools since 1870-71, and their expenditure, together with the amount of the Village School Cess and the contribution from the Provincial Revenues to the Educational Department of the Panjáb; as also (from 1870-71 to 1881-82) the amount contributed by that Department to Indigenous Schools.

YEAR.	Number of Pupils in admitted indigenous Schools.	Expenditure of admitted indigenous Schools.	Contribution of Government to indigenous Schools.	Village School Cess.	Contribution to education from Imperial or Provincial revenues.	REMARKS.
	R	R	R A. P.	R	R	
1870-71 . . .	50,994	63,004	1,010 0 0	1,84,054	6,27,641	
1871-72 . . .	54,612	66,614	987 6 4[2]	1,86,391 elsewhere 2,11,454	6,16,854	[2] The table gives the impression that 25 of these schools were aided; but it appears that this aid, amounting to R1,233-7-9, was from "*private*" sources.
1872-73 . . .	48,771	59,123	The expenditure from both educational cess and local rate is given as R2,11,454.[3]	Not separately entered	8,23,716	[3] This corresponds with educational cess of 1871-72.
1873-74 . . .	54,445	65,218	40 0 0	2,66,293[4]	6,12,157	[4] This is now entered under the heads of local rates or cesses, although there can be no doubt that by far the greater bulk of this amount was received from the village school cess.
1874-75 . . .	No statement to be found in this year's report, except in Form B2, under the head of unaided institutions under inspection, under which no entry is made.	.....	.....	3,50,085(*a*)	7,67,825	(*a*) Ditto ditto ditto.
1875-76 . . .	48,697	49,317	179 0 0	4,12,772	7,34,989	Ditto ditto ditto.
1876-77 . . .	56,642	49,157	2,827 0 0	4,33,898	7,18,301	Ditto ditto ditto.
1877-78 . . .	61,818	42,022	608 0 0	4,17,209	6,86,558	Ditto ditto ditto.
1878-79 . . .	53,027	40,160	1,625 0 0	3,45,038	6,91,053	Ditto ditto ditto.
1879-80 . . .	No statement furnished	.....	.....	3,86,993 To this should be added R2,718, spent on aided schools.	5,58,522 elsewhere entered as R5,59,964	Ditto ditto ditto. Colonel Holroyd has carried his proposal with the Government of India as regards statistical returns, which excluded indigenous schools, and also tended to exclude Oriental colleges, although both kinds of institutions exist in other provinces, *e.g.*, Bengal and the North-Western Provinces.
1880-81 . . .	No returns	.....	.....	3,83,482 To this should be added R2,545, spent on aided schools from that source.	5,84,417	It would be well to ascertain how much of the amount of R3,86,027 levied under the head of local rates or cesses belongs to the village school cess, and how much of that amount has been spent on village schools and indigenous schools.
1881-82[1] . . .	?	?	?	.....	.....	

[1] A detailed statement of the expenditure of this year, amounting to nearly 16 lakhs, is separately annexed.

Statement III.

Showing some of the principal items of expenditure in the year 1881-82.

	₹	a.	p.
(*a*) Government College . . . . . (exclusive of Rs. 12,655 for scholarships)	47,902	0	0
(*b*) Training College[1] . . . . . (this is not required at all, as shown elsewhere).	24,286	0	0
(*c*) Direction	42,452	0	0
(*d*) Inspection . . . . . (of this sum Rs. 42,000 are spent on four Inspectors, three of whom are rising to higher grades).	1,27,186	0	0
(*e*) Scholarships in colleges	12,655	0	0
(*f*) „ „ schools . . . . . (of which ₹49,256 are spent on *Government* schools and ₹7,375 are supposed to be spent on *aided* schools).	56,631	0	0
(*g*) The total expenditure on *English high* schools is	2,53,196	0	0
(*h*) And on *vernacular high* schools . . (these are not required at all, as there is the Oriental College.)	57,238	0	0
Primary English schools . . . . (the number of these schools ought to have been given in an extra column in the same table.)	1,72,537	0	0
(*i*) On schools for Europeans	26,016	0	0
(*j*) Primary vernacular schools of all kinds . (of which ₹2,32,801 are supplied by local rates and cesses, and only ₹24,058 by Municipal grants, although the majority of these schools are in towns and are tahsili schools), (the number of town and village schools respectively ought to have been mentioned), whilst from provincial revenues only ₹1,733 are given to primary vernacular schools).	2,78,833	0	0
(*k*) Of the scholarships in aided institutions, only ₹1,562 are given from provincial revenues, ₹988 from local rates, and ₹391 from Municipal grants. Enquire whether the balance of ₹7,375, shown as "scholarships in aided schools," is a portion of their grant.			
The average cost of educating a Government college student is nearly per annum . (exclusive of ₹12,655 per annum for scholarships on 103 students).	499	0	0
Of a training college student . . .	449	0	0
Of an English high school student . .	70	0	0
Of a vernacular high school student .	19	14	7
Of a primary English student . . .	7	13	6
Of a primary vernacular student . . (which, in the form of a grant-in-aid, would be nearly enough to keep a whole *school*.)	4	2	2
(*l*) Under *Miscellaneous* we find a cost of ₹77,105; this is rather a large item to put under this head. Does this include the unnecessary book depôt, which *one* bookseller, assisted by a clerk, would gladly undertake on commission?			
A pupil in the School of Art, which is a mere school of carpentry and drawing, costs the relatively enormous sum of . per annum, whilst if that school merely worked in connection with existing trades the cost per pupil could not exceed *one-tenth* of that amount.	322	14	10
The total expenditure from provincial revenues on education is	6,41,701	0	0
The total expenditure on education is .	15,95,665	0	0

(This does not include ₹41,880 spent by the Panjáb University out of its own funds on education, in addition to the Government grant of ₹21,000, during the calendar year 1881).

[1] See Report for 1880-81 as regards the work which this institution is intended to do, and which can easily be done in the existing Normal schools for the lower standards, and in the Governmet College, Lahore, for the higher standards, without any extra cost whatever, or in the Oriental College, if the Lahore College is not to be maintained.

Letters on the grant-in-aid question.

Gujrat, June 1882.

The following particulars with regard to the Gujarat school may be of use. In 1865 the school was opened, and at the end of that year 34 boys were on the roll; in 1866, 73 boys on the roll, 1868, 90 boys on the roll, and a Government grant of ₹20 a month obtained. In 1873, the grant was increased to ₹50. In 1875, when the number of pupils was 150, an application for an increase of grant was made by my predecessor, but without effect. About a year ago I applied for a larger grant, on the plea that when 150 boys attended school and our grant was ₹50, now, when 400 boys attend school, our grant ought to be correspondingly larger. Our expenditure has, of course, increased, and so have the fees; but the fees generally range from Rs. 35 to ₹50 a month and the expenditure, which in 1875 was ₹140 a month, is now over ₹260 a month. I told the Director that the Mission ought to be relieved of a burden that Government should have helped to bear. I have as yet had no reply from the Director, but he wrote to the inspector, Mr. Thompson, sending him at the same time his remarks on my application. These remarks were to be sent up to the Government. His remarks were to this effect:—

It seems that the expenditure is made by the income, and therefore a larger grant should not be given. He is pleased to add, however, that had the application been for a grant to increase the staff, &c., it might have been given, and recommends that the application be renewed next year.

All this, you observe, amounts to this, that, because we are not in debt, Government is not called on to bear her share. Did not we open the school on the understanding that Government would help us?

These remarks the Government, I suppose, concurred in, and Government is as much to blame as the Director in giving currency to such a view.

The Wazirabad School was a Government school, and was handed over to us in 1863. There are at present 320 boys attending it; the expenditure is ₹250 monthly; *and the grant-in-aid ₹80 a month.*

JOHN W. YOUNGSON.

Statement regarding the Church of Scotland Mission at Sialkot.

1. *City School.*—Sialkot was considered one of the most backward places in the matter of education. Nearly one-half of its inhabitants are Jains, who have held also from education. They are now beginning to send a few of their boys to school. The greater part of the wealth of the city is in their hands. Apart from these, the people are comparatively poor.

The Government zillah school was handed over to the Church of Scotland mission on 1st May 1868. The mission bought the school building from Government for ₹2,000—half its value.

At the inspector's examinations in September of the same year, there were 78 boys on the roll. When transferred, it was an Anglo-vernacular middle school, and a grant-in-aid was given amounting to ₹120 a month. For the first month after the transference, the fees collected amounted to ₹4-7-6; and in the following month, the total expenditure reached the normal amount of ₹375, inclusive of ₹166—the nominal value of services rendered by the manager.

In 1871 the school began to teach up to the Entrance examination, and it soon rose to the state of an upper or high school. In May 1872, the grant-in-aid was increased to Rs. 170, which grant has been enjoyed ever since.

At present there are 530 boys on the roll. During the past month (May) ₹50-13 were collected as fees. When the school was transferred to the mission, ₹19 a month was given by the Municipality, of which grant of ₹11-8 was for scholarships. In May of this year an additional grant of ₹21 was given by the Municipality as a teaching grant. Although nearly all the Sialkot boys are poor, yet the amount of scholarships given in the school is exceedingly small. The popularity of the school is made to depend on its principles and on the quality of its work; and, unless in exceptional cases, the encouragement of scholarships is not resorted to.

There are two branch schools connected with the main school. The total expenditure on teachers' salaries, servants' wages, and contingencies for the whole establishment (main school and its two branches) is nearly about ₹417 a month, inclusive of ₹50, the nominal value of the manager's work.

2. *Cantonment School.*—This school was opened in 1862, when it received a grant-in-aid of ₹30 a month. In 1865 it was reported as an Anglo-vernacular middle school, with an average attendance of 55, the amount of fees collected being about ₹2 a month, and the total expenditure, exclusive of house-rental, about ₹62. In 1871 the grant-in-aid was increased to ₹50.

In 1879, when the Educational Department re-organised the school system, it was reduced to the status of an upper primary school, boys passing from its fifth class into the city school. The grant-in-aid of ₹50 was continued to it.

During the present year, the average number on the roll has been about 103; the fees have exceeded an average of ₹15; and the total expenditure, including house-rent, has been ₹101 a month.

WM. HARPER,
Manager, Church of Scotland Mission.

SIALKOT,
June 1882.

Extracts from the Journal of the Anjuman-i-Panjáb, dated 24th May 1881.

The greatest hindrance to the promotion of English education in this province is because, most foolishly and unnecessarily, Persian is taught up to, if not really beyond, the F. A.[1] standard in the middle schools. Of course, if any other subjects properly belonging to University education, were similarly cultivated in the schools, the remaining scheme of school education as distinguished from College and University education, would similarly suffer for the sake of the favoured subject.

Another obstacle to the spread of higher education in the province is the middle school examination itself, and the manner in which it is held. By selecting for its date the precise time during which the University Entrance examination is held, it tends to force clever and stupid boys alike down to the same level by compelling them to study the same course within as much the same time as possible. There are many who are practically compelled to undergo the comparative vague test of the middle school examination—vague as it seems to have no inflexible minimum standard of passing, and as it deals with larger numbers than the present organisation of departmental examiners can efficiently deal with,—when they might undergo the certain test of the University. Others, again, leave school in order to be able to offer themselves as "private students" for the University Entrance examination—a course which brings on friction between the University authorities and those officers of the Educational Department who consider education to be a monopoly whose sole honors should be reaped by its own schools. Finally, as if to bring discredit on the University, it has been so arranged that the middle school examination in English shall be on the plan of the Entrance examination, and that Persian shall be up to the F.A. stardard, so that it is not quite impossible for a student who has failed at the vague test of the middle school examination to pass the Entrance test of the University. Were such instances at all numerous, as, fortunately they are not, a good excuse will have been found for so raising the Entrance standard as to make it impossible for a youth of 16 ever to pass it. Added to the *augusta res domi*, which operates in the case of almost all the candidates, high education would be confined to those who could afford to wait till they were 24 years of age before taking a degree. The motto of the local University has ever been "Liberty for the teacher and the taught," within the limits imposed by the nature and standards of the subjects in which certificates of proficiency are competed for. To compel candidates, however able, to wait for two years after passing the middle test before they are eligible for the permission of the head master of their school to go up for the Entrance examination—a permission which does not always depend on the ability of the candidates—seems certainly to be an effort to confine higher education to the selected few, and to nullify the principle of the University. It may be remembered that the Anjuman-i-Panjáb sent a deputation to the Lieutenant-Governor of the province in December 1870, in order to protest against the present system of education, which would compel a boy to study primary subjects of instruction in the vernacular before being allowed to study English, even where the means of teaching that language, as in the larger cities and in the mission schools, exist in abundance. No doubt, theoretically, primary instruction should be conveyed in the vernacular, and for such a system the Anjuman has contended ever since it was founded, and is still contending—but adhesion to the only sound view as regards mass education does not exclude facilities being allowed, especially where they are paid for and can easily be provided, for teaching English, *as a language*, though not as the *medium* of instruction in subjects of general knowledge, at even the earlier stage of a boy's instruction. The University College objects to strait-jackets in education, whether Vernacular or English, and is as much opposed to compelling all students to confine themselves to the vernacular at any stage of their training, as it is opposed to compelling all students to take up English as the sole medium for acquiring knowledge.

[1] This was B.A. by a misprint.

We trust that the new Provincial Text-Book Committee, whilst rigidly adhering to the principles laid down by the Imperial Simla Text-Book Committee, and now endorsed by the Government of India, will overhaul the text-books in all subjects at present in use in the schools in the Panjáb. If it discharges its functions without fear and favour, it will, we have little doubt, condemn most of them as being worth little nor nothing; but its attention should also be drawn to the manner in which new books are being prepared, when better text-books already exist in other provinces, whilst it cannot too jealously guard itself against any attempt at being made the means of jobbery in the preparation of books.

The following answers have been received by the Secretaries of the "Anjuman-i-Panjáb" to an inquiry on the "language question":—

REPLY 1.

(*From Delhi.*)

(By a Ruling Chief.)

As Urdu is most diffused and is an easy language, I think that the instruction in public schools should rather be through its medium than through that of Hindi or Gurmukhi.

REPLY 2.

(*From Jalandhar.*)

(By another Chief.)

In reply to your letter of the 6th instant which came to hand yesterday, I have to say that I cannot give you the public opinion of the residents of the city on the question referred to, as the common people pay very little attention to it and are actuated by their peculiar prejudices.

My own opinion is this, that a teacher of Hindi and Gurmukhi should be added to the present staff of teachers, as persons willing to learn Hindi and Gurmukhi should have the same advantage as Urdu students.

REPLY 3.

(*From Jhang.*)

We have formed a committee here of the few educated people that are at this station to discuss all the questions that have been circulated by the Education Commission. Our answers to these questions will be submitted to the Anjuman *within two or three days.*

P.S.—The following brief suggestions may be made in the meantime, and I hope they will not prove unacceptable to the Anjuman:—

(1) Instruction should be more practical, so as to be useful to the pupils in their after-life, whatever profession they may have to adopt. Thus the following subjects appear to be suitable for the primary schools:—

Compulsory subjects written in Court language.
- (1) Reading and writing, especially letter-writing in vernacular.
- (2) Simple and practical rules of mental arithmetic.
- (3) Practical mensuration.
- (4) Account-keeping.
- (5) An account of the constitution of the present Government of the country and rank and position of its various officers, and principles of local self-government.
- (6) Easy and practical lessons on morality.
- (7) Sanitary Primer.
- (8) Practical and useful (but not common-place) lessons on objects, such as articles of food, clothing, &c.

Optional.
- (1) Shop-keeping.
- (2) Agriculture, practical lessons on.
- (3) Easy and practical lessons on mechanics.
- (4) Prayers and precepts of religion, but nothing calculated to inculcate intolerance of other religions.

(2) The compulsory subjects of the primary instruction should be taught in the language of the courts of the province, but every school should have arrangements for teaching Nágri, Gurmukhi, and even Lunde.

(3) Classes for religious instruction should be held separate, and not in the common school-building.

(4) For instruction of the primary schools Native inspectors are better suited than Europeans.

(5.) Natural abilities or unusual industry of clever boys should not be marred by obliging them to remain for a certain fixed time in each class.

REPLY 4.

(From a Hindu Pleader at Multan.)

In reply to your letter of the 6th instant, I beg to state that the following changes in the scheme of studies should, in my opinion, and that of the principal residents of this place, be made :—

I.—That Hindi should be the sole medium of primary instruction.

II.—That Persian and Urdu should find no place in the primary schools, but they should be optional subjects in the middle and upper schools.

III.—That mental arithmetic, which is of much practical good to students in after-life, should form an important subject of study in the primary and middle schools.

At present, the middle school students are required to learn the whole of arithmetic. This is too much for them. So the standard of arithmetic for the middle school should be lowered, and the time thus saved realised in the study of mental arithmetic.

IV.—Moral instruction, which finds no place in the present scheme, should be introduced. As example is more efficacious than teaching only, such men as are of exemplary conduct and character should be eligible for posts in schools; for if men of loose character are appointed to teach morality, no good result can reasonably be expected to follow from such teaching.

With regard to the Hindi and Urdu question, the general wish is that Hindi should be the sole medium of primary instruction.

REPLY 5.

(From a Hindu gentleman at Multan.)

In my opinion, and in that of the chief residents of Multan, Persian should be altogether taken out of the primary school course, but may be retained as an optional subject of study in the middle and high schools. The standard of arithmetic for the middle school examination should be reduced, but more attention should be paid to mental arithmetic.

Hindi should be the sole medium of primary instruction, as the multiplicity of vernaculars is a great obstacle to advancement in knowledge.

REPLY 6.

(From a Hindu Assistant-Surgeon at Multan.)

In my opinion, and in the opinion of all important persons of this part of the country, the following changes in the present scheme of study is necessary:

Arithmetic, history, geography, &c., should be diminished.

All should receive primary education in Hindi (the mother-tongue of the province) in Deva-Nágri letters, and higher education in English. The primary education should be more *mental* than book education.

Urdu, Persian, Arabic, Sanscrit, &c., should be made optional, and special subjects of study.

Those who know Deva-Nágri characters can learn Gurmukhi in one day.

The appointments of Hindi teachers in the primary schools and all sort of teachers in upper schools is desired. All words can be written in Deva-Nágri letters with more precision than in any other known alphabet.

REPLY 7.

(From a Hindu Pleader.)

In reply to your enquiry per overleaf, I beg to inform you that in my opinion if Hindi Bhasha in Sanskrit alphabet (Deva-Nágri) be introduced in the Educational Department for the education of the children of Panjáb (because it is their mother-tongue) would tend more to their improvement than Urdu or any other language.

REPLY 8.

(From a Native Christian at Karnal.)

In my humble opinion—

(1) Government teaching should be only for the best enlightenment of our subjects in their most urgent necessities of this world (of the other world God will teach). It depends upon no particular language; yet it requires a language which should be pleasant to the taste of the pupil, if possible.

(2) Polemical religion should be excluded; but the abstract principles of each religion written by its own doctors is a most important page in the history of mankind, and therefore should be included.

(3) The English language, being the language of the rulers of our time and rich in philosophy, takes the most prominent part in our hearts, therefore its study should not be encumbered with other compulsory subjects along with it. Reviving of dead languages, such as Sanskrit, Arabic, &c., should be left to private enterprises. Urdu is next to English in India, and the others are all "mukhtass" (special).

REPLY 9.

(From a Sikh Assistant-Surgeon at Sialkot.)

As this city has only aided schools, the management must necessarily be in the hands of the agents of the Societies that provide the expenses. In case of a considerable grant from district or Municipal funds, some gentlemen may occasionally look into the way in which such grants are used, but any interference in internal management will be injurious.

2. The scheme of studies generally followed is the one issued by the Educational Department. Persian need not be taught in lower primary. Some works, such as Anderson's Geography and Morris' Grammar, appear to be useless. Some treatises on agriculture and letter-writing may be introduced in the upper primary examination, and a treatise on morals may form a subject of study throughout the school. Object lessons may be tried in the lower primary.

3. Three different examinations that must be passed before a boy can reach the Entrance class may hinder progress. The two examinations, *i.e.*, upper primary and Entrance, are quite sufficient. Lower primary and middle school examinations may be abolished.

4. Urdu may form the vehicle of instruction in the primary department, but Hindus may evidence a leaning towards Hindi. But to form different languages as means of instruction to boys of different persuasions will increase expense, and, after all, Hindi will not be profitably studied as long as the court language remains Urdu. Moreover, difference of language will serve to foment party-spirit and perhaps religious fanaticism.

5. The Senate of the Panjáb University can take up the direction of popular education in the province, but the work of inspection cannot be safely entrusted to volunteers. Very few volunteers have time and ability to spare for such a self-imposed task.

REPLY 10.

An Extra Assistant Commissioner, whose name I am not at liberty, at present, to mention, has sent the following :—

I think the present system of education in the Punjáb is faulty throughout, and not adapted to meet the requirements of our country. I think the management of schools should be left entirely in the hands of the local bodies. The work of inspection may be carried on by the officers of the Educational Department, while the general supervision may be exercised by the district authorities. I have written my views *in extenso* on the educational question, and will send them shortly to Simla. I have written my views on Muhammadan education. I think the rudiments of religion should be taught in schools to Muhammadans, Hindus, and Christians, with certain restrictions, under the management

of a committee composed of the members of the three sects. In my opinion Urdu should be the medium of primary education, but religious subjects should be taught to the Hindus in Hindi or Gurmukhi, for which Hindi and Gurmukhi teachers may be employed in schools.

REPLY 11.

(From a Hindu gentleman at Gujrat.)

With reference to the enquiry made by you, I beg to say that the general opinion of the principal residents of Gujrat is that the study of Persian should be abolished, or at least should be made an optional subject in the primary instruction.

Mental arithmetic, book-keeping, principles of agriculture, and simple rules of mensuration, should be introduced in all the primary schools.

Hindi should be the sole medium of instruction in primary schools. Urdu should be made an optional subject of study; Gurmukhi should also be added as an optional subject of study in the primary schools.

P.S.—Hindi teachers would be able to teach Gurmukhi also.

REPLY. 12.

(From two Hindu teachers at Gujrat.)

The first point that strikes a man on looking at the scheme of studies is of what practical or rather of what use at all is the study of Persian in the primary schools. It is simply an obstacle in the way of progress of the pupils. The time spent upon it can be many times more profitably employed in teaching mental arithmetic, principles of agriculture, book-keeping, &c. Persian is no more useful to us than Pushtu or French.

With regard to the second point, if the Government is really bent upon promoting the education of the masses, there is no other means to that end but that of making Hindi the sole medium of instruction, while Urdu and Gurmukhi may be made optional wherever desirable.

Translations.

REPLY 13.

(From a number of Hindu and other gentlemen at Delhi.)

My opinion as regards your question is as follows:—

The Urdu language is eloquent and is the chief language of the day. For the advancement of knowledge the teaching of it in the beginning appears necessary. In this part of the country the teaching of Gurmukhi is not customary, and neither the inhabitants of Delhi nor those of Hissar like to learn it. If the other parts of the Panjáb show a taste for it, it may be introduced. In certain schools of these districts Nágri is taught in place of Gurmukhi, and although it is a good and old language, the people feel inclined towards Urdu, as it is the language in which office business is conducted. We have no objection to this being published.

REPLY 14.

(From a Muhammadan gentleman.)

Briefly and plainly speaking Hindi is no language. It is only used by shop-keepers in their accounts, which, written by one, cannot be read by another. As for Gurmuki, it belongs chiefly to Sikhs. Improvement should be made in the language common to all; therefore, in my opinion no better language exists than the Urdu, being prevalent all over India and without which no business or conversation is carried on. Certainly, masters in schools ought to be men who should know more than one language. The Urdu language is copious and the benefits derived from it are many, which need not be detailed.

REPLY 15.

(From 11 Muhammadan and other gentlemen at Delhi.)

Urdu is a language which belongs to the whole of India. Most useful books are found written in it, and many translations in it also have been published by the Panjáb University. A prevalent language, therefore, is the one to encourage, and this is the one that students should study thoroughly, and not be distracted by more than one vernacular.

The above statement is supported in nearly the same words by two other gentlemen.

REPLY 16.

(By a Muhammadan writer.)

It is wrong to reject Urdu on the ground that it is the language of Muhammadans, because both the language and the characters in which it is written are widely spread throughout India. It is well established in the Panjáb, and it is an accurate language, being really the combination of all the dialects of Hindustan. Some may prefer Gurmukhi and others Hindi (by which the writer evidently means Lundi), but the former is a mere modification of the Sanskrit characters in which the Granth and a few other books are written, and the latter is merely used by traders and is of different forms in different parts of the country; so that there is always a difficulty in reading it, whilst thousands of books are written in Urdu on every conceivable subject.

REPLY 17.

(From a Muhammadan gentleman.)

In the opinion of respectable and experienced persons Urdu being a mixture of the other languages of India, should be the established language. There is no reason to make the language question a source of discord. If there is to be one medium of instruction, that medium should be obviously Urdu.

Urdu versus *Hindi* *(by Master Hafiz-ud-din of Lahore.)*

Enough has recently been spoken and written to prove the desirability of maintaining Urdu as the official language in Upper India to justify an humble expression of opinion of an individual like myself. It is difficult, however, for any man who calls himself a Native of India and has the good of his country at heart to keep silent on an occasion like the present when the interests of India are at stake. The enemies of the Panjáb could hardly devise a more sweeping change in the existing order of things than the abolition of Urdu as the official language and its substitution by Hindi. The very idea of the abolition of Urdu and the introduction of Nágri seems, at first sight, anomalous, and were it not for the fact that our rulers are guided entirely by what is called "public opinion" in England, and that hence they pay a great regard to what they are generously endeavouring to create in this country, we would have attached no importance to an idea simply and solely because the small faction of foreign Natives that has started it in the Panjáb happens to possess a journal written in English and presuming to represent the public opinion of this province. As regards the agitation in support of Hindi in this province, it is sufficient to say that any one who knows the country can unhesitatingly say that agitation is the work of foreigners. The so-called organ of the Anti-Urdu party has ere this expressed views which could hardly be imagined to be those of patriots. For instance, who, calling himself a Panjabi patriot, would say—on the eve of the harvest of a long expenditure of time and money being reaped—that a separate University was not required for the Panjáb? We Panjábis have not yet completely got rid of Bengalis in the public offices, and any step which the Government may take to substitute Nágri for Urdu will certainly tend to make us dependent upon Natives foreign to the Panjáb. This, I am sure, will be the conclusion to which any one will come who takes the motives of the present agitation against Urdu into consideration. If I had any prospect of being heard I would loudly say that Government should have no regard for the large or small number of signatures attached to memorials in these days in matters of public interest. Since the unpatriotic agitation against the Panjáb University began, memorials instigated by foreign Natives, however numerously signed, are very properly losing their influence. And this fact, I think, is not hidden from the Government, for, notwithstanding the number of memorials of the opposition, a Bill has been introduced into the Legislative Council to raise the college to the status of a University. And this is a move in the right direc-

tion. The only thing which is cared about in connection with these latter-day memorials is to secure signatures which, as is self-evident, can be done, nay, is practically done in half a dozen ways. Of course, there is always one thing worth considering in memorials, and that is the force or weakness of the arguments which they contain. After years of hard work and labour a language has been constructed which is now known to the world as the language of India, *viz.*, Urdu. People coming from any quarter of the globe to India, Civil Servants, Missionaries, amateurs, and travellers, who are anxious to communicate with the Natives, have to study Urdu. A traveller knowing Urdu can travel from Peshawur to Cape Comorin without any obstacle in the way of expressing himself. The memorial that has been sent up from Lahore by the recently constituted "Society in support of Urdu" to the Hon'ble W. W. Hunter, the President of the Education Commission, contains an exhaustive array of the arguments for that language, and I therefore beg to draw attention to that memorial.

Since the Hindi-Urdu agitation began, I have had the opportunity to go to some of the principal towns of the Panjáb, including the Frontier, and also to some of the Native States, and to discuss the subject with not a few of the nobility and gentry of those places. I have not seen one man who has had the moral courage to come forward and publicly say that Hindi should be *generally* substituted for Urdu. What greater proof could be required in favour of Urdu than that our Hindu Native States not only recognise it, but would readily memoralise the Government for it, were it not for "political reasons,"—this is, at least, what they seem to think—which prevent them from initiating the matter?

I have laid great stress upon the matter of agitation, for after long consultations with friends of my own and after much consideration, I see that, taken from any point of view, Hindi cannot be said to be superior to Urdu. Its own dialects differ from each other to an irreconcileable extent; its form of writing is ambiguous; a line of cursory Hindi is sure to be read by two different persons in different ways, and it is hopelessly inefficient in the matter of transliteration. Dozens of stories are on the lips of the common shop-keepers, which are related now and then, by way of joke, to illustrate the ambiguous character of the Hindi orthography. Such being the case, the present agitation can be only attributed to something else than motives of true nationality and patriotism.

If ever the nationality of India is to be represented by means of a language, that language must be Urdu.

Reply 19.

The following reply has been received by a Lawyer and a graduate.

1. The great factor in the education of a youth, which goes under the name of home education, under the control of educated and civilized mothers, under whose fostering care the child picks up his moral lessons in a very easy and cheap manner, being wholly wanting in this country, where the dislike for female education is the order of the day, a special provision for moral teaching in the schools is very urgently needed. The same opinion is shared with me by the principal residents and influential classes of the Gurdaspur district. A series of moral books in the form of fables and tales edited by the joint agency of the priests of every religion is a very great desideratum. I beg specially to call the attention of the Anjuman to the deplorable condition of immorality which obtains in the schools ranging from the lower to the middle standard. The inspectors of schools, who are, in my opinion, almost a deadweight upon the already stinted allotment of educational funds, do not think it worth their while to trouble themselves with the moral status of the teachers who, it is painful to state, instead of teaching by example and precepts the great and noble principles of morality, act as so many agents of immorality.

2. Caligraphy must be taken special care of from the very beginning of a child's education, whereas, at present, it is in a very sad state of neglect.

3. The series of Readers in vogue in the schools of this province aim at a progress by a jump, instead of insisting on a gradual and sure advance. Superficiality is thus attained at the expense of solidity. This remark holds good of arithmetic, general knowledge, and Persian. A treatise on Persian grammar is very urgently needed, Masdar-i-fayuz being altogether a worthless book.

4. As regards one of the vernaculars being made the sole medium of instruction the balance of opinion inclines towards Hindi in the cities and Gurmukhi in the villages; a mere addition of these to the present system is not sufficient.

General Remarks and Suggestions.

Under the present system of examinations, departmentally and otherwise prescribed, which test a student's progress at every stage of his educational career, the office of Inspectors of schools is a mere surplusage, especially in the presence of the inspecting agency so strongly constituted by the assistant inspectors and deputy inspectors. The saving effected by relieving the inspectors of their sinecure posts can very well be utilised in a far more useful manner.

Reply 20.

(*From Amballa.*)

In reply to yours received this morning, I, as well as the Umballa public, are of opinion as follows:—

1. The secondary education in this Government school is not far enough; it should extend to the Entrance class. The mission school is satisfactorily administered, as well as the Muhammadan schools.

2. The general wish among Hindus is that Hindi should be the characters in offices (namely Nágri), and Sanskrit and Arabic teachers ought to be allowed in the schools.

3. There should be indigencus schools specially for Hindus to teach religious books, as the Hindus have no school for their religion at all.

4. There should be a school for art and science and for agriculturists.

5. The medium for instruction ought to be English, though with that our Oriental languages ought to be taught as well.

To

The Secretary to the Anjuman-i-Panjab,

LAHORE.

SIR,

I have already submitted many papers on all subjects of the educational question to Dr. Leitner, Haji Ghulam Hossain, and to Dr. Hunter. I enclose the public opinion of the well-informed in my part of the country on the language question.

W. B.

Reply 21.

(*From Gujrat.*)

The people in my part of the country believe that Urdu having been established in Government educational institutions a quarter of a century, it is unwise to turn it out now; but all are unanimous that Persian should at once be left out from the curriculum by a *Panchaiet* of the Punjáb Educational Officers. Although this language has been made compulsory on the people, it is of no practical use to them, nor can they fully acquire it. If Persian is excluded, the time saved can be used even in primary schools in the acquisition by those who wish it, of Nágri or Hindi, which is the language of Northern India. Panjábi is but a dialect of Hindi. The Gurmukhi character can be learnt in a few months by any who wish to learn it, so it need not be brought on the school scheme. I believe this also to be the best way of solving the difficulty. A scholar having learnt Hindi in a primary school has acquired the first steps towards Sanskrit. In the primary school if a Muhammadan boy does not wish to learn Hindi, teachers of Urdu being mostly Muhammadan can introduce him in the elementary books of Arabic. When scholars arrive at the middle school standard they can continue Arabic and the Hindi boy can go on with Sanskrit. Youths of both persuasions by the time they have passed the secondary school standard will be able from their secular reading of Arabic, or Sanskrit to understand their scriptures. Persian is almost pure Arabic, with the Persian verb tacked on. So is the present Urdu a farrago of both Persian and Arabic, with the Hindi verb tacked on. If Persian were excluded, Urdu will be simplified so as to approximate to the language of the common people, particularly where Hindi is taught. This is the most desirable reform.

Reply 22.

(*From a Kazi at Lahore.*)

Since the Urdu language (composed of many languages) has sprung up, a long time has elapsed. Its use began from the commencement of British rule, and now through the

help of Government it is reaching its full bloom. Evidently there are different languages in different parts of the Panjáb, but when the people of those parts have to collect together to attend a Durbar, &c., they express their views through the Urdu language which is in vogue amongst the rulers and their subjects. To replace it now by Deva Nágri or Hindi Bhasha is to deprive the inhabitants of the Panjáb of their hereditary rights and of a language of their own invention, and to place their affairs or means of earning their livelihood on a critical footing, so that it will require many years of again digging up the heavy stone before the ruby is found underneath it. Myself, the Muhammadan public, and many Hindus recommend the Urdu to remain for the future.

REPLY 23.

(From Native official at Simla.)

To

The Secretaries of the Anjuman-i-Panjáb,

LAHORE.

SIRS,

As far as my own experience, and the opportunities I have got in ascertaining the opinions of other experienced and influential persons of this place have enabled me to speak, I may state that there are two manners of education existing here :—

1st.—In Native States and in villages far off from the principal British stations, some classes of the people, according to the old custom of their forefathers, teach their children in "patshalas" in the language used by their district or race. This they do only in order to give a formal distinction to their children from others of their country.

2nd.—The education which is given in Government aided or indigenous, schools by the name of primary instruction. In these schools we have children of two classes; first, the class of learned, or gentlemen; second, the class of cultivators or artizans, &c. The former, after their primary instruction, give their children as high an education as their means and situation will allow. The latter, as they are both in want of means and of experience about education, being deeply engaged in their own labours, do not practically have time to devote to the thorough education of their children. They often by the persuasion of others send their children to such schools (aided or indigenous), and after the primary instruction take their children away, with great hopes of their future success and aid to the prosperity of the family; but, alas, what do they find? They find those children equally unfit to reap the harvest of either their own education or of their forefathers' professions. This has almost always happened, and has caused great grievances in the above class.

After the above statement, I am very sorry to be obliged to remark that the present system of primary instruction is by no means profitable for this country, and that it ought to be altered in the following manner.

The primary instruction must only be given in *one* language, being the language of the place commonly spoken or understood by all classes. After these children can read and write the language which they speak, they ought to be taught in books which contain a general and practical knowledge of their fathers' and forefathers' professions. Such books are numerous, and can easily be had in all the European and American civilised countries, and can be translated into the language in which those children receive their primary instruction. This will give a great help to all classes, and produce a great desire for education in this country.

The language which may be a medium of primary instruction in *this* part of the country is only Urdu, and no other.

I further suggest on the subject of education that every class should be taught, after receiving a primary instruction in their own language, according to the professions of their forefathers. This will restore every class to its original occupation; and thereby there is no doubt the present poverty and general discontent shall disappear.

A considerable number of letters, on the above and cognate questions, have been since received from various parts of the Panjáb, which will be printed with Dr. Leitner's Reports on indigenous and aided education.

Questions put to DR. G. W. LEITNER *by* HAJI GHULAM HASAN.

Q. 1.—What administrative posts have you occupied in Europe that enabled you to judge how a department is managed efficiently as compared with similar organisations in other countries?

A. 1.—I was a Chief Interpreter to the British Commissariat during the Russian War, when I was also in charge of general Commissariat arrangements. I was Dean of the Oriental Section at King's College, London, in addition to being Professor of Arabic with Muhammadan Law at that Institution. I was also a Tutor of King's College. I have been Secretary or President of Societies in England.

Q. 2.—What are the measures that should be adopted for knowing the wants and wishes of the rural population of the province?

A. 2.—I would assemble the *lambardars* and other village officials, and explain to them that they had done very little for education; that the Government would aid their efforts, but that they *must* also help themselves. I would also offer them in the future a more practical education in mensuration, native book-keeping, and other subjects helpful in the actual work of their life.

Q. 3.—Do you consider the wishes of an ignorant and uneducated people a safe guide on which to base a system of primary education?

A. 3.—I do not consider their wishes an absolute guide, but I would consider them to a certain extent a guide, for they know their own practical necessities.

Q. 4.—Can you mention any instances of the resumption by the Government of grants of rent-free lands belonging to the indigenous schools of any sect?

A. 4.—Search is being made in the Secretariat at my request for the necessary records; and when the result is known, it will be communicated.

Q. 5.—What grounds have you for the statement that the educational cess was imposed for the support of indigenous schools, or that this was understood to be the case by the agricultural population?

A. 5.—I refer to paragraph 10 of *No. 192*, from the Government of India, to the Secretary to the Government of the Panjáb, dated the 23rd of January 1860; I also refer to paragraph 6 of the same letter. Also to paragraph 26 of No. 335 dated 6th July 1867, from the Director of Public Instruction, to the Financial Commissioner, Panjáb; also to paragraphs 51 and 60 of the same letter. I also refer to a memorandum by the Director of Public Instruction as to the establishment of a system of education in the Panjáb, paragraphs 2 and 7, dated 28th January 1856. Also to paragraph 3 of Memorandum forwarded by Director of Public Instruction, Panjáb, with his No. 155, dated 9th August 1859. For further documents I refer to Appendix VI of my report on indigenous education.

Q. 6.—What exceptional facilities does the Oriental College offer for inspecting indigenous schools of every denomination?

A. 6.—Simply because it is largely officered by, and composed of, maulvis, pandits, and bhais, who have had exceptional facilities for studying Oriental languages, as well as general branches

of knowledge. The students, also, who are all grown-up men, might, on the completion of their studies, perfectly inspect or teach these indigenous schools.

Q. 7.—How do you make out that the employment of three teachers for Hindi, Urdu, and Punjábi, instead of one man generally employed in village schools, would not be an expensive measure?

A. 7.—Because you can get Gurmukhi teachers for from ₹2 to ₹5, and a Nágri or Hindi teacher for not less than ₹5 to ₹10. I think the additional expense would be small, and would be borne by the villagers with pleasure, provided the education is made more practical.

Q. 8.—How would it be practicable to carry on the teaching of three different religions in one and the same primary school, which are generally located in one and the same class-room in the case of village schools?

A. 8.—My recommendation does not refer to cases where such an arrangement is *not* practicable, but to cases where it is praticable, *viz.*, where there are separate rooms for the religious instruction of the pupils belonging to various denominations. The boys in the case you mention might first be taught in their respective places of worship and then go on to school.

Q. 9.—Can you give instances of *bonâ-fide* private students who have distinguished themselves without being indebted to education received in grant or aided schools?

A. 9.—As a rule, men who come up for English examinations as private students, have been for a time partially educated in Government or aided schools. Some Native gentlemen have tutors in their own houses. Broadly speaking, students who come up for purely Oriental examinations are private students in the strictest sense of the word, or belong to indigenous schools. There are also men who, after having passed the Entrance examination, are studying privately after their hours of office or other employment.

Q. 10.—Do you know the average amount realised in fees in a primary school of this province?

A. 10.—In the Report of the Director of Public Instruction for 1880-81, the fees were returned at ₹14,334 for 1,284 Government primary vernacular schools. This gives an average of about ₹1 a month for each school.

Q. 11.—Do you still consider that the reduction of a teacher's salary by one-half is calculated to make the school more efficient?

A. 11.—Yes, because I am thinking of a different kind of teachers altogether. I refer to a class of teachers who enjoy the confidence of the villagers, and have been accustomed to be supported in kind by them. A pandit, maulvi, or bhai would be able to live well on half the salary of a Government school teacher, because the latter is a stranger, often of low caste, and who does not obtain support from the villagers. The present village teacher, if a respectable man, should be employed in his own village; he might also be a postmaster, notary, or sanitary inspector.

Q. 12.—Can you give the number of students now studying in the Lahore Government College who are Natives of Delhi, and also the number of students attending the Delhi Government College at the time of its abolition in 1877?

A. 12.—I reserve the figures and will furnish them hereafter.

Q. 13.—Can you give an instance in which an aided, high, middle, or primary school has been closed in consequence of the abolition of the Government school?

A. 13.—I have not the least doubt that, if proper encouragement had been held out, the American Mission College at Lahore would have continued. Again, Dr. Forman offered to take over the Government District School at Lahore, but this was not allowed.

Q. 14.—Can you state whether the Ambala School was established in deference to the wishes of the people, or only by the desire of the educational officers?

A. 14.—At Ambála, no doubt, there exists a section of the community which is very bigoted, and objects to send its children to the mission schools. So far the establishment of a Government school was welcome to them. But the proper thing would have been to start an aided Muhammadan school, of which I believe the *nucleus* existed in 1876. Such a school might have been established at their instance, and, at any rate, the materials of such a school exist now.

Q. 15.—Can you give an instance in which a private body offered to take over a Government institution of the higher order, but was refused by the Department of Public Instruction?

A. 15.—Both at Ludhiàna and Ambála the Missionaries have complained bitterly that Government schools were started in opposition to them.

Q. 16.—Is it not the special duty of inspectors of schools in all countries to examine into the work of school teachers and to report the result?

A. 16.—It is; but the state of things in the Panjáb is different. Here the inspectors travel over a large area, and have only time to inspect cursorily. They usually do not examine the smaller schools at all during the summer months, and spend a great deal of time in making and receiving reports, returns, &c.

Q. 17.—Will you please state what grounds you have for saying that the Church of Scotland's colleges and schools have served as models to the Educational Department?

A. 17.—I referred to the General Assembly's Institution in Calcutta, which was one of the first founded of such institutions; and it is more cheaply and more successfully conducted than the Government colleges. It served as a model to the department; not the departmental colleges as a model to it. The American Mission School at Lahore served as a model to the Government district school, which was established after it, somewhat in contravention of the despatch of 1854, as also was the case with regard to other schools.

By THE REV. W. R. BLACKETT.

Q. 1.—Referring to your answers 2 and 3, do I understand you to propose that religious teaching after the tenets of all religions should be given under the authority of Government in Government schools as distinguished from aided?

A. 1.—Generally, yes. But I do not know how much is implied by the words "under the authority of Government." In many cases the

different religious communities would appoint their own religious teachers.

Q. 2.—With reference to your answer 2. You think that the Senate of the University College could undertake the work of superintending education. What is the constitution of that body, and how many men, now or formerly engaged in education, are members of it?

A. 2.—I cannot give the figures exactly, but I think there is a sufficient number of teachers already on it. All the most highly-educated men in the Panjáb are on it, including many of the most distinguished Missionaries, all the Inspectors of schools, the Director of Public Instruction, and the Principals of Colleges, preparing for any of its examinations.

Q. 3.—Apart from religious teaching, do you think there would be any general interest in education among the people?

A. 3.—If the education were practical, there would be a general interest, but the basis must be one of religion in order to make education respected by the general community.

Q. 4.—Is it possible, in your opinion, to keep the higher teaching of Arabic and Sanskrit teachers distinct from religious teaching?

A. 4.—Very possible. It *has* been done, but I think it is to be regretted.

Q. 5.—With regard to answer 8. Do the priestly classes at present fall in with the existing system of education?

A. 5.—No. First, because the present system being purely secular, is calculated to upset belief generally, including a belief in their own religions. Second, because they are not identified with the present system by being employed as teachers. Third, because they think the teaching gives a mere smattering of knowledge.

Q. 6.—With regard to your answer 9. Are the Government village schoolmasters regarded socially as more respectable than the indigenous teachers?

A. 6.—Not at all. They are, generally, regarded as little better than *chaprasis*; while in the indigenous school, the teacher is often a maulvi, pandit, or bhai, in whose presence the *tahsildar* may stand up, whereas he will not allow the village schoolmaster even to sit down.

Q. 7.—With regard to answer 11. Can you give us any idea of the proportion in which the different languages or dialects prevail in the Panjáb?

A. 7.—

Hindustani speaking	4,211,499
Bagri (Hissár and Sírsa)	116,755
Panjábi (miscellaneous dialects of)	14,210,854
Jatki	1,604,760
Beluchi	25,748
Pushtu	903,818
Dogri	108,019
Pahári	1,376,789
Kanauri	12,209
Lahauli	10,303
Thibetan	5,000
Kashmiri	49,534
Sindi	5,128
Persian	6,146

Q. 8.—Could any one form of Panjábi be so cultivated as to become the written language of all who speak the various dialects of Panjábi?

A. 8.—No doubt.

Q. 9.—With regard to your answer 13. Is a Rais the same as a zamindar?

A. 9.—No. Our zamindar is a small cultivator or petty landholder. A Rais is a man of position.

Q. 10.—With regard to your answer 10. We have been told that all attempts to establish Hindi schools have failed. Can you give us any idea of the reason of this?

A. 10.—I suppose they wanted to introduce a down-country Hindi instead of the real vernacular of the district, in the Nágri character. I speak from a knowledge of attempts made by gentlemen from the Lower Provinces to introduce their vernacular.

Q. 11.—Respecting your answer 15. Under what circumstances was the Lahore Government College established and extended?

A. 11.—When Lord Canning visited Lahore, the Raises asked for a college, principally for their children. There was then a *zilla* school whose upper branches formed what is now called a high school, and contained some of the sons of the Raises, who formed a separate department. It was pointed out to them by the Director that there should be no distinction in education, to which the Raises assented; but they afterwards withdrew their sons. Hence the college has not become self-supporting, as it would have been with the support of the Chiefs, while the misson school would have prospered with the support of the middle classes.

Q. 12.—Was there, in your opinion, any necessity for the establishment of the Government school at Ludhiáná?

A. 12.—I think not. There are already mission schools which could supply every want. The Hindu school also might have been developed and Native schools might have been established with some encouragement. Besides, that place, as well as others, should not have had Government schools according to the arrangements on the first establishment of the system; but *zilla* schools were to be established at *neighbouring* stations.

Q. 13.—Regarding your answer 16. What is the character and condition of the vernacular training college mentioned by you as existing at Amritsar?

A. 13.—It is under a trained specialist, Mr. Rodgers, a first-rate vernacular scholar, and who, I think, would have provided for the requirements of Government, had he consented to make Bible teaching optional. It is under the Christian Vernacular Education Society.

Q. 14.—Referring to answer 20. Are you prepared to give any proof of the statement that the number of persons able to read and write in the Panjáb has not increased since the annexation?

A. 14.—In paragraph 11 of the letter of the Panjáb Government to the Government of India, Foreign Department, No. 147, dated Lahore, 13th March 1869, acknowledging the despatch of 1859, the number is stated at 82,267 attending 6,559 indigenous schools, and these numbers are admittedly below the mark. In the Census Returns of 1880-81, the number who can read in Native States is only

slightly less in proportion than in British territory. This does not, I believe, include women who can read. It is further proved by the admitted decrease of pupils in indigenous schools. See the report on indigenous education which I am now preparing for the Commission.

Q. 15.—Is there, or has there ever been, any religious teaching in the Oriental College?

A. 15.—Not strictly religious, but only so far religious as the teaching of Muhammadans or Hindu Law, as, for example, the *mûamalát* among Mussulmáns, and this is considered by them as connected with religion. But it was suspected that religious teaching was given to Bháis to train them as priests. This was, however, not the case. They were merely taught Gurmukhi literature and general knowledge, and a list of what was taught was supplied to Government. This interference, however, is a breach of the educational despatches and of the grant-in-aid rules, whether the college be considered as an aided or as an unaided institution.

Q. 16.—With regard to your answer 32. Have you had any experience of the inspection of lower schools by masters of higher schools?

A. 16.—Some Missionary societies have partially adopted this plan with great success.

Q. 17.—From what classes are Native inspectors usually drawn?

A. 17.—Lately, an attempt has been made to draw them from among the head masters of schools, but the want of pension causes a difficulty in securing their services. I would have both European and Native head masters utilised within the radius of their schools, not all over the province.

Q. 18.—Referring to your answer 35. What is the fund for the encouragement of literature, and what does it accomplish in that direction?

A. 18.—The sum given by Government for the purpose year by year, was, I believe, ₹10,000, but out of that ₹5,000 is given for the translation of the *Government Gazette*, leaving ₹5,000 for the encouragement of authors. I do not consider the application of this satisfactory. The whole matter of the distribution of the grant requires investigation.

Q. 19.—Regarding your answer 52. Is there no danger of too many schools becoming secondary schools to the detriment of primary education?

A. 19.—I think not. On the contrary, I think it is a pity that when a teacher of a primary school could take a pupil beyond the standard, he is prevented from doing so within a certain radius of a secondary school, whereby students are prevented from continuing their studies, as they are from remaining in the primary schools for revision.

Q. 20.—Rules have been suggested for restraining this tendency. Do you think they would be injurious?

A. 20.—I think these rules are unfortunate.

Q. 21.—Regarding your answer 63. As a matter of fact, what is usually done in the case of pupils expelled from the school?

A. 21.—My experience is that in spite of the understanding that masters of neighbouring schools and colleges should not receive expelled pupils, this is done, even in the case of persons whom the Director has been obliged to punish for misconduct. I think it very objectionable that they should remain in the same city, or, worse still, under the same roof, where there may be two institutions.

Q. 22.—What arrangements would you make for the remuneration of those who should teach the different religions in the schools, as proposed by you?

A. 22.—They should be remunerated by their respective communities, though, in many instances, the gratuitous services of religious teachers could no doubt be secured.

At the conclusion of the Reverend W. R. Blackett's cross-examination, the President said:—Dr. Leitner, in several answers you make statements which can only be tested by a reference to the original records. I shall now ask your attention to certain of those records; first, in regard to the general impression conveyed by your evidence; and second, in regard to specific statements as to the resumption of rent-free school or mosque lands.

By THE PRESIDENT.

Q. 1.—Several of your answers seem to imply that a divergence has taken place between the action of the Panjáb Education Department and the instructions of the Supreme Government. Can you mention any instances in which the Education Department has departed from the text of the Secretary of State's despatches, or from specific instructions of the Government of India?

A. 1.—What I wish to show by reference to documents is that the Panjáb Government has tried to carry out the principles of the despatches of 1854 and 1859 as thoroughly as possible, but that the department has not paid sufficient attention to these instructions.

The Educational despatches of the Secretary of State of 1854 and 1859 have not been carried out in the following particulars:—

Despatch of 1854.

Para. 9.—The department has *not* secured the assistance of the learned classes of India who pay hereditary veneration to the ancient classical languages in the spread of education, which is considered to be so valuable from the honourable and influential position which they occupy among their follow-countrymen (see also paras. 49 and 51).

Para. 21.—In the selection of educational officers sufficient regard has *not* been paid to the requirement that they should possess the confidence of the Natives of India (*vide* also para. 56).

Para. 41.—Useful and practical knowledge suited to every station in life has *not* been conveyed to the great mass of people, for which purpose Government was prepared to sanction a considerable increase of expenditure, making no difference between vernacular and Anglo-vernacular schools of the same class (*vide* also para. 44).

Para. 46.—Indigenous schools have *not* been made capable of imparting correct elementary knowledge to the great mass of the people, nor have their most promising pupils been rewarded by scholarships, nor have they been placed under efficient inspection (*vide* also para. 47).

Para. 57.—The principles of the grant-in-aid have *not* been clearly and publicly placed before the Natives of India, nor has it been distinctly stated that schools of all denominations would be admissible to the grant irrespective of their religious teaching (*vide* also paras. 34 and 28).

Para. 60.—A more minute and constant local supervision than for the general system of grant-in-aid has *not* been given to indigenous schools.

Para. 61.—Government colleges or schools *have* been founded in districts where institutions exist, capable, with the aid of Government, of supplying the local demand for education.

Para. 62.—The opportunities of transferring Government to grant-in-aid institutions have *not* been taken.

Para. 63.—Government scholarships have *not* been given alike to Government, aided, and indigenous schools.

Paras. 64 and 65.—The existing Government scholarships have *not* been reduced in colleges, nor have they been devoted, till quite recently, to young men preparing for the scholastic profession (*vide* also para. 68).

Para. 69.—The indigenous schools have *not* been encouraged, the teachers in possession have *not* been improved, the hostility of this class of persons whose influence is so great over the minds of the lower classes *has been* provoked, and they *have* been superseded where it was possible to avoid it.

Para. 70.—Vernacular primers and readers have *not* been advertised for public competition and have *not* been liberally rewarded, but the department has written, approved, printed, published, sold, and introduced its own books into its own schools, they being the only great market for them in the province.

Para. 71.—The oriental colleges have *not* been encouraged by the department in the work of translation.

Paras. 72 to 76.—(See *Index* to despatch). University degrees are *not* the passport to employment.

Paras. 77 and 78.—(See *Index*). The Native mind has *not* been directed beyond mere Government employ to wider and more important spheres of usefulness among their countrymen.

Paras. 89 to 93.—The example of other provinces had been admittedly *not* studied, and it is doubtful whether any officer on his appointment was ever directed to read the despatches as an indication of the policy which he was bound to carry out. The end of para. 93 distinctly refers to some such system "as the model by which the efforts of other Presidencies for the same object should be guided."

Despatch of 1859.

Para. 3.—Increased attention has *not* been paid to the indigenous schools already existing throughout the country, and Muhammadan and Hindu religious schools giving a good secular education have *not* been encouraged.

Paras. 5 and 41.—The Directors of Public Instruction, if military men, have *not* retired from the army immediately on their appointment, but have, on the contrary, risen from the grade of Lieutenant to that of Colonel, to the great confusion of their speciality (see also *Index* to this despatch defining the object of para. 41).

Para. 16.—Masters of indigenous schools have *not* been encouraged to adopt improved methods of teaching (see also para. 15, in which vernacular education is placed on a level, in point of importance, with that of the instruction to be afforded through the medium of English).

Para. 19.—The existing schools are generally more than 2 miles apart. The Government has *not* paid half of the 1 per cent. educational cess, nor has it been levied in part-abatement of other demands, nor has the whole of the village school cess been devoted to schools situated in villages, as appears to have been done in the North-Western Provinces.

Para. 21.—The principle of encouraging indigenous schools by periodical inspection and rewards, as in the North-West, or that of itinerant teachers to instruct village schoolmastors, as in Bengal, has *not* been followed in the Panjáb.

Para. 34.—The notifications regarding grants to all denominations were again *not* promulgated, as intended, to the people concerned.

Para. 40.—The cost of managing the department *is* properly susceptible of reduction, as it still bears 35 per cent. on the provincial allotment to education.

Para. 41.—The *preferential* nomination for the higher offices in the department of professional educationists has *not* always been carried out in practice.

Paras. 49, 50, 51, 52, 53, and 54.—The support of vernacular schools is made a charge to Government and not to the grant-in-aid, which in para. 54 is specially applied to English and Anglo-vernacular schools.

Para. 64.—*No* "reports as far as practicable" have been given regarding the number and character of schools unconnected with Government control (*vide* extract from reports of the Department of Public Instruction, Panjáb, and the reviews thereon by Government during 1856-57 to 1880-81).

Para. 48.—"It is most important to make the *greatest possible use* of existing schools and of the masters to whom, however inefficient as teachers, the people have been accustomed to look up with respect." This has *not* been done.

Para. 50.—"The means of elementary education should be provided by the direct instrumentality of the officers of education." This has *not* been done in the sense of the despatch. The work has been done by district officers.

The Government of India and the Local Governments understood these despatches in the sense which I have mentioned may be inferred from the Report on Education which accompanied the despatches, *vide* paras. 3 to 16 of Bengal Report of the 19th October 1860 on the grant-in-aid question, and other reports too numerous to mention, which were all supplied to the educational officers of the Panjáb, but which appear not to have been read, and certainly not to have been attended to, while some of the main principles of the despatches have been opposed by some of the higher officers of the department.

In the Panjáb Report, acknowledging the despatch, the number of indigenous schools is stated to be 6,659, and are said to be attended by 82,267 pupils, whilst "*for the inspection of village schools only,*" there were 38 extra sub-deputy inspectors, an arrangement which, if given a proper chance, would have been more beneficial than a smaller number of better-paid chief mohurrirs.

Q. 2.—With reference to the specific orders conveyed in paragraph 57 of the despatch of 1854 (see also paragraph 34 of the despatch of 1859), do we understand you that the general principles which regulate grants-in-aid, and the grant-in-aid rules, have not yet been promulgated in the vernacular languages throughout the Panjáb?

A. 2.—They have not reached the people. They have not been regularly promulgated in the *Panjáb Government Gazettes*. They are not regularly communicated to the Municipalities, and they are not regularly made known in non-Municipal towns and villages, as other Government notifications are. They are not stuck up on a *tahsíli* door or in any *kachari*. I do not believe they are translated. I enquired before I left Lahore last month, and I was told that they were not translated. As Inspector of schools I reported the neglect to translate or promulgate the grant-in-aid rules, as ordered by the despatches. See paragraph 25 of my report as Inspector of schools of the Ráwalpindi circle, for 1870-71, quoted as Appendix VI to my report on indigenous and aided education. I there say: "The grant-in-aid rules devised to encourage native enterprise, and the very soul of our educational policy, do not exist in a translated form in this circle."

Q. 3.—Have you made a special study of indigenous schools?

A. 3.—Yes, I have.

Q. 4.—You have alluded to the resumption of rent-free grants as a cause of the decline of indigenous schools. Are you conversant with the statements of Sir John and Sir Henry Lawrence on this point in their Administration Reports shortly after the annexation of the Panjáb?

A. 4.—I should like those statements to be read out.

Q. 5.—Permit me to read to you the original documents. In the Panjáb Administration Report for 1849-51, paragraph 377, it is stated:—"The Mussalman schools are nearly all connected with the village mosque. In such a case the same endowment would support both institutions. It is superfluous to observe that wherever any land has been granted in rent-free tenure for such a purpose, either by the State and its representatives, or by the proprietary community, such foundations have been gladly maintained by the Board." Paragraph 321 of the same Report (for 1849-51) runs as follows:—"The endowments mentioned in class No. 9 are both secular and religious, for the support of temples, mosques, schools, village-inns for the reception of travellers, paupers, and strangers, generally of a monastic character. These institutions are ornaments to the villages. They have some architectural pretensions, and being embosomed in trees," &c. * * * *. "The endowments, though occasionally reduced in amount, have, on the whole, been regarded with liberality, and in confirming them, the officers have mainly regarded the utility of the institution," &c., &c. Paragraph 497 of the Panjáb Administration Report for 1851-53 tells us that:—"That the Síkh holy-places have been respected," &c., &c. Are these statements consistent with what you have told us about the resumption of grants to indigenous schools?

A. 5.—These statements are not fully consistent with what I have said, but the facts are. These facts can only be ascertained by a reference to the resumption records; and these enquiries are, I understand, being made at my request in the Secretariat. I made my statement partly from information received when travelling in the province, and partly from one of the earlier educational reports (quoted at the end of the cross-examination).

Q. 6.—What are the methods of instruction pursued in the existing indigenous schools? Is grammar taught there?

A. 6.—Beginning with the humblest: *first*, MAHÀJANI SCHOOLS, a system of writing derived from the Nágri character is in vogue, the use of which is by no means confined, as is supposed, to certain localities, nor, as is asserted in the Public Instruction Reports, is it unintelligible to the writer an hour after he has written it. Mental arithmetic is taught by striking instances not likely to be easily forgotten, and by a certain *memoria technica*. Moral instruction is given very often along with the alphabet, and sometimes turned into verses which are sung at the close of the school. This is specially true of the Gurmukhi schools. Discipline is maintained in many of the mahájani schools; forms of receipts, book-keeping and invoices, &c., are taught, and in a few of them business letter-writting is taught. *Second*, GURMUKHI SCHOOLS. Although the teaching in these schools is chiefly confined to reading books of prayer and the Granth, yet, as a knowledge of the language of the Granth implies a knowledge of the vernaculars of various parts of India, and as the same is accompanied by traditional modes of explanation, the preservation of these schools is desirable. This Gurmukhi instruction is not confined to men but is sometimes given to women. *Third*, ARABIC SCHOOLS. The Arabic schools go from the most elementary knowledge of reading Arabic up to the highest standards of Arabic law and literature, and the sciences contained in that literature, such as medicine. They vary much according to their grade. Grammar, syntax and rhetoric in the middle and higher schools are taught on a method which is considered by the greatest European Arabic scholars to be far superior to our own. Discipline, so far as obedience and reverence are concerned, is superior in these schools to our own, and though the sight of little boys swaying backwards and forwards seems confusing to the English eye, it is, in fact, an accompaniment to the rhythm of the Kurán. It also gives them some physical exercise. The exegesis of religion is taught in a very admirable manner. Aristotle is taught in the higher Arabic indigenous schools, and his and Plato's systems are understood. In some Persian is added, and in some Urdu. The system of a running commentary between professors and students is of considerable advantage, while even in lower schools, memory is strengthened by the course pursued in teaching the reading of the Kurán, as it involves attention to vowel points, which is of great importance as to disputed passages. In some higher Arabic schools, mathematics and astronomy are taught. *Fourth*, the SANSKRIT SCHOOLS are of the same character as Arabic schools; only they more generally combine secular with religious instruction. A large number of these schools combine instruction in the Nyaya (logic) or some branch of Hindu law with grammar and reading of Puránas. A peculiar feature in some of the best of these are disputations among the students on a given subject, or a lecture in Sanskrit. Whenever translations are made from Sanskrit, they are made in the vernacular of the place in the Nágri, or occasionally in the Gurmukhi character. The grammatical instruction is excellent, and sometimes science, such as medicine, is taught on the basis of Charaka. *Fifth*, PER-

SIAN SCHOOLS are becoming reduced in number, but they rather excel our schools in teaching composition, and, on the whole, turn out better munshis. They often add Urdu and, sometimes, general subjects, and are attended by Muhammadans and Hindus alike; whereas the former schools represent the exclusive side of their denominations. It is these last schools that we have in a measure absorbed.

Q. 7.—Do you consider that the indigenous schools of the Panjáb, as a whole, are capable of being incorporated into the State system of Public Instruction on their present basis, in the same way as the indigenous schools have been incorporated in Bengal?

A. 7.—They could certainly be included on their present basis, provided the system of Public Instruction in the Panjáb showed the same elasticity as in Bengal. But the best plan would be to leave them to the local boards.

Q. 8.—Has any attempt been made in the Panjáb to incorporate these indigenous schools into the system of Public Instruction?

A. 8.—As to the Persian schools, an attempt was made, which is described in the Panjáb Education Report of 6th July 1857, paragraph 40. But the result was rather the destruction of the best indigenous schools of that kind than their development. Mr. Arnold describes the preliminary process as follows:—

"The first impression of the people when they heard of a Government education scheme was something like this: that their children were to be taught in exactly the same way as formerly by the Mian Sahib and the pandit, but that the Mian and the pandit were for the future to be paid, not by them, the parents, but by the State. Doubtless, so long as Government education was supposed to mean this, it was exceedingly popular, and so long as we did nothing but give salaries to popular teachers, this idea remained undisturbed. But having secured our teachers, of course we gave them their instructions. A short set of rules for their guidance was printed and given to each schoolmaster on his appointment. Then, for the first time he heard the words repulsive because strange, history, geography, and arithmetic. Sheikh Sadi was still retained, but he was deposed from his place as absolute monarch. Persian was *allowed*, but Urdu was *insisted* on, and this change, though essential and indispensable, still was a change, and, as such, unpalatable."

I do not think the attempt from 1865 to 1869 to incorporate indigenous schools, was a thorough one. See the educational reports and reviews on them for the period in question.

Q. 9.—Assuming that there are now about 4,000 indigenous schools in the Punjáb, with 50,000 pupils, can you form an idea as to what it would cost to incorporate those schools into the system of Public Instruction upon the Bengal method?

A. 9.—I should say that a grant of ₹5 per mensem to an elementary indigenous school would be a very great encouragement, but a higher institution might get more. About three-fourths of them are elementary schools, to whose teachers ₹5 per mensem would be a material assistance, and even some of the higher ones would be glad to receive it. Other teachers work from philanthropic motives and would not receive anything, but to all the Government recognition would be of great importance.

Q. 10.—Have you any proposals to make to the Commission for the improvement of indigenous schools?

A. 10.—My detailed proposals will be embodied in my report to the Commission on indigenous schools.

Q. 11.—You have criticised the present system of inspection in the Panjáb. But if the inspectors of schools do not follow the present system of examining several schools in one day, could they get through the work of inspection at all?

A. 11.—No. I speak, however, only of inspection by inspectors, not by district or deputy inspectors.

Q. 12.—I shall now ask your attention to primary schools under the department. Have you formed an estimate as to the number of villages in which there are Government or aided primary schools?

A. 12.—There are, from the Director's Report, 1,284 primary vernacular schools. There are about 195 Municipalities. In the census returns I find 513 towns, meaning places containing more than 3,000 inhabitants. There must also be a large number of places with less than 3,000 inhabitants, yet not in any sense a village. I deduct these 513 town schools to determine how many primary vernacular schools remain for villages. There are therefore about 771 primary vernacular schools in villages or towns of under 3,000 inhabitants. With the exception of perhaps 20 masters, the highest pay of village schoolmasters is ₹15 per mensem, while the bulk receive ₹10. I will take as an average ₹12, as the total cost of each of these 771 village schools per mensem; this comes to a sum of ₹1,11,024 per annum. As I believe the cess is returned at ₹2,25,000, it is clear that the whole cess is not spent on village schools, even including every town under 3,000 inhabitants. Even supposing that all the 1,284 primary vernacular schools are in villages, or that the whole of the cess is spent on primary vernacular schools, an average of ₹12 per mensem to each school would only give ₹1,84,896 per annum, and thus still be below the receipts from the cess.

Q. 13.—What are we to understand that you mean by the word "village"?

A. 13.—I understand by a village a place inhabited almost entirely by agriculturists, and with less than 1,000 inhabitants.

Q. 14.—You have given as an appendix to your evidence an account of what you term the "misapplications from the villages school fund in ten years," amounting to over 10 lakhs (£104,874) or nearly one-half. These ten years are from 1861 to 1871. Have separate accounts of the village cess been kept from 1871 to 1881, and could you furnish the Commission with a similar abstract of those accounts?

A. 14.—After 1867 the designation of village schools, as well as the table showing the expenditure from the village cess, dropped out of the Public Instruction Reports. I think that an account of this expenditure ought to be furnished by the educational department, but I am not in a position to do so, certainly not immediately. Another cause of confusion in the accounts is the mixing up of the local or district funds with the village cess.

Q. 15.—In your abstract of the accounts from 1861 to 1871 you specify as "misapplications" certain sums under the following headings: "Gratuities to dismissed officials," "Cost of tents

purchased for Inspector's and Director's offices," "superior *zilla* schools," "salaries and contingencies of the general establishment of the Educational Department," &c., &c., many of which recur under different forms throughout the ten years. Have you carefully ascertained that these charges really came out of the village cess, and how have you done so?

A. 15.—I have simply copied the reports. For "Gratuities to dismissed officials," for "cost of tents purchased for Director's and Inspector's offices" I refer to table XVII at the end of the Director of Public Instruction's Report for 1860-61, and to paragraph 52 of that report for a general statement of the misapplication of the village cess. For misapplications on "Superior *zillá* schools," I refer to "general abstract" on page 22 of Director of Public Instruction's Report for 1861-62 (paragraph 42). For the frequently recurring misapplications on salaries and contingencies of the "general establishment," I refer to paragraph 8 of the same Report, 1861-62. Also paragraph 42 of the same, in the "general abstract." I also refer to various other reports and tables issued by the Director of Public Instruction.

Q. 16.—You object to the small amount expended from the village school cess upon village schools. Have you considered the small number of village schools during the earlier years of the department, and do you not think that a sufficient sum was expended on these schools in proportion to their numbers? Would you like me to give you the exact figures?

A. 16.—Yes, I should like the exact figures.

Q. 17.—Well, permit me first to refer you to your own report on indigenous schools, page 3. You here say that "in 1858 there was a balance of ₹1,14,562 from the educational cess, whilst only ₹23,472 had been expended on village schools." Let me then ask your attention to the Panjáb Administration Report for 1856-58, page 29, paragraph 51, where you will find the expenditure of the village cess stated thus in 1856-57, ₹23,472; in 1857-68, ₹82,263. But in 1856-57, the first year of the department, there were only 456, with 6,064 scholars; and in 1857-58 there were 1,336 village schools with 12,024 scholars. Do you not think that enough of money was spent from the village cess considering the small number of schools?

A. 17.—My objection is, not that more money was not expended on the existing schools, but that more schools were not established with the money in hand. If the year was spent in enquiry, that should have been paid for from the general revenues, not from the village cess, and all accumulations from that cess should have been kept for the purpose for which it was collected. That purpose was, primarily, the support of village indigenous schools; and, secondly, of such Government village schools as would have served as models for the indigenous schools. I hope that Appendix VI to my report to the Commission will sufficiently establish this.

Dr. Leitner, at the close of his cross-examination, expressed a strong desire to be allowed to substantiate other statements which he had advanced in his evidence-in-chief, but which had not been touched upon in the cross-examination. He desired either that the Commission should examine him further, or accept his statements as correct.

The President, however, while thanking Dr. Leitner for the directness of his replies, and the valuable information furnished, declined to examine him at greater length.

No. 335, 6TH JULY 1857.

Extract from Report of the Department of Public Instruction, Panjáb, for 1856-57.

PRIVATE SCHOOLS ENJOYING RENT-FREE LAND.

Para. 80.—"You are aware that it was a common custom in former times to give grants of rent-free land to persons who were bound in return to teach youth. Most of these grants, the conditions of which were probably very little attended to, have been resumed, but I have been officially informed of their being allowed, on the condition above mentioned, at the places noted in the margin. In all such cases the school is now considered subject to Government inspection, and will be gradually made to conform to the rules laid down for 1 per cent. tehsili schools, as each case may require."

District.	Locality.	Grant.
Amritsar .	Sultanpur.	One well.
Sialkot .	Badánath .	37 Gumaos.
Ludhiana.	Jugraon .	
Gugaira .	Lashari .	
Do.	Pakpattan.	150 Rupees.

Translation of the Answers of the MAJLAS-I-ISLÁMIÁ, LÁHORE, *to the Questions framed by the Education Commission.*

PRELIMINARY STATEMENT.

The Association, before proceeding to answer the questions, begs to state that what they have recorded as their opinion is correct to the best of their judgment and belief, and that in answering each question they have had in view the real wants of the country and of the people at large, and what course would, under the present circumstances, be best adapted to further the cause of education in this province. The Association has read with great interest the Resolution of the Government of India, and they were very anxious that their opinion should be in conformity with the wishes of the Government; but considering all the questions put by the Commission, the Association thought that it would be misrepresenting the facts, if they were not to state the real requirements of the country. It is understood that the object of the Government of India, by the appointment of the Commission, is to give effect to the provisions of the Educational despatch of 1854; but it is believed that it is far from the intention of Government that the Commission should overlook the real interest of the country.

The Muhammadan Association of Lahore, which is in a manner connected with the whole province, is not only of opinion that Government should merely supervise education, but also that it should let the Educational Department have the direct management of it until Natives become as able and efficient as Europeans are to take the management of education in their own hands. This is more or less the case in almost every part of the country, but it is especially so in the Panjáb, which has been lately annexed. This renders it neces-

sary that the Government should keep the management of education in its own hands for a long time. The members of the Association are unanimously of opinion that Urdu should continue to be recognised as the dialect of the people, and more encouragement should be given to the Muhammadan students by means of exemption from fees, grant of scholarships, award of prizes, and such like measures. The reason for asking for this concession is that Muhammadans, as compared with their fellow-countrymen of other creeds, are in a backward state.

The Association has been requested by the people of the province to lay a great stress on the above two points, and they have therefore authorised Sayyid Nádir Ali Sháh Saifi, their representative, to discuss them before the Commission to the best of his ability, and the Association hopes that the worthy President and the members of the board will be pleased to take his representations into their favourable consideration. For their doing so, the Muhammadans of the Panjáb will be much debted to the Commission.

ANSWERS TO THE QUESTIONS.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The Association consists of Native gentlemen, Government officials, merchants, editors of newspapers, and traders. Some of these gentlemen have had and have still connection with the Educational Department, and others have had special opportunities of making themselves acquainted with the system of education and the working of the department. Some of the members take great interest in the cause of education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—In our opinion the system of primary education is placed on a sound basis, the only defect being that education imparted is not according to the tastes and requirements of the different classes of the people. In our opinion education given in cities where the object of people is Government employ, in towns where are artizans, and in villages which are generally inhabited by cultivators, would be such as to meet their respective wants.

The following books should be added to the scheme of duties for primary schools: Caligraphy and specimens of letter-writing to the schools situated in large cities, books on art and industry to those in towns, and treatises on agriculture to those in villages. For the completion of the studies of the boys reading in the two last-mentioned institutions, there should be a school in each district and a college in the province.

The Association is glad to learn that the Government is contemplating the opening of colleges for instruction in industrial arts and agriculture. The introduction of books on morals into the course of instruction prescribed for the primary schools is greatly needed in our opinion. Besides this, the teachers should give practical training in manners.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In our province primary education is sought for by the people in general. Sweepers, Sansis, and other wandering and criminal tribes hold aloof from it, the reason being that they are a degenerated people, and that they are too much addicted to a nomadic and free life. We regret to say that Muhammadans do not avail themselves even of primary education. They are as backward in primary as in secondary and college education. They appreciate education so much that it forms part of their customs and usages. For instance, every Muhammadan is desirous of performing the ceremony of Bismilla (*i.e.*, the ceremony performed on the first day of a boy's going to school), and in most cases the celebration of this ceremony is regarded not less important than that of marriage. But it is much to be regretted that for different reasons the zeal which they show for the education of their children in the commencement gradually dies away. Poverty is the chief cause of the withdrawal of Muhammadans from schools. The attitude of some of the people towards the education of low classes, such as Changars, Sansis, is unfavourable; but the Association, which insists upon giving education to every class of people, does not think it proper to exclude the children of the above-mentioned tribes from the benefit of primary education, for whom, however, separate schools should be opened.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools still exist in many places, but we cannot ascertain their exact number. We cannot say how far they are a relic of the ancient village system. There are many indigenous Muhammadan schools in the Panjáb, and they are far superior in every respect to similar schools kept by pándas and bháis; in these schools books in Persian literature and on religion, and in some arithmetic or book-keeping, are taught. Some of the qualified maulvis teach promising scholars in higher branches of literature; science, rhetoric, logic, and mathematics (according to the old system), traditional sayings, evidences of Muhammadanism, commentary on the Kurán and general knowledge, philosophy (according to the Greek system). There is no fixed rate of fees

in indigenous schools. Some respectable Muhammadan gentlemen have opened such schools at their own residence, and engaged teachers for the instruction of their children, where the children of their poor neighbours also receive education gratis. Some celebrated maulvis receive help in the shape of donations from different parts of the country and give instruction without any remuneration. There are also some schools of this kind where the parents and guardians of pupils pay the teachers in cash or in kind according to their means. The profession of the teachers of such schools is generally hereditary, and they are the sons of mullás; but in some cases other persons after receiving education take up this profession.

Their attainments are of different standards, some are poor in qualifications, others possess excellent attainments; but for the most part the education received by the latter is of the old type, and does not consequently meet the requirements of the present age. Considering the present requirements they cannot be turned to good account as a part of the system of national education. The teachers of indigenous schools will, we conceive, gladly accept State aid; but it will be difficult for them to conform to the rules under which such aid is given. Of course, the national schools, which may hereafter be established on sound principles, will adhere to the conditions of the grant-in-aid system and meet the real wants of the people. The system of grant-in-aid, as far as we know, does not probably extend to indigenous schools, nor is there any need of it.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The education of boys instructed at home is upon the old system. Some people have recently added the study of English and general knowledge to the course of instruction. But generally a boy educated at home cannot compete with one educated at a school, at examinations qualifying for public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In our opinion Government cannot depend on the private efforts of even the inhabitants of cities, much less can it upon those of the rural districts, though it may only be for imparting elementary instruction.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Until the country is thoroughly advanced in education and enlightenment, and until competent and able men are forthcoming, we are unable to say that the funds assigned for primary education in rural districts will be advantageously administered by the district and local boards.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—We are unable to suggest that any kind of school should be entrusted to Municipalities for management and support. Schools situated in some cities and towns are supported by their respective Municipalities, and where funds do not admit of sufficient aid being given, Government should make up the difference by a grant from the provincial funds.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In our province men who have passed the Normal school examination are appointed teachers in primary schools, and their attainments are generally fair. It is much to be regretted that most of these teachers are wanting in morality, and consequently they cannot exert a beneficial influence among the villagers. Their appointments as members of district and Municipal committees would improve their position.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—We have replied to this in our answer to question No. 2.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in our schools is Urdu, which very much resembles the Panjábi. It has made a wonderful progress in this country, and is soon developing into a language, and is understood everywhere. The country has derived great benefit from this language, which has created a useful vernacular literature for the whole province. In support of our view that Urdu should remain the dialect of this province, the Association has asked its representative, Syyid Nádir Alí Sháh Saífi, to give his reasons in full on this point.

Ques. 12.—Is the system of payment by result suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In our opinion the system of payment by results is suitable for the promotion of education amongst poor and ignorant people. The pupils of these schools should be awarded scholarships, as it will induce them to complete their education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—We do not know what fees are levied in primary schools situated in villages; but in all schools of this grade attached to the district schools, the rate of fees from annas 2 to

R2 varies according to the means of the parents of a boy, which, in the opinion of the Association, is sufficiently high. Besides lowering the scale of fees generally, a nominal fee should only be realised from the poor boys, and children of really indigent parents should be exempted. These concessions should be more liberally made in favour of Muhammadans who are in a backward state even in primary education.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The funds assigned for primary schools should not be spent on schools situated in towns, where the number of children of agriculturists receive education to a very limited extent. The saving thus effected would be applied for opening more primary schools and making them more efficient. The district and Municipal boards should be asked to assign more funds for opening more schools in villages and towns respectively. Government should also be requested to give more aid under the grant-in-aid system rules.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—Government has abolished Delhi College, which has disheartened people very much. We have not read the Section 62 of the Education despatch of 1854.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In our opinion the time has not come for Government to withdraw from the management of any higher institutions or to transfer them with or without a grant-in-aid to any private bodies. In the former case the higher institutions will be closed, in the latter they will be neglected to a great extent. Government should wait patiently for some time. Meanwhile it should devise means to spread education among people, and increase the number of higher institutions. By doing so Government will create a class of able and competent men who will be able to carry out the wishes of Government. At present there are only the Missionary gentlemen, who in the event of Government closing its institutions, will open their schools. But we beg to represent to Government in a spirit of loyalty that people do not like the institutions opened by the Missionaries, as religious instruction is also imparted in them. Besides, the teachers that are generally engaged for these institutions are low paid, and consequently they are less able and efficient than those employed in Government schools. If Government were to rely on the efforts of Missionary gentlemen and close its schools, the interests of education will be injured, and it will also be politically inexpedient.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Panjáb, as far as our knowledge extends, there is not a single gentleman who is both able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system.

Ques. 18.—If the Government or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the local authority were to announce its determination to withdraw, after a given term of years, from the maintenance of higher institutions, the best course for it to adopt in the meanwhile, in order to stimulate private effort, would be to take steps for the extension of primary and secondary education, and invite the attention of people to take the management of such schools in their own hands.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—We have no objection to the principles of the grant-in-aid and to the conditions under which such aid is given. It is sufficient to strengthen the maintenance of the schools and colleges opened under the grant-in-aid system. The Association, however, considers necessary the addition of the two following conditions:—

Firstly.—Should the Muhammadans who are in a backward state desire to open schools for primary or high education, the Association thinks that Government, as a special case, should encourage them by supplementing such contribution to the extent of two-thirds for such purposes. This indulgence is indispensable, though it may be for a limited time only.

Secondly.—In grant-in-aid preference should be given to national schools, started by the Natives of the country, over similar institutions opened by foreign agencies.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The addition of religious books to the scheme of studies is calculated to lead to the improvement of both morals and manners provided such teaching is from the student's own sacred books; but as it is impossible to introduce such teaching in Government schools, the best substitute for it would be to have books inculcating good morals and manners.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is

the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle and lower classes, and specially the former, avail themselves of Government and middle schools and colleges for the education of their children. The children of wealthy people and raises only do not derive much benefit from such institutions. It is true to some extent that the wealthy classes do not pay enough for education. The rate of fees payable in every class of the college in our province is ₹2 a month. But in our opinion the time has not as yet come to raise the scale of fees. We regret to say that no indulgence is shown to poor boys.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There is no school or college in our province supported entirely by fees.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In our opinion it is not possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. It might become so, however, when such schools will be opened by able and competent men.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—Yes, in our opinion the cause of education has been much injured by double set of examinations. It is advisable that until the Panjáb University College is raised to the status of a University, the text-books of the Calcutta University should only be taught.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Yes; educated Natives find employment though with some difficulty, but in most cases the appointments obtained are not remunerative and are below the position and attainments of the recipients. The educated Muhammadans, however, find it difficult to get a situation, as their fellow-countrymen exercise a great influence in all public offices.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Yes; the instruction imparted in secondary schools is calculated to store the mind of those who do not pursue their studies further with useful and practical information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; sometimes it happens that the attention of the pupils and teachers is unduly directed to the Entrance examination of the University, which undoubtedly impairs the practical value of education.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No; the number of candidates is not large in comparison with the requirements of the country, as the number of graduates in our country is still very limited, so is the case with the matriculated students. In our opinion, in this age of progress, civilisation, and enlightenment, almost every person should receive education up to that standard.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—We learn that in this province there is only a sum of ₹1,400 assigned for scholarships, and according to the recent rules scholarships are awarded to successful candidates only. In our opinion the sum assigned is very inadequate, and the restrictions imposed very hard, as it does not materially benefit poor and indigent pupils. Scholarships are not opened to aided schools.

The Association, however, trusts that provision will be made for giving scholarships in schools which may hereafter be established by the combined efforts of the Natives of the country.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes; Municipal support is at present extended to the aided schools belonging to mission or other bodies, but people disapprove of such aid in the case of the former.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum affords sufficient training for teachers employed for teaching English, but Normal schools are needed for the purpose of training Persian teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The system of school inspection pursued in this province is not thorough. But European and Native officers of districts and *tahsildars*, should be asked to make frequent inspections.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—In our opinion the method of securing efficient voluntary agency in the work of inspection and examination would be to confer titles and *khilats* upon those who may be both able and willing to undertake this work.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The Association has had no sufficient time to examine minutely the text-books in use in

the schools of this province, but on the whole it is of opinion that they are suitable.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The state of this province, at least with regard to education, is such as to induce and ask Government to keep the entire scheme of education in its own hands for a long time to come.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools would be greatly detrimental to the spread of education.

Ques. 38.—In the event of the Government withdrawal to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, the Association apprehends that the standard of instruction would deteriorate greatly. Perhaps a few Missionaries may come forward to take up the management of Government schools; but this course will be likely to create general discontent.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No; but is desirable.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Yes; in some of our Government schools, steps have been taken for promoting the physical well-being of our students; but this system should be introduced in almost every school as far as practicable. In our opinion every boy in a school should be obliged to take some bodily exercise, and arrangements should be made by the department for superintending sports.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Yes; indigenous schools for girls in our province exist in cities and large towns.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Some progress has been made by the department in instituting female schools, but they are still inefficient. The Missionaries have also opened such schools, but generally they are not popular among people.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—There are no mixed schools in this country, and they are repugnant to the feelings of Muhammadans specially.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The Muhammadans disapprove the appointment of male teachers in female schools, and they equally dislike to see women of low castes employed as teachers. So the only course left to be adopted is to induce the respectable and high caste Muhammadans to educate their daughters by holding out to them the hopes of distinction. Thus respectable women who acquire good proficiency in learning may be called upon to assist in the work of teaching.

Ques. 45.—Are the grants to girls' schools large in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are not larger in amount, but certainly they are on less onerous terms which we consider indispensably necessary.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—The real object of Missionary ladies in taking share in the promotion of female education is proselytism, which is spreading a general discontent. The co-operation of other ladies, who have the real good of the country at heart, will be welcomed; but it is much to be regretted that the number of such philanthropic ladies is very limited.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—In our province there is no part of the expenditure incurred by the Government on high education unnecessary; on the contrary, demand for high education has reached such a stage that in our opinion the funds assigned for it are inadequate.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—In some places Government institutions have been set up where mission schools already existed; but we do not consider this step at all objectionable; it is quite consistent with the policy of Government to do so.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—No; there is no foundation for the statement that officers of the Educational Department take too exclusive an interest in higher education.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—The system of appointing pupil-teachers is in force in the village schools, but we do not know how it works.

Ques 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is no tendency to raise primary into secondary schools unnecessarily or prematurely.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—Yes; the rate of fees should vary according to the means of the parents or guardians of the pupils.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—In this province the profession of teaching has not yet become a profitable one, and a few educated men opened schools in different places, but they were not successful.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—The system of assigning grants-in-aid of the salaries of the certificated teachers can best be applied in primary schools.

Ques. 57.—To what proportion of the gross expense do you think that the grants-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Half of the amount of the gross expense should be given as grant-in-aid under the ordinary circumstances in case of colleges and schools of all grades.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of pupils that can be efficiently taught as a class by one instructor should be 15 in a primary school, 25 in that of the middle, and 30 in that of upper schools and colleges.

Ques. 59.—In your opinion should fees in colleges be paid by the term, or by the month?

Ans. 59.—In our opinion fees in colleges should be paid by month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—The strict interpretation of the principle of religious neutrality does not at all require the withdrawal of the Government from the direct management of colleges and schools. Instead of books on religious principles Government can add books on morals to the scheme of studies prescribed for schools and colleges.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Appointment of University professors will have an important effect in improving the quality of high education. The Association is glad to find that this course is adopted by the Educational Department in this province.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is desirable that promotion from class to class should depend at any stage of school education on the results of public examinations extending over the entire province. In case of clever and promising boys failing by chance, it is preferable that they should be promoted by the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Yes, there are such arrangements in this province.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Time has not come for the Government to withdraw from the direct management of higher institutions in case of able and competent Natives coming forward to open colleges on the grant-in-aid system. Government should still retain one college under its direct management in each province as a model for other colleges.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—The appointment of European professors of English literature in colleges teaching up to the B.A. standard is indispensably necessary. The other subjects can be efficiently taught by Native professors.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—There is no college at present in this province under Native management; but in the event of there being one, European professors are likely to be employed. In the Muhammadan college at Aligarh, which is under Native management, European professors are employed.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided?

Ans. 67.—Yes; the circumstances of Muhammadans are such as to require exceptional treatment in the matter of English education. These circumstances, as far as our knowledge goes, are not provided for in this province. Government should, as a special case, exempt the poor Muhammadan boys from paying fees and award scholarships to them; and if Muhammadans should desire to open schools under the grant-in-aid system, in which English be also taught along with other

subjects, the proportion of Government grant should be two-thirds of the whole expenditure. We have asked our representative to give full explanation on this point before the Commission.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The existence of a mission school in any place would not justify the withdrawal of a Government institution. When national schools would be established on a satisfactory footing, Government may be justified in doing so, but even then, before taking the step it should consider whether the remaining schools can fully meet the educational requirements of the locality.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—In this province there is no school at present under Native management which is able to compete successfully with a similar Government institution.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—In our opinion the grant-in-aid rules in this province are by no means onerous and complicated; but considering the backward state of Muhammadans, they may with advantage be relaxed in their case.

The Association was represented personally by its Maulvi, Sayyid Nádir Ali Shah Sharifi, who was cross-examined verbally by HAJI GHULAM HASSAN, *as follows*:—

Q. 1.—In your answer 2, what do you mean by "a sound basis" for the primary education in the Panjáb? Do you mean in respect of the subjects taught or of the persons reached?

A. 1.—On the present system a good foundation is laid for higher education.

Q. 2.—How do you think that a knowledge of agriculture can be imparted in primary schools? Is it not a matter of practice rather than of book-knowledge.

A. 2.—The principles of agriculture can be taught in schools.

Q. 3.—Was there ever in the Panjáb a private school in which agriculture was taught?

A. 3.—As there were no regular schools for secular science in general, so there was none for agriculture in particular.

Q. 4.—You recommend that there should be an agricultural school in each district, and an agricultural college in each province. From what source do you propose that the expenses should be provided?

A. 4.—Partly from imperial funds, partly from Municipal.

Q. 5.—What sorts of books do you refer to under the head of books of morality?

A. 5.—I cannot name any in particular, but I mean such books as would teach good manners, reverence to parents, and a proper sense of duty to the Government.

Q. 6.—If there is a general desire for education among the people, why do the statistics show as present in school so small a proportion of the boys of school-going age?

A. 6.—The Muhammadans at least have a general desire for education, but on account of poverty they cannot attend in large numbers. As to the Hindus, only those few attend Government primary schools who wish to go on for higher education and Government service. The masses who only wish to learn what is connected with their own callings attend *mahajani* and other indigenous schools.

Q. 7.—You think that Mussalmans show much anxiety for education, because they make an important occasion of "the Bismilla;" is this connected with religious matters, or with secular?

A. 7.—It is connected with secular as well as religious matters.

Q. 8.—Were you not yourself taught in an indigenous school, as well as many other highly-educated gentlemen?

A. 8.—I was in an indigenous school for ten years, and about three and a half years in a Government school. Many other respected and well-known educated men, according to the old ideas, were similarly taught. But these are not regarded as "educated" by men of the new school.

Q. 9.—Do you know any particular instances in which indigenous schools have refused to conform to the rules for grants-in-aid, or is this an idea only of your own?

A. 9.—I know specially of one indigenous school. This was never asked by the department whether it would accept a grant, and so it never offered to conform to the rules. This is a special case.

Q. 10.—There are about 60,000 boys being taught in indigenous schools, ought not Government to take some care of these?

A. 10.—Certainly the department should do so; but efforts should be made to bring these schools more into accord with modern ideas.

Q. 11.—Are the boys in indigenous schools deficient in all subjects? Are they not superior to boys from Government schools in literature?

A. 11.—They are better in Urdu literature; but as their education does not agree with the requirements of the department and of modern ideas, they do not compare well with Government school boys.

Q. 12.—Why do you object to Municipal committees taking charge of education?

A. 12.—Because they are too much influenced by the official chairman.

Q. 13.—Would you have any objection to the introduction of Panjábi in our schools?

A. 13.—There is no literature in Panjábi, nor is there any character.

Q. 14.—Is there a character called Gurmukhi?

A. 14.—That is a religious character of the Sikhs only.

Q. 15.—If Bible-teaching were made optional in mission schools, would there be the same objection to them?

A. 15.—If the Missionaries would *really* not insist on religious teaching, prayers, or preaching, there would be no objection.

Q. 16.—To what defects in the system of inspection do you refer in your Answer 32?

A. 16.—The Director and inspectors, when they come to a school, look to the roof and the walls,

but never make any real inspection of the boys. Village schools are never inspected by European officers.

Q. 17.—Is there any physical training in the Normal School or Training College at Lahore.

A. 17.—I have not heard of any.

Evidence of E. O'BRIEN, Esq., *Deputy Commissioner of Multan.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been District and Settlement Officer in the Panjáb for seventeen years, and Examiner to the Panjáb University College for three or four years. My remarks will be confined to the subject of primary education, and will be based on a close observation of the primary schools in the backward district of Muzaffargarh, where I have been nine years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary education is sufficient in supplying instruction for as many of the people as care to avail themselves of it, but fails to produce boys sufficiently educated to transact such business as might be expected from them after five years' schooling, which is the period the primary course is supposed to take. It is a common complaint among the people that a boy who has finished the primary course is not able to write or read a letter, to write a receipt for money, to write acknowledgment of service on a court summons. Such boys require to be attached to an educated man after leaving school, in order to render them capable of such simple work as that of a deliverer of letters or a pound-keeper. The primary course is finished at too early an age, generally thirteen or fourteen. Boys leave school, and unless their circumstances bring them into connection with reading and writing, they entirely forget what they have learnt. The following is the scheme of studies for the highest class in primary schools:—

Urdu Reading.—From various books and newspapers; grammar exercises in parsing, writing copies, dictation, and letter-writing.

Persian Reading.—Selections from Gulistan and Bostan, Grammar, Mazdar-i-Fayuz (an excellent Persian grammar).

Translation.—From Persian to Urdu and *vice versâ*.

Arithmetic.—Practice, square measure, ratio and proportion, rule of three, simple and compound interests, decimal fractions.

Mensuration.—Misbah-ùl-Masahat.

Geography.—Names of the countries of the world, with their capitals and chief natural features.

This seems to me an excellent scheme (with exception of the text-book on mensuration, which is an obsolete treatise in which the long and square measures, used in the North-Western Provinces and unknown here, are taught), but it is never taught. Boys rarely get beyond the seventeenth page of Mazar-i-Fayúz, which only brings them to the end of the Persian roots. The book contains 132 pages. In arithmetic none of the subjects are completely taught, except rule of three. Mensuration is never taught unless great pressure is brought to bear on the teachers. It is discouraged, because the inspector of schools never examines in it. Geography is not taught, or, if taught, is not understood.

I do not think that the studies prescribed for the higher class can be mastered in one year, which is the time boys remain in the fifth class. The period of study in the primary course is too short. The boys are turned out too young. The prescribed studies are imperfectly taught. These faults are aggravated by a practice which is caused by the wish to show results. A superficial examination is made by the inspector and chief mohurrir. Sometimes four schools have been examined in one day. A certain number of boys are pronounced to have passed the primary examination, and the inspector then orders them to be expelled from school (*Madrasa se khárij kiyé jáwen*). Those boys have really not passed. They are not fit for any employment requiring education, but if next year the inspector finds a passed (*khárij*) boy in the school, the master and chief mohurrir will certainly be censured. The course is too short, and is imperfectly performed; and these defects are aggravated by the action of the Educational Department. The inspection of the primary schools is performed in a very perfunctory way. The inspection does not always take place at the school. The boys are obliged to attend the inspector's camp at a distance. Thus many defects escape notice; *e.g.*, want of accommodation, want of maps, objectionable objects in the neighbourhood of the school-house. The inspector has not the opportunity of observing whether the boys are cheerful and happy or whether the discipline is good. He has no opportunity of seeing the parents. Then, too much is attempted in one day. To examine three or four schools in one day is a physical impossibility, and should never be attempted. Where schools are numerous, as in the Lahore circle, some such arrangement must be made if the inspector is to even set eyes on the boys under education; but in this district there are only 25 schools in 3,000 square miles. I hope it will not be thought from my remarks that I have any animosity against the local inspector, who has always been my excellent friend.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought by the people in general. In this district the population is 338,604 persons. Of these, 86 per cent. are Muhammadans, 12 per cent. Hindus, 2 per cent. Síkhs and others. In 1881-82, 1,618 boys attended school. Of these, 777 were Hindus,

822 Muhammadans, 27 Sikhs and others. The boys belonged to every class of the people. I have seen Hindu and Muhammadan sweepers, and the lowest fishing and hunting tribes at school. No classes hold aloof or are practically excluded from the schools. The influential classes are daily becoming more desirous of the spread of primary education, while they complain of the uncompleteness of the education given.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are numerous indigenous schools in this and the neighbouring districts. They are in no way a relic of an ancient village system. Their origin is derived from the popularity of some mosque for turning out educated boys, or from the ancient custom in a family or tribe for having their children educated. I know a tribe of Súrhání Bilúches which is as notorious for the number of its educated men as it is for the number and daring of its thieves. The subjects taught are the alphabet, the *Kurán* and short treatises on religious matters, such as prayers and fasting, *e.g.*, Nam-i-Hak, Tuhfatul-nasaih Nijat-ul-Mominin Paki Roti (by rote), and little Persian. The Gúlistan and Yúsaf and Zulaikhá are the favourite books and letter-writing. No arithmetic is taught. I knew one Hindu indigenous school where writing in the mercantile character, the multiplication table up to 16×16, and practice, were taught. The character of the education, as far as it goes in the indigenous schools, is better than in the Government schools. There is no discipline at all in these schools. No fees are taken. The teacher gets his food and a present of grain at harvest. The masters are generally the village mullás. No arrangements have been made for training or providing masters. I think these schools could be best turned to account by giving grants-in-aid according to results to the teachers, on condition of their improving their teaching by the addition of arithmetic and Urdu. The masters are willing to accept State aid, and to conform to the rules under which such aid is given. In the South-Western Panjáb grants-in-aid have been given this year as follows:—

Multán to five schools.
Dera-Ghází Khán to four schools.
Jhang to four schools.
Muzaffargarh to seven schools.

In my opinion the encouragement of the indigenous schools will afford a better means for extending primary education than any other that can be devised. These schools are very numerous and popular. The grant-in-aid system is capable of great extension. It is the only means by which female education can be introduced. The people have refused all offers to start girls' schools, though in every village girls may be seen learning the *Kurán* by rote.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—A very few well-to-do men give their children home education. My experience of home-taught boys makes me think them deficient, but the district inspector of Multán tells me that, except in arithmetic, they are superior to school-taught boys; but from this want they fail to pass at examinations. A Government cannot depend at all on unaided effort for the supply of elementary instructions. There will always be a number of the indigenous schools of the kind described in the answer to question 4, but no further aid can be expected from private effort, nor will the indigenous schools improve. These schools are the only private agency that exists for promoting primary education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by the district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think that funds assigned for primary education could be most advantageously administered by district committees or local boards. Beyond protecting the school servants from arbitrary dismissal, and insisting that the prescribed scheme of studies was followed, I would leave these bodies entirely uncontrolled.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—With the low state of education at present existing among Municipal committee members in the Punjáb, I think that primary schools only should be managed entirely by Municipal committees. Both primary, middle schools and higher schools in towns should be supported by Municipal committees; but middle and higher schools would for the present require a great deal of control either from the departmental officers or the civil officers of Government.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—There is no system in force in the Panjáb for providing teachers in the primary schools. Candidates for teacherships which are, as a rule, very badly paid, are procured as best they can. From each district a few teachers are sent to the Normal school at Lahore. While there they are allowed a stipend from the district funds for the main-

tenance. This arrangement does not work well. Discipline in the Normal school is lax, and the men come back unimproved. The present social status of village schoolmasters is decidedly low, considering their position as having the charge of the children, and the fact that they are often the only men in the villages who can read or write. They do not always receive the support they should from Government officers. They are despised by other native officials on account of the lowness of their pay. As far as I know, they exert no influence among the villagers beyond what they secure by being able to render little services, such as reading and writing for the villagers. The district inspector, however, tells me that he thinks they do exert a beneficial influence. Their position might be improved by being better supported by Government officers. In each district there is a native official called district inspector or chief mohurrir, who supervises the schools in the district. Some of these officials are first-rate men; others are decidedly the reverse. They are not controlled either by the district officer or by the departmental inspector, and practically have the making or marring of the teachers in their hands. They are inclined to make arbitrary transfers of teachers, which disgust the latter and injure the schools. The teachers often require protection from those men, which the district officer, from the number of his duties and the departmental inspector from the size of his circle, cannot give. The position of teachers might also be improved by their being made members of the district and Municipal committees, and by being appointed postmasters where village post offices exist. But such attempts at improvement will be ineffectual without an increase of pay, which is at present absurdly small. There are thirty-nine teachers of primary schools in the Multán district who receive only R6 per month.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Plane table surveying, if introduced into primary schools, would make them much more acceptable to the community at large, and especially to the agricultural classes. No special means should be adopted for making the instruction in surveying efficient beyond providing the schools with sets of surveying instruments and prescribing a good text-book.

Reading, notation and writing the mercantile character, locally known as Kiraki or Karaki, should be taught in the schools. It is a common complaint that our schools give no education useful to the mercantile classes. At the same time it is these classes which resort most to our schools.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Urdu is taught in the schools of the Panjáb, but the dialect of the South-Western Panjáb is Multáni, which a man who understands Urdu only, or even Eastern Panjábi, cannot understand. It is difficult to say whether the schools are on that account less useful and popular. It has never been attempted to teach Multáni. There are no books in that dialect, nor is it even written in correspondence.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I think the system of payment by results is an excellent one among a poor and ignorant people. It will stimulate the teacher and also the headmen of the village who are the patrons of the village school.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The system of fees in force in the Panjáb is prescribed in the Director's circular No. 10 of 1882. It is an elaborate scale laid down. There are six rates of fees depending on the income of the parents, and each rate varies in each class. The working of the income-tax has shown the difficulty of discovering the amounts of incomes in this country. The system of school fees is unworkable from the same reason. I would have one fee for the primary, one for the middle, and one for the upper school, and abolish the grades of income and differential class fees.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—As already indicated, the number of primary schools can be increased by grants-in-aid of the indigenous schools, and they can be rendered more efficient by teaching mensuration and plane table surveying and the mercantile character, and, above all, by improving the inspection.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I know many gentlemen in the Muzaffargarh district who are able and ready to come forward and aid the establishment of indigenous schools on the grant-in-aid system. The district inspector of Multán assures me that there are many such gentlemen in that district also.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In proportion to the population, Hindu shop-keepers, bankers, and traders avail themselves of the Government schools. The number of Muhammadan agriculturists at school is large relatively to other classes, but small compared with the total number of that class. The complaint is well founded that the wealthy classes do not pay enough for their education; but this is due to a lax administration of the fee rules, and to impracticable rates of fees. The rates of fees payable for higher education are given in the Director's circular No. 10 of 1882, which is doubtless before the Commission. The rates are adequate, but require to be made uniform.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I know of no instance of a proprietary school or college supported entirely by fees, except the indigenous schools before referred to, which are supported by presents of food and grain.

Educated Natives in the Panjáb do not readily find remunerative employment. Most Deputy Commissioners try to find employment for the boys who have passed the middle school examination during the year, but find themselves unable to do so. In this part of the Panjáb, Government, including Railway service, is the only opening for educated men.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—No scholarships are given in primary schools. Scholarships of R3 a month are given by district committees to the sons of agriculturists attending the middle schools, and by Municipalities to—

1. Students attending a high or middle school in the town where the Municipality is located.
2. Residents of the town who are sent to complete their education elsewhere.

The rules for granting scholarships are given in the Director's circular No. 4, dated 22nd February 1882, which is doubtless in the hands of the Commission. I think they are good. It is not often, however, that the inspector can select boys for scholarships. His circle is too large for him to have the personal knowledge to enable him to select suitable candidates. Scholarships are awarded by the Education Department to boys who have passed the middle school examination, to help them to prosecute their studies in high schools; and district and Municipal committees are allowed to give consolation scholarships to boys who pass the middle school, but fail to secure scholarships from the Education Department. Scholarships are given by district and Municipal committees to boys who prosecute special studies, *e.g.*, medicine in the Medical College, Lahore; veterinary studies at Babugarh, North-Western Provinces or Lahore, and Forestry. The rules for the granting of scholarships by the Education Department are doubtless before the Commission.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—In each district there is a Native inspector who supervises the schools and is responsible for the submission of returns. The thirty-two districts of the Panjáb are divided into four circles, over each of which is a departmental inspector. The Multán inspector's circle consists of seven districts, all, except Bannu, of great size, thinly populated, and with schools sparsely scattered. From the great heat and want of accommodation, the inspector's tours are restricted to six months in the year. He tries to see the boys of every school whether at the school or not. This is a task beyond the power of any man. His inspections and examinations are therefore perfunctorily done. For the six months of the hot weather he is doing nothing. I think that the circle inspectorships should be abolished, and the money spent in improving the district inspectors.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—If the indigenous schools are aided, as I have suggested, I think that voluntary agency for inspection will be forthcoming. Each of these schools has and will continue to have some local patron in the shape of an educated man among the *lambardárs* or among the shop-keepers, who will doubtless take interest in the indigenous school and inspect it. They are many gentlemen who now visit the Government school, and it is probable that such men will be more interested in the indigenous school.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty or in the principles of moral conduct occupies no place in the course of Government colleges and schools, and the want is a grave defect in the system of education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Athletics are taught in a few colleges and schools, but there has been no systematic attempt to introduce athletics generally. Cricket where introduced, is much liked. I think that in every school there should be a set of athletic apparatus, say parrallel bars, horizontal bars, vaulting horse, giant stride, and Indian clubs. A teacher will be required at first. Regular instruction in athletics should form part of the school course. Cricket, where the ground renders it possible, should be introduced in every school. It is a real pleasure to see the difference produced in boys' physique and looks where athletics and cricket are in use.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are indigenous schools for girls of the same kind as those for boys described in question 4; and it is the improvement of these schools that appears to me the only means of making female education general.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I do not think the rate of fees should vary according to the means of the parents or guardians, simply because it is impossible to ascertain what the means of any individual are.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In primary schools, I do not think a teacher can instruct more than twenty boys as a class.

By THE REV. W. R. BLACKETT.

Q. 1.—In what respect do you consider the indigenous education better than that given in the Government schools? In thoroughness, or in practical utility?

A. 1.—In thoroughness, so far as it goes.

Q. 2.—You observe in your answer 7 that "the indigenous schools will not improve. "Do you think that grants-in-aid would have no effect, if judiciously managed, in improving such school?

A. 2.—I meant that unassisted they would not improve. If assisted, I think, as far as our small experience goes, they would improve exceedingly. I have seen some capital indigenous schools, where local aid was granted at the rate of ₹1 per boy to the master.

Q. 3.—Under whose control are the district inspectors placed, according to the theory of the system; and why do you think this control is ineffective?

A. 3.—They are under the district officer and under the inspector, more under the former, in their own esteem, as they get their pay from him. The objection to the district officer's supervision is that he has too much and too various work to allow him to give sufficient attention to this. The objection to the inspector's supervision is that his circle is too large to allow him to acquire the knowledge necessary for effective supervision.

Q. 4.—Whose duty is it to see that the rules for the payment of fees are properly carried out?

A. 4.—The district officer's. Practically he cannot carry it out, on account of the unworkable scale of fees.

By HAJI GHULAM HASSAN.

Q. 1.—On what grounds do you state that when a boy passed the primary examination, he is expelled from school under the order of the inspector?

A. 1.—That is the practice in the Multán circle. I know many individual cases of boys who actually petitioned to be allowed to go on with their studies after being thus expelled. These were sometimes refused.

Q. 2.—Do you remember to have seen or heard any instance where the chief mohurrir was censured for this fault?

A. 2.—I have known instances in which the chief mohurrir or head master was rebuked on this account by the inspector.

Q. 3.—Do you think that for extension of grants in indigenous schools some modification in the grant-in-aid rules would be necessary?

A. 3.—I confess I am not sufficiently well acquainted with the grant-in-aid rules to be able to say.

By MR. PEARSON.

Q. 1.—When people complain of the incompleteness of primary education, do they really want education of a higher kind?

A. 1.—No; I think that they want the primary course to be more completely taught than at present.

Q. 2.—Why did you not interfere if you thought the action of the inspector injudicious in removing passed boys from the schools?

A. 2.—I have interfered.

Evidence of DR. RAHIM KHAN, KHAN BAHADUR, *Honorary Surgeon, Lahore.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience on the subject of education has been gained principally in the Panjáb. Ever since my connection with the province in 1860, I have been an active member of every educational movement in it. Thus, I have been a member of the Anjuman-i-Panjáb for the diffusion of useful knowledge; a member of the Senate of the Panjáb University College, and a member of the Text-Book Committee. Besides, I have always taken an active part in the several educational conferences that have been held in the Panjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—I think that the system of primary education has been placed on an unsound basis in the Panjáb. But before making any suggestions in the system of administration or in the course of instruction for the primary education, I would propose to divide the primary education into two distinct divisions, namely:—

I.—Primary education for the townspeople.
II.—Primary education for the village population.

This division in the primary education is necessary, inasmuch as the requirements of the urban and rural population are quite distinct from each other. I would therefore propose that the course of instruction should also be distinct in the two divisions, thus:—

I.—The Town Schools.

These schools should be divided into primary and secondary, there being no necessity for a go-between—the middle school. The course of instruction in each should extend up to the period of *four* years. Instruction in English should begin in the third class primary *town* school. General subjects, such as history, geography, grammar, &c., should be taught in *English*, and not in vernacular, as is now done. A rudimentary history of Roman and Greece should be taught in town schools, and not altogether ignored, as is now done. The enormous number of vernacular books that are at present in use in the town schools

should be curtailed, and scientific series of books published in England should be introduced in their stead.

II.—Village Vernacular Schools.

There is too much of *history* and *geography* and *slate-and-pencil arithmetic* in these schools. Nothing *practical* is taught to the village boys which would be of use to them in after-life. History and geography should be discarded from the village primary instruction course; and in the place of *slate-and-pencil arithmetic*, *mental* arithmetic should be introduced. At present the course contains cart-loads of useless Urdu, Persian, Hindi, Arabic, and Sanscrit books; in their stead, useful *Urdu* scientific primers should be introduced, such, for instance, as have reference to agriculture, commerce, elementary agricultural chemistry, *mental* arithmetic, and the like, so as to make the village boys really practical men in their forefathers' professions.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes especially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The well-to-do among the masses, such, for instance, as the sons of lambardars, zaildars, and patwaris, are particularly the classes by whom only primary instruction is sought for, with the view of obtaining some Government employment; but the real agricultural classes do hold aloof from it; and the reason is that the present course of primary instruction is not suited to their wants, as is evident from the scheme of studies at present in vogue.

With the exception of the lowest, no classes are excluded from the scheme of primary education. As for the attitude of the influential classes towards the extension of elementary education, I am sorry to say it is one of indifference and apathy.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—If by indigenous schools is meant the Muhammadan *maktabs* and the Hindu *patshálas*, then every place of worship and every mohulla throughout the province has its own indigenous school. They are so far a relic of an ancient village system, as the subjects taught in them are religious, together with some *mental* arithmetic in the lower schools; the upper ones teaching morality, law, logic, grammar, and philosophy. But the last class of indigenous schools is now fast dying away. The system of discipline in force in these schools is far superior to what obtains in Government schools and colleges.

As the lower class of indigenous schools are generally managed by mullas and gurus, who are, as a rule, poor, a nominal fee of an anna or so is paid by the scholars. But generally the fees are not paid in cash, and the teachers receive their daily food and some clothing annually from the parents of the boys. In the higher indigenous schools, which are now fast disappearing, no fees are taken from the scholars; on the contrary, the latter receive food and clothing from the proprietors of such schools, who are generally well-to-do and of a religious turn of mind. The masters of such schools are generally selected from the sacerdotal class. Their literary qualifications for the lower schools are poor, being confined to mere religious subjects; but those who teach higher branches of science and ethics are generally men of very superior qualifications. Formerly, arrangements were made for training or providing masters for such schools. Thus, scholars of approved ability were selected from among the boys as monitors, and were made to teach the lower classes in the presence of their teachers.

After acquiring sufficient experience in the art of teaching, these men used to open schools on their own account, and set themselves up as teachers.

In order that the present indigenous schools be turned to good account, the grants-in-aid rules, as are promulgated by the Department of Education, should be relaxed and made liberal.

The masters would be only too glad to accept State aid, provided that the rules for such aid be made less stringent.

With the exception of the Missionary institutions, which are not indigenous in the literal sense of the term, so very few really *indigenous* schools receive aid from Government that it might be justly said that the officers who are responsible for administering such aid are jealous of these schools, and do not like that other than their own schools should enjoy the loaves and fishes of the department.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools?

Ans. 5.—The extent and value of home instruction are not such as to enable a boy thus educated to compete on equal terms at examinations qualifying for the public service, with boys educated at schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction.

Ans. 6.—Without *liberal aid on favourable terms*, Government cannot depend on private effort for the supply of elementary instruction in rural districts.

Among the agricultural population, lambardars, zaildars, and the rich landowners are the persons on whom Government can depend for promoting elementary instruction among the masses, provided,

of course, that they be most *liberally aided* and indulgently dealt with for any shortcomings in their first attempts.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education can, to a very large extent, be advantageously administered by district committees and local boards, provided that they are composed of members who are intelligent and educated.

These boards should exercise financial control over the schools, the educational administration of which should be entrusted to the local inspectors.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Every Municipal committee should have an educational board, consisting of members selected from among men practising the learned professions without the limits of that Municipality. Management of the schools should be entrusted to this board, and the general committee should be bound by a distinct Act to make efficient provision for the support of schools entrusted to them.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Normal schools are the places from which primary schools are at present supplied with teachers. But these Normal schools are unnecessary burdens on the educational funds. More competent teachers can be supplied from among the alumni of the high schools, only it is necessary that these future teachers should be employed as *monitors* during their pupilage.

The social status of the present village schoolmasters is not very high, nevertheless, they are treated kindly and respectfully by the villagers.

They exert beneficial influence among the villagers in several ways. For instance, when consulted in social or religious matters, these schoolmasters give the villagers sound and healthful advice; they write for them petitions, deeds of sale, &c., check for them the village moneylenders' accounts, and so on.

To improve their position, the village schoolmasters should be allowed a voice in the local board.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The subject of instruction mentioned in my second reply, if introduced into *village primary* schools, would make them more acceptable to the community at large, and especially to the agricultural classes.

At present there are no books in vernacular on such subjects as agricultural chemistry, commerce, mental arithmetic, &c., which could impart practical knowledge to the villagers. These should be made or translated from other languages.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught and recognised in the schools of this province is Urdu. Although it is not the dialect of the people, yet the schools are not on that account less useful and popular.

The Hindu priesthood, and a few Bengali Babus, are at present making a great fuss to introduce *Hindi* in the place of Urdu, forgetting that their own hobby is as well a foreign tongue, the dialect of the people being Panjábi.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Not at present.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Poor and ignorant as the people are, no fees ought to be taken in primary village schools. But in primary town schools fees ought to be taken, varying according to the means of the parents or the guardians. But the wealthy ought to pay more than their less fortunate fellow-citizens.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools in towns can be increased by introducing *English* in them more extensively, and also by giving liberal grants-in-aid.

The number of primary schools in villages can be increased by giving instruction on such practical subjects, pointed out in my second reply, as would be useful to the agricultural classes.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no instances in which the Department of Education has either closed or transferred its educational institutions to the management of Native local bodies, as contemplated in paragraph 62 of the despatch of 1854.

People think that the chief reason for not giving effect to the above provision is that the Educational Department does not like that any institution but their own should exist.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Government district schools, in which English is taught, might, with advantage, be

closed or transferred to local indigenous bodies. But such transfers must be accompanied with liberal aid from Government.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Yes, there are Native gentlemen in the Panjáb who are able and ready to come forward and aid in the establishment of schools and colleges upon a liberal grant-in-aid system.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—In this case also the same liberal aid would stimulate private effort to maintain a higher educational institution on a private footing.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The rules for grant-in-aid are so stringent that if they are strictly enforced no private schools can be established on the principles of grant-in-aid. For instance, the 3rd Rule of Article III, in the appended Grant-in-aid Regulations, is a hard one, inasmuch as its intention is to withhold all aid if the agency in establishing private schools fails to command permanent funds. This rule ought to be modified, thus—"That the continuance or discontinuance of Government grant would depend upon the result of at least one year's trial in the case of new schools established by Native agencies."

The clause (*d*) of Article IV is objectionable, on the ground that in villages, nay even in Native quarters of towns, school accommodation, according to English ideas, is scarcely to be found, and it would, therefore, be hardly fair not to give a grant on that account.

I have no objection to clause (*f*) of the Article IV, provided that the department may not insist upon the managers of private schools to use the departmental books, or to regulate instructions, in accordance with the departmental scheme of studies, which is faulty, as has been shown in reply 2nd.

The Article V is prohibitory to private enterprise in matters of education. This rule should be relaxed, in order to stimulate private effort to establish private schools more freely.

The rule contained in Article VII is detrimental to the existence of private schools managed by Natives, for it is very hard—nay almost impossible—to satisfy a departmental inspector. He is sure to find fault with everything in such schools, especially if there be a foreign competition in the market. The fate of the Hindu school at Ludhianá, managed by the private effort of a single individual, and that of the school in Lahore, managed by our public-spirited fellow-citizen Pandit Iswari Prasád, is the ground on which I have based the above statement. Some modification is necessary in the second portion of the rule contined in Article VII; thus, instead of "purely vernacular schools", it should be *purely village schools*, and instead of "some fee is not taken from at least three-fourths of the scholars," it should be "*some fee is not taken from children of parents in moderately easy circumstances.*"

Rule VIII.—I would not entrust the fate of private schools to departmental inspectors. Such control as is mentioned in this rule ought to be exercised by the local boards.

Article IX.—How is the local Government to form its opinion, whether a private institution does or does not deserve any assistance from Government.

Surely not upon the report of the departmental inspectors. The local board ought to be the judge in such matters.

Article X.—The carrying out of these rules should be entrusted to the local boards.

Article XI.—I have no objections to these rules.

Article XII.—The local boards ought to be the bodies who should check these books.

Article XIII.—*Native* managers of schools cannot come under this rule, unless such schools be placed under the local boards.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage, as regards Government aid and inspection, from any religious principles that are taught or not taught in it?

Ans. 20.—Practically there is no neutrality in that portion of the educational system which is in vogue in the case of *town schools:* for it is a general belief among the people that the Department of Education has lowered the standard of English in their schools; unnecessarily made the middle school examination over-strict; and raised the fees in its schools, in order to give the Missionaries an opportunity to do the *reverse*, and thus attract Native children to their schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—It is principally the middle class people who avail themselves of Government or aided schools and colleges for the education of their children. The wealthy classes, as a rule, keep aloof from such education, and, therefore, do not pay for them.

The rule of fees payable in the Panjáb is regulated according to the incomes of the parents or the guardians, and I consider it adequate.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I can adduce only one instance of a proprietary school supported entirely by fees,—the one, I mean, established by our public spirited fellow-citizen Pandit Iswari Prasád of Lahore.

Ques. 23—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23—If the schools, such as I have mentioned in reply 22nd, obtain a liberal aid from

Government, it is possible that they would successfully compete with similar Government institutions. Influence and stability apart, they would be more useful to the town people than are the similar Government institutions, because these private gentlemen labour for the good of their country, and not for salaries, and because they shape their system of education so as to meet the wants of the people.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Not very readily, as the *Amla* class still supersede them in most cases.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Since the institution of the provincial Text-book Committee, the secondary schools have commenced to impart instruction calculated to store the minds of those who do not pursue their studies further, with useful and practical information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; the statement is true, and in my opinion this circumstance does not impair the practical value of education in secondary schools for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No. It is rather far less than the requirements of the country; but the Universities should be required to frame better schemes for the Entrance course.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans 29.—Scholarships are strictly prizes in money, payable in monthly instalments, and won by hot competition, in higher stages of education. In this sense of the term no scholarships exist in the Panjáb. The system that prevails here is that of *stipends* and not of scholarships.—*Vide* Educational Department Circular No. 4, Article I; Rule 4 and Article II; Rules (1) and (2).

I have no objection to stipends, as the boys of poor parents are thereby enabled to prosecute their studies in high schools and colleges. There ought to be some such stipends especially reserved for Muhammadan lads, on terms imposed by the rules quoted above.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes; as long as the Municipalities exist I think they will not grudge the support; provided, of course, that such aided schools fulfil the conditions on which the aid is given.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—As the University curriculum affords a sufficient training for teachers in secondary schools, I do not think there is any need for special Normal schools. Nevertheless, I would suggest that a system of monitor-teachers should be included in the curriculum.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—In the Panjáb there are four circles of inspection. In each there is a European inspector, and one or two Native assistants under him. He goes round his circle during the cold months; his assistants doing the summer inspection. The whole system of inspection of schools should be made over to the local boards to make their own arrangements.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—In every town of the Panjáb there are educated Native gentlemen, some in Government employment, and others practising the learned professions. These gentlemen no doubt will very gladly volunteer for the work of inspection and examination of the schools of their towns. The result of their work might be submitted to the Municipal board. But for the same work of village schools, paid inspectors must be appointed by the local boards from among the graduates of our local University, as educated Native gentlemen are rare in villages.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The provincial Text-Book Committee are doing their best to supply the Panjáb schools with suitable text-books.

Ques. 35.—Are the present arrangements of the Education Department, in regard to examinations on text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Private *unaided* institutions make their own arrangements in regard to books and examinations, &c.; therefore their development cannot be interfered with by the arrangements of the Educational Department. The aided ones also do not care much for the arrangements of the Department; for in most cases they do not attach any importance to the departmental middle school examination, which is regarded by the public as sham. The vernacular literature has flourished under the arrangements, whereas *English* education has suffered by them.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most

effectively taken by the State and by other agencies?

Ans. 36.—In my opinion, the State should give liberal money aid under the control of the local boards, and leave the inspection and direction of education to private agencies, under the supervision of the Educational Board, to be appointed by each Municipality.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—If Government withdraw from the direct management of schools and colleges, it can confidently rely that education will not only spread much wider, but also satisfy the natural wants of the people, which it fails to do under its own managements, especially in this province.

Ques. 38.—In the event of Government withdrawing, to a large extent, from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—No.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Since the institution of the Text-book Committee in the Panjáb, definite instructions in duty and principles of moral conduct do occupy a prominent place in the course of Government colleges and schools.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Not much. The teachers do not take any interest in promoting the physical well-being of their scholars. I would suggest that separate teachers be appointed for giving instruction in gymnastics.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—In all respectable and poor families too, parents do educate their daughters. The former employ female tutoresses, and the latter send their girls to the adjoining place of worship in the mohulla. The instructions consist in the religious subjects only.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ques. 44.—What is the best method of providing teachers for girls?

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 42, 43, 44. & 46.—As I am not in favour of the *present system* of female education, I will not answer these questions.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The one very great defect in the educational system. as is at present administered, is that the Education Department quite unnecessarily spends its energies in the resurrection of the *dead* languages from their graves; indeed, so much impetus is at present given, without rhyme or reason, to the instruction of the dead languages, that the department has scarcely any energy left for the dissemination of the really useful education among the people.

The simple remedy I would apply to supply this defect is that the department should devote a large portion of its energy to the spread of English education; for it is the thoroughly educated in English who alone can enrich their vernacular or can enjoy any practical fruit from education.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—That part of the expenditure on high education is unnecessary which is incurred by Government for resuscitating the dead languages and for the undue spread of vernacular education.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—No.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school-management?

Ans. 50.—No; for there is no lack of practical teachers and managers in the department; but I wish there had been men in it who could know the real wants of the people and had patience enough to listen to the advices of the educated Native gentlemen, admitted as members of educational committees, and had *fairness* enough to act up to those advices.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—The system of pupil-teachers or monitors, if introduced, would work well, and save a large sum of money that is at present unnecessarily spent in maintaining Normal schools. But in the Panjáb the system is not in force.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is no such tendency in the Panjáb. Of course any such tendency as to raise primary into secondary schools *unnecessarily* or *prematurely* should be checked. The local

inspectors, after duly examining a primary school, should report whether it ought to be raised into a secondary school or not.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes. But exception should be made in the case of village primary schools, where no fees should be taken.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all *unaided* private institutions which cannot or do not like to comply with the conditions laid down in the grant-in-aid regulations, this system of assigning grants would stimulate the managers to increased exertion. But in order that the system should be equitable, before making such grants, it must be ascertained whether the managers of such schools are wealthy or poor, and the grants made accordingly. And the grant, to be useful, must be made to those schools only which impart instruction in useful and practical subjects.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—In the case of private colleges and schools, established and conducted by Natives of the country, the grant-in-aid should amount to at least two-thirds of the gross expense.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor, in the case of colleges and schools, respectively?

Ans. 58.—In the case of primary schools, I think 15 to be the maximum number of pupils that can be effectively taught, as a class, by one instructor; in the case of secondary schools, the number should be 30; and in the case of colleges, 60 or more.

Ques. 59.—In your opinion should fees in colleges be paid by the term, or by the month?

Ans. 59.—Fees in the colleges should be paid by the month, as the students generally are not so well off as to be able to pay a lump sum by the term.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No; because the principle of religious neutrality simply means that Government should not be sectarian in its religious instruction. Its neutrality would not suffer in the least should it undertake to teach the general moral principles that are common to all the established religions of India, as is being undertaken by the Text-Book Committee.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations, extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Although it is desirable that promotions from class to class should depend upon the results of public examinations, yet in such cases as when a boy is very superior to his class-fellows, or when a boy comes out best in the public examination in most subjects, but fails to attain the maximum number of marks in certain subjects, for which he has no taste or genius, the school authorities should have the power to promote the boy in the one case without having regard to his failure in a certain subject or subjects; and in the other, to promate him in the middle of the term, without waiting for the period of examination to arrive, as it would be hard for him to while away his time for a whole year along with his less-studious and idle class-fellows.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—No such arrangements exist at present. I would suggest that the names of such boys who are expelled for gross misconduct, or leave their schools improperly, should be reported to the Director of Public Instruction, who should, by circular letters, direct the head masters not to admit them into their schools.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain, under direct management, one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—As the Government institutions are all for unduly promoting vernacular education, and for unnecessarily resuscitating the *dead languages* at the expense of English education, I would rather have no model college at all in the province, than have one on the above principle. To be a really *model college*, it must adopt a scheme of studies which would be practical and useful to the scholars. I have no objection if such a step is taken by Government on the above condition.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—It is necessary that European professors should be employed to teach *English Literature* in the colleges and well-qualified Native professors to teach the general subjects.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—The employment of European professors in colleges under Native management will depend upon the funds such colleges have at their

disposal. They are likely to be employed if funds admit.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of the Muhammadan population in the Panjáb do require exceptional treatment in the matter of English education. These circumstances are due to poverty, brought on by a variety of causes, which it is irrelevant here to mention. These have not been provided for at all. As the Muhammadans have just come to their senses, and found out their mistake in neglecting to avail themselves of the golden opportunities that have been offered to them by Government, I think a paternal Government like ours ought to take pity on them, and make some such provisions for the Muhammadans, which would enable them to prosecute their studies up to the University standard.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution, on the ground of its religious teaching?

Ans. 68.—Unless there be a good school or college, managed by Native gentlemen, in places where any class of population objects to attend the only alternative institution, on the ground of its religious teaching, Government cannot be justified in abolishing its school or college from such places. Nay, more, Government would not be justified in withholding the establishment of schools or colleges where none but such institutions exist, to attend which any class of population objects on the ground of its religious teaching.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools and colleges under Native management might compete successfully with corresponding institutions under European management in those parts of the province where there exist large and influential bodies of educated Native gentlemen.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—See my remarks on the Grant-in-aid Regulations in reply 19th.

Evidence of C. J. RODGERS, Esq., *Amritsar, Panjáb.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been in the Panjáb since December 1863. My work was to start and conduct the Normal College of the Christian Vernacular Education Society for India. Besides this, for about four years I paid organising visits to the Government Normal schools at Delhi and Lahore. My connection with Missionaries, with Government officers, and my own work have afforded me fair opportunities of knowing the state of education in the Panjáb, and not only this, the wants of the country, so far education is concerned, have been presented to my notice.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system in force for providing teachers in primary schools.—In the Panjáb there is an absence of system for providing teachers in primary schools. In some parts men are appointed teachers without character or training; in others, the sons of old schoolmasters are appointed. Very often these men are the very worst that could be obtained, being chiefly famous for drunkenness and vice of every kind. The appointment seldom rests with the people themselves. Few of the town people, indeed, seem capable of appreciating a good teacher. The teacher is sometimes appointed by the district authorities, *i.e.*, by either the Deputy Commissioner or the district inspector. Sometimes he is appointed by the inspector of the circle.

As a rule, primary school teachers who have undergone training, on being appointed to a village, leave off reading and quickly degenerate into ordinary villagers. They make no progress in scholarship. They hold no communication with the outer world. They are too poor to take in a newspaper. Their library consists of just their old school books. They seldom possess a good dictionary even. The villagers, as a rule, regard them as a burden. They teach Persian, it is true, and write letters, but they know nothing that would interest the villagers or give them new ideas.

I strongly advocate (1) that none but trained men should be appointed as teachers in primary schools; (2) that teachers' associations shall be held every quarter in every district; (3) that a teachers' magazine should be started and supplied to all schools free or at a small cost.

Until men are properly prepared, we cannot expect them to perform their duty efficiently. If left to themselves after leaving the training college, we must expect them to "*go down.*" If left without any stimulus, they will leave off reading.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—Grant-in-aid system, Normal schools.—In aided Normal schools, *i.e.*, in my own Normal school, grants-in-aid have been given, but never exceeding more than one-third of the expenses.

Now, Normal schools are for the preparation of efficient teachers. My institution succeeded eminently in this. (See annual reports of Inspectors and of Directors.) Efficient teachers are a great blessing to a country. Hence their training or preparation should be borne by the country. These men, when at work, do not get so much pay. Their position is little sought after. Their work is very hard. Their social status is not very high. Hence they do not come forward and willingly pay fees. In England 75 per cent. of the

expenses of training colleges is borne by Government.

It is true we teach Scripture. This makes our men more intelligent, and gives them at least some moral sense. We also teach all the subjects required by Government; and, besides this, we give, what no Government institution has yet given, a thorough training in the art of teaching. (See Government reports.) All this should have qualified our institutiom to be an exception to the rule for Government grants. But it did not.

All Government training colleges are paid for *altogether* by Government. The teachers' salaries, the students' fees, everything is paid for from money collected by Government officials. I know this money goes by different names, but it is all money obtained from the country either in the form of taxes, or cesses, or tolls, or fines. The accounts in the Government report are all wrong.

Normal colleges preparing men for the public service should be mainly supported by public funds. These funds should be distributed impartially.

In the case of our own college the grants were notoriously inadequate. We could only keep between 30 and 40 students. The same staff could easily have taught 100 students. The teaching of the Scriptures was made the difficulty, although by teaching the Bible we gave our students a deeper insight into the history of the world and of man, and we gave them a key to God's government of the world, and some acquaintance with the impersonification of the highest morality the world has ever seen. Besides this, personal moral responsibility was impressed on all our students. Hence not only were our men better teachers than those trained in Government Normal schools, they had a chance of being better men.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—There is very little of useful or practical information in the school books used in secondary schools. The reading lessons, as a rule, are on subjects which are of no utility whatever. In many schools only English readers are used, and these deal with entirely English subjects. If properly taught, they take up too much time. English reading books for Indian boys should be on Indian subjects, so that boys should see how to express themselves in English on things which they come across in everyday life. At the same time, interesting lessons in science should be interspersed, for the elements of all the sciences are the common heritage of mankind, and are not national but universal.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There can be no doubt about it. Too much attention is given to the subjects required for the Entrance examination. Indeed so much attention is given to this, and so much stress is laid upon *passing*, that many men regard it as the *ultima thule* of all study. Many students never read after it. No other subjects are studied. The bare *course*, as it is called, is crammed. Outside of it nothing is cared for. The examination being only on paper, men read up with the sole object of passing on paper. Such a thing as pronunciation of English or English conversation is not cared for, simply because it is of no value in the examination. Hence the knowledge of English is of limited use to under-graduates who, when they read or talk, simply make a most ridiculous exhibition of themselves. This over-attention to English causes the neglect of many ordinary subjects, *e.g.*, the geography and history of India. The other day, examining a class of men who were going up for honours in arts, I found that not 1 per cent. knew where the rivers of their province rose. They could give me a most marvellously muddled account of the Ptolemies in Egypt. The whole of the outcry raised by partially educated Natives against the acts of the English Government of their land is caused by their gross ignorance of the history of India under Native rule. They read English history, and see what a glorious liberty we enjoy. But their forefathers have not been through any struggles for liberty, and still they fancy themselves deserving of English liberty, because they can read about it and spout about it. A full knowledge of the misgovernment of the Delhi dynasties would make them thankful for the most severe English rule. But in the race for "*passing* the Entrance," they have no time for this necessary study.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Boys who pass well in Government schools have scholarships given them from district funds. By the aid of these the boys can read in a higher school. These scholarships are never given to students of mission schools in the same district. Why, I don't know.

In the same way, students wishing to study in the Normal school have scholarships granted them from the same sources. Why those scholarships should not be held in a Christian Normal school I do not know. The scholarship system in the Panjáb is altogether one-sided, so far as I have seen. I would suggest that the examination for scholarships be made an open one, *i.e.*, open to all students of a certain standard, whether reading in mission or Government schools, and that the scholarships be tenable in either mission or Government schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not afford a sufficient training for teachers in secondary schools. There is no such subject as school management, or methods of teaching taught: still less is there the most important part of the work of students in a Normal school, the practice of teaching under supervision in the model school and in criticism lessons. Now, a man may read a book on school management and be able to pass a very good examination in it, and yet know nothing whatever of the art of teaching as an art, *i.e.*, as something to do. Just in the same way

a sepoy may read a book on rifle practice, but without daily practice at the butts he will not make himself a good shot.

Special Normal schools are needed. Men must be taught how to communicate knowledge and how to educate their pupils. Few men are born teachers. As a rule, the best crammers and learners are the worst teachers. A teacher needs to be always turning what he knows over in his mind so as to see how he can best communicate his knowledge to his pupils. So far as my experience goes, an Indian University education is the worst that a man who wishes to become a teacher could receive.

The education received in a University leads a man to aspire to great things. Now, a teacher must be a man who not only does this, he must be one who will condescend to bring a subject down to the minds of his pupils. He must do this in order to raise his pupils to his own high level.

Were a professorship in method attached to a University, and were proficiency in teaching made a University subject for men desiring to become teachers, then of course all the advantages of the University, as a teaching body, would be of the greatest benefit. But no Indian University recognises these subjects. It is just the same at home in England. Special Normal schools are kept. The time will come when masters for grammar schools will be required to know something of school management; and the time will come when clergymen will have to fit themselves for the office of public teacher, other than by obtaining a degree in a University.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Panjáb is divided into *four* circles, over each of which is an inspector. Two of these circles have assistant inspectors. Besides this, each district has an inspector or a chief *Mohurrir*. These latter officers are supposed to visit each school in their district three or four times a year. As these men are entirely ignorant of school management, their reports are worse than valueless. They should be advisers and organizers. But, instead of that, they are often nothing more than receivers of bribes. The only inspection worthy of name is that of the inspectors and their assistants. But as some of the circles are very large, many schools are not visited more than once in two years, and, indeed, many schools are not visited at all. The scholars and teachers attend at some *centre* for examination. No condemnation can be too strong of this system. Unless the school room is visited, and the place and the people, the inspector can only get an idea of the attainment of the students. He can see nothing of the school as to its sanitary condition, or as to the methods pursued by the master in it, or as to its furniture and arrangements. He can see nothing of the people, the parents of the children.

I would suggest the abolition of all district inspectors and of their offices. There should be a European inspector in each Commissionership of the province, and each one should have under him an assistant. The European inspector should be able to inspect *all the departments* of a school, and to superintend the work of his assistant; and not only superintend it, but supervise it and check it.

The inspector should always be in the district during the cold weather, and the town schools should be reserved for the hot weather. All examination papers should be reserved, too, for the hot weather. Hence Normal schools should have their examinations in the hot weather. No Normal school can be examined under a fortnight —one week must be given to hearing lessons given by outgoing students, and another week to examinations on paper. Indeed, one inspector's work should be the examination of Normal schools alone. In England, there are several inspectors for these institutions alone. In the Panjáb, not only is inspection needed in these institutions; guidance and organization are also urgently required. The most important institution of this kind in the province has its usefulness entirely rendered nugatory from the fact that it has not, and never has had, a model school attached to it.

Throughout the province there is too much inspection by one class of men and too little by another. It is the fault of the system, and not of the officers. There are only 365 days in a year; and when Native holidays and Sundays are subtracted, there are not many more than 250 days available for work. Of these, at least 100 days are too hot to work in small schools. In 150 days no man can visit and inspect 1,000 schools.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete system of education for India, the State should be the *aider*, the *inspector*, and the *certifier* of education. The aider by grants, the inspector by agents duly qualified, the certifier by giving certificates as teachers to men who having passed through necessary training are fit to teach and *apt*. The direction of education should always be in the hands of the people as far as it is possible. Mission schools have done much towards pauperising the already crushed spirits of the people. The desire for education is constantly appearing all over the province. This desire should be fostered. In this way Natives will come forward when they find they are to have the management of schools. All aid should depend (1) on certificated teachers being entertained, (2) on results obtained, (3) on proper buildings being kept up, (4) that fees and subscriptions are forthcoming to the extent of half the expenses of the school. Where the State entirely supports schools, the spirit of independence is destroyed. Missionaries may support many schools and give their labours gratis, but they commit a mistake. They make people dependent on them. Hence it is that many missions have connected with them so many helpless dependants.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—Were Government to retire from direct management, there can be no doubt that educated Natives would come forward and take up the management. The spirit of self-reliance would grow. In the case of colleges, which are provincial institutions, perhaps Government man-

agement would be necessary for some time to come. But it is a most ridiculous thing to see masters of schools all over the country ranking as Government servants, whereas they are only servants of the community they labour in. Of course, education being a department, should have good officers, but those officers should be inspectors and agents, not those actually engaged in teaching.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard of instruction would perhaps deteriorate a little at first. But when thorough inspection and payment by results became law (see answer to 9), the standard would become higher than at present. Colleges are few in number, and these may be less in the hands of Government or of those at present managing them. The whole question of colleges hinges on two things: scholarships to students and salaries to professors. Those who supply these have a right to direct the affairs of the institution.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you suggestions to make on this subject?

Ans. 39.—There is no instruction in duty and the principles of moral conduct in Government colleges and schools. All Western education upsets the religion of the people of India. It is cruel in Government not to allow the Holy Scriptures to be taught. The people complain of the cruelty. There are no moral maxims like those contained in the words of Jesus, of Moses, of David, of Solomon, and of the Scriptures generally. The highest moral standard would be attained by the man who lived up to the precepts of St. Paul. The people recognise this. But there is such deference paid to native prejudices by educational officers, these teachings and precepts are not brought forward. Let doctrinal matters, things relating to the Trinity and church doctrines, be omitted, and let a book be got up which shall relate to what Matthew Arnold calls *conduct*. This might be got out without any reference whatever being made to the eternal sonship of Christ, or to predestination, or to Episcopacy or Presbyterianism. India needs a moral law. All her religions are deficient in this matter. It is a shame that in no province of India has any educational officer done anything in this matter.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Cricket, foot-ball, &c., are played vigorously in the Panjáb, Swimming should also be taught. People in India are always bathing. Many deaths occur from drowning. Walks should be taken. The teacher should go with his pupils excursions for historical research, for the purposes of botanical observation, and, where convenient, for geological purposes. The lassitude of some students is remarkable. They seem to take no pleasure in life. This lassitude often results from vicious habits, and vicious habits are a result of having nothing better, nothing more interesting to do. Teachers should be in the play-ground as well as in the class-room. The education of the play-ground is as valuable as that of the class-room. The system in vogue of having six hours' work without a break is most injurious to both teachers and students. There should always be a break for at least half an hour. An hour would be better still. Covered play-grounds are a necessity in India. Light cast-iron pillars supporting a roof of slate or corrugated iron would be easily obtained for town schools. Most village schools are near some shady trees.

Exercises in school are considered by many Indian educationists as beneath the attention of masters and pupils. When we consider the way in which students sit on the ground with their bowels and liver and stomach all jammed close to each other, no one can say that a few extension motions between lessons is not refreshing. The body ought to be shaken up a little at each change of subject. Specially ought this to be the case in the younger classes. Exercise with clubs and dumb-bells and in the gymnasium should be encouraged during the great recess, I mean between the third and fourth hours of school work.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defects in the educational system, as at present administered, seem to me to be these: (1) Too much power is in the hands of the Directors and inspectors with respect to the matter of appointments. It is true that, as a rule, good appointments have been made. This is not the point I am aiming at. What I mean is this: that the *people*, the education sub-committee of the Municipality, have had no voice in the matter at all. The man appointed is an officer of the Education Department. I daresay the people don't feel this at all. Neither do they take any interest in the man or his work. He is not their servant. He does not care to please his masters, or rather the city people. All he has to do is to keep in with the inspector who, as often as not, goes and stays at his house when on his inspecting visit.

(2.) No value, or but a small value, has been put on the schoolmaster's certificate. Hitherto, indeed, there has been no such thing as a schoolmaster's certificate in the Panjáb. The certificates issued have been given solely after examination in *book work* at the Normal schools. Excellence in teaching has not formed any part of the examination. I once found fault with the inspection of a Normal college in teaching. Meeting the inspector some time after, he accused me of having made a statement prejudicial to him. I said he had made no examination in teaching. He replied that he had. On asking him what examination he had given, he said he had asked the students from the manual of school management some questions, and that they had answered correctly according to the text. He had not heard one student teach, and had given no marks for proficiency in the art of teaching. Now, without this, a man's being well up in a manual of school management is utterly useless. Every point in such a manual is one to be carried out in action. An officer who only knows his drill manual, and

does not know how to handle his men in the field, is perfectly useless. The school management and teaching can only be tested when a man teaches and conducts a school before an examiner. Hence no schoolmaster's certificate should be given unless it can be shown that the candidate not only possesses a certain amount of knowledge, but that he can also communicate that knowledge and keep a number of children in order. No progress can be made in education until the Normal schools are put on a satisfactory basis. No educational system can prosper which does not insist on all its officers being thoroughly qualified. Outsiders who have not obtained certificates should only be received on the understanding that they qualify themselves in a stated period by passing the required examination for a certificate.

There have been no lessons on "common objects" given in schools. It is on common objects boys can learn to observe. The caves of Kentucky, the icebergs of the Atlantic, the Thames tunnel, and such like things Indian boys will never see. They will, however, see the white-ants' nest and caterpillars and dankar and butterflies, and such like things. They know nothing about these. They believe the white-ants' nest to be an abode of snakes.

Words have been taught. Their etymology and grammatical position in a sentence are mercilessly hammered at, no matter how simple the sentence may be. But the things words represent have not been studied at all.

Again, mental arithmetic has not been taught sufficiently. Now, the sons of shop-keepers in India are required to pass through a vast amount of mental arithmetic. Every young shop-keeper needs this in the bazar and its transactions. Proficiency in mental arithmetic is a thing shop-keepers can appreciate, and a subject for which they pay.

The school-books deal with scholastic matters rather than with matters of daily life. The geographies are based on a European pattern. They teach more of Europe than of India and Asia. The histories have the same fault. The history of India has yet to be written by an Indian patriot. In geography, boys want to know more about the railway and telegraph and post office, and river and sea steam communication. Every town school should be supplied with railway time-tables, and the teacher should show his boys how to use them. Did Indian education fit boys more for daily life and its duties, there would not be such an unceasing supply of candidates for Government service. We want an education for India less directed by babus and munshis. We want that merchants and banyas should have some say in things. Most of all, we want to improve our agriculturists. Art schools we might leave to the people. But we cannot dispense with improvements in the produce of food.

In short, our system of education as at present in vogue in India does not seem to me to be the one which will permanently improve the people. It is too booky. It is too much out of their line. It brings them no present gain. It seems to augur no better for the future. It produces clerks and lawyers in abundance. But it does not improve the mass of the people. *This remains to be done.*

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—No doubt too much attention has been given to higher education. In the Panjáb, as elsewhere, the improvement of the teachers should necessarily prelude improvement in teaching. And as yet the Government Normal school at Lahore has no model school where the students could practise the art of teaching. We want undoubtedly more men in the department who are acquainted with the *working* of popular education schemes. University life and surroundings do not give a man much insight into the working of board schools and national schools. Professors in Universities are not the best models of teachers. Universities may produce theorists. We do not want such men in India. We want practical men. These men should not only know something of popular education in practice; they should also know India and her people and her wants. At the same time, there is work for our best University men to do in India. We want scholarship and high training. We must always have these. But they will find their place in the high offices of colleges rather than in the ranks of the department of *public* education.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—To village and small town schools. Here the salaries paid are small. Every increment is readily welcomed. If the certificate possess a money value, that would stimulate men to obtain it. But let it be a *teacher's* certificate, not a mere literary one; and let its money value depend on good conduct as well as on good school work. The value of the certificate thus becomes threefold. It shows that the man is, to some extent, a literary man, a good teacher and a good man.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools, respectively?

Ans. 58.—Everything depends on the teaching power of the teacher. Some men can teach only one boy. Some men can teach a hundred. No rule can be laid down. Training in the art of teaching works wonders. Young men in the Panjáb improve rapidly in the art. I have seen many examples of this during my visits to the Government Normal schools and in my own institution.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Certainly, if the holder of the professorship gave himself to obtaining information on certain subjects, and to giving lectures annually on that subject. For example, in Indian history many are the gaps. A professor of Indian history would consider it incumbent on himself to do something towards elucidating the darkness which at present fills up these gaps. Each professor would in himself be a good example of what steady, continued research can do for a man.

Such men are at all times the mountains in an educational scheme. From them flow many streams to water the teeming plains far below them, and far away from them.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to school authorities?

Ans. 62.—No promotions should depend on public provincial examinations. Each school should be a republic to certain extent in the management of its internal affairs. College examinations are quite another thing. If the officers of a school are worth any thing, they may surely arrange their own classes. If, however, the school is divided into standards, and the payments to the school depend on results, then of course that is quite another thing. When the Panjáb is ready for payment by results, the inspectors will be obliged to alter their questions for every school or universal copying and stealing will result.

In all arrangements of classes, when a scheme is mapped out by the Director, of course all teachers must work up each class to the standard required, and make promotions as he sees fit. All his promotions will, however, be tested by the inspector.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements that I am aware of. Courtesy suggests at all times that there should be some understanding. I have known men expelled for vice from one school, taken on at another. I have known men guilty of lying and deceit at one institution going to another, and being received with open arms because of the proficiency they have shown in mere book work. I would suggest that in all cases of students leaving one institution and entering another, a certificate of conduct should be *supplied* from the former and *demanded* by the latter. This is only a matter of protection really. Many students go about scholarship hunting; and, as a rule, all they care for is the scholarship. They might have studied Hudibras—

> "Though love[1] be all the word's pretence,
> Money's the mythologic sense;
> The real substance of the shadow,
> Which all address and courtship's made to."

The loose way in which every pretender to a love of knowledge has been bescholarshipped has given rise to many abuses. Undoubtedly there are in the Panjáb travelling students. In India there always have been such, and perhaps always will be. To help such men is to do a good work. We can easily, however, see where they come from. They are not from the neighbouring mission or Government school. Where a mission and Government school exist in the same town, there should be rules laid down by the heads of both institutions. An infringement of these rules should lead to a diminution of grants-in-aid to the mission school, and to censure of the Government school teacher, should either the one or the other be guilty of it. If the fees of both institutions are the same, this will pretty nearly settle the matter. If scholarships be given indiscriminately, this will ruin the whole affair. Scholarships given by Government should be made tenable in any institution the holder may elect to read in. They should be given either to mission schools or Government schools. But when the holder has chosen, his choice should be regarded as fixing the matter. Any change made by him results in loss of scholarship, unless it be the result of negotiations carried on with consent of the principals of the institution.

[1] In this case *love of knowledge*, of course.

Evidence of SÁHIB SINGH, RÁI BÁHÁDUR *Delhi.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India.

Ans. 1.—While very young I was sent by my father, a rich banker of Delhi, to the old Delhi College, where I was instructed in English and vernacular for a period of about nine years. On the death of my father in 1850 I left the college, and undertook charge of the business he had been carrying on; but I have never ceased since to take an interest in educational matters, and to induce, as far as I can, my friends and acquaintances to send their children to school.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary education in the Panjáb has been placed, in my opinion, on a very sound basis. There is, I understand, in some districts room for opening more schools, provided funds be available; but the opening of new schools by the Missionaries under the grant-in-aid system will be viewed with much distrust in rural districts. The principal change which I would recommend in the present system of administration of primary education is to devise rules under which teachers drawing more than ₹10 per mensem would be entitled to pension. I see no reason why men serving in this the most important department of Government should be placed at a disadvantage, compared with those serving in other departments. A change in the system of inspection also seems desirable. The annual inspections of primary schools by the inspectors are not so thorough as they should be.

The scheme of duties for Urdu schools is all that could be desired, with the exception of perhaps Persian, which, I think, should not be taught in the lower department, and should be made much simpler in the upper. The scheme of studies for Hindi schools requires to be much simplified. Some of the reading-books, such as the *Ramayun* by Tulsi Dás, are too difficult for the teachers to understand. Complaints have also been heard, though I do not know with what degree of truth, that the boys in Government schools are not taught manners. So far as my experience goes,

the boys are very respectful to their teachers and superiors. I am not in favour of introducing technical education of any sort into primary schools, in which instruction, I think, should be confined to the three Rs.; but I am decidedly of opinion that industrial schools, one or two in each district, should be opened for the education of the children of the artisan class.

Ques. 3.—In your province is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In the Panjáb primary education is sought for by people of all classes, except the very menial classes whose filthy occupation and traditional usages do not allow of their entering a Government or aided school. In Delhi, however, provision has been made by the Baptist Mission for the instruction of the children of chamárs converted to Christianity. The classes who desire education the most are the Khattris, the Banias, the Bráhmans, and the Káyasths, among the Hindus, and the respectable classes among the Mussalmáns. In some districts, especially purely agricultural districts, the agricultural classes hold aloof from education simply for the reason that they cannot spare their children from the labour of the field. The children practically excluded from education are, as already stated, those of the lowest castes who cannot come in contact with the higher classes without polluting them. The influential gentlemen of the old school will not tolerate the extension of elementary knowledge to every class of society. They view it in the light of a great misfortune that the children of those whom they have always regarded as their servants and menials should have the same opportunities of enlightening their minds which they have been taught to regard theirs by birthright. But this idea is being dispelled from their minds as education advances. The gentlemen of the new school, whether educated or uneducated, are lost in bewilderment at the novel spectacle of children of the present generation having more accurate information about certain subjects than what was obtainable formerly by the most learned maulvis and pandits. They are not, therefore, unfavourably disposed towards the education of the masses, partly also from the consideration that by imbibing new ideas on the subject they please the European officials of the country.

Ques. 4.—To what extent do indigenous schools exist in your province? . . . How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The number of indigenous schools in the Panjáb is very small. It was considerably reduced on the introduction of the Government system of education. Many of them which then existed were from time to time taken in by the officers of the Educational Department and incorporated in their own schools. Leaving out of consideration the Muhammadan schools held in mosques, of which I think nothing can be made, the indigenous schools now existing may be divided into two classes—the *pátsháláas* and the *maktábs*. In the former the children of the Hindus, especially those of the Bannias, are instructed in the multiplication tables, and in the most advanced of them to write letters and *hundis* in the Mahájani character. In the latter the children of both the Hindus and Mussalmáns are taught to read and write Persian, and to do a little arithmetic. In both kinds of schools the use of the rod is in full play; and the chastisements the children receive at the hands of their masters are sometimes of the most merciless character. The boys are not divided into classes, as in Government schools. Each reads his own lesson, but in the evening all the children have to repeat at the top of their voices the multiplication tables after the teacher or one of the most advanced pupils. No fees appear to be demanded by the teacher from his students. But from this it should not be understood that he imparts instruction *gratis*. He is presented with the materials for a meal twice a month, and with some little cash on certain festive occasions. The fourth day of the light half of the moon in the month of Bhádra is, for the teacher of a *Pátsháláa*, a day of a great rejoicing. On that day Ganesha, the god of wisdom, is worshipped by the urchins, when presents in cash and sweetmeats are made to the teacher, who is sometimes invited by the parents of some of the pupils to their houses with the whole school, when dresses of honour are presented to the master and his wife, and sweetmeats are distributed among the children. Presents are also made to the teacher on the completion by the pupil of each set of the multiplication tables. On the occasion of marriage of one of the pupils the master is not forgotten. The father of the bride is asked for a present in cash and clothes for the pádha, which, I believe, is invariably made. In *maktabs* regular fees are taken by the teachers according to the means of the parents of the pupils. Of course he who pays the most receives the greatest attention. The pádhas who teach at the *patsháláas* are a hereditary class of teachers. In this part of the country they invariably belong to the Bráhminical class; but in the Panjáb proper there are Mussalmán pádhas also, who, I believe, are the descendants of Brahmins forcibly converted to Muhammadanism during the Mussalman regimé. The qualifications of the *patshala* teachers are not of a very high order, perhaps not much advanced beyond those of the best of their pupils. The teachers at *maktabs* are generally Mussalmáns, possessing various degrees of qualifications.

No arrangements appear to have been made for training teachers for indigenous schools, which cannot be turned to much account. I know of no indigenous school to which the grant-in-aid system has been applied in the Panjáb. The few indigenous schools which receive grants-in-aid from the Panjáb University are very inferior institutions, and incapable, I believe, of supplying candidates for any of its examinations.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? . . . .

Ans. 5.—Home instruction, properly so called, is extremely limited in its extent in this part of the country. It is confined to the children of the rich and noble classes, who, in their mistaken idea of pride, consider it beneath their dignity to send their children to schools, where they cannot successfully compete with the more assiduous children of the poorer classes. The home educated boys, it is evident, do not attain much success at the

examinations for the public service, except perhaps in the vernacular languages which, according to the common idea, can be as well taught at home or at private *maktabs*.

Ques. 6.—How far can the Government depend on the private effort, aided or unaided, for the supply of elementary instruction in rural districts? . . . .

Ans. 6.—I know of no private agencies on which Government can depend for the supply of elementary instruction in rural districts. The only places where private effort to a limited extent can be looked for are the towns and cities in the most advanced districts.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education are administered in the Panjáb by the district committees, of which the Deputy Commissioner is generally the president, and the district inspector of schools a member. Of the Native members, those only who are educated can intelligently criticise the educational budget, but the number of these is unfortunately very small.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? . . . .

Ans. 8.—In my opinion no schools above the primary should be entrusted to Municipal committees for support and management. In some towns in the Panjáb middle schools also are supported by the Municipal committees, but the management is left to the district authorities. From a committee composed entirely of uneducated men, as committees in some small towns are, you cannot expect much in the way of management. In towns where the Municipalities are rich, a certain sum of money sufficient to yield interest for the support of primary schools should be set aside and invested in Government securities. In those which are not so rich, the proceeds of the taxation of certain articles should be made over to education, and should by no means be applied to a different object.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system now in force for providing teachers for primary schools is the best that I can think of. The men turned out by Normal schools and the central training college are better able to impart instruction than those educated under a rude system, in which the development of all the mental faculties of the pupil were never thought of.

The social status of a village schoolmaster depends in a great measure on his own ability and character, and to some extent perhaps on the caste to which he belongs. Great care should therefore be taken in selecting particular men for particular places. Hereditary maulvis and pandits should, as far as possible, be induced to send their children to primary schools in the first instance, and to the Normal schools subsequently.

These, when trained, will not only be able to perform their duties satisfactorily, but also to exercise a beneficial influence over the inhabitants of the village.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? . . . .

Ans. 10.—The agricultural classes will no doubt be glad to see their children learning something of agriculture in primary schools; but such instruction, to be of any practical use to them, should be imparted in the fields, and with implements of husbandry superior to those their parents are accustomed to use. This instruction it is not possible to give in every village school, and the idea should therefore be abandoned. Mental arithmetic and a little practical surveying, if introduced into the curriculum of a primary school, will, in my opinion, make it more acceptable to the zemindar, who will derive great assistance from a knowledge of these studies in his children.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of this province is not the dialect of all classes of the people; but it cannot be said that the schools on that account are less useful or popular. Hindi and Gurmukhi schools teaching up to the lower primary standard may be established in places where the people desire to have their children instructed in those characters; but I have grave doubts whether such schools will thrive as long as Urdu is the language of the courts.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The sytem of taking fees in primary schools should not, in my opinion, be so strict as it is at present. Some latitude should be given to district inspectors and tahsildars to exempt boys who are very poor from the payment of fees.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—To increase the number of primary schools, additional funds will be required; but I am not in a position to say whether such are available.

Their efficiency, it is evident, depends upon good teaching and management. The opening of mission schools under the grant-in-aid system in villages where there are no Government schools will, I think, be viewed with distrust and suspicion.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There are, I believe, many gentlemen in the Panjáb who would be willing to aid in the establishment of schools upon the grant-in-aid system, if encouraged to do so by the authorities. The Native gentlemen of Delhi tried to establish a

college in that city on the grant-in-aid system; but their efforts in this direction were not adequately encouraged by the Local Government, and the scheme therefore fell to the ground. The Punjáb University College would have never seen the light, if the principal chiefs of the country had not been encouraged to give their support to it by the government of Sir Donald McLeod.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The influential gentlemen of the place should be invited by the local authorities to collect subscriptions to secure the maintenance of the institution, and their efforts in this direction should be rewarded by honorary distinctions, complimentary *parwanas* and *khillats*.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—As regards inspection, the mission aided schools are at a disadvantage, compared to Government schools, but not on account of the religious principles which are taught in them. In my opinion the mission schools should be visited by the Inspector as often as the district schools, and not once a year, as is the case at present. The fact that mission schools are generally inferior in point of instruction and management is partly due to want of proper inspection.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do your consider it adequate?

Ans. 21.—The middle classes principally avail themselves of the instruction offered in Government and aided schools and colleges. The rate of fees in the Lahore Government College being the same for pupils of all grades, the complaint that the wealthy classes do not pay enough for their education is so far just. The fees which the boys in Government schools are required to pay are regulated according to the means of their parents. The rate of fees payable for higher education is ₹2 per mensem, which is evidently inadequate in case of the children of the wealthy classes.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The number of educated Natives in the Uncovenanted Civil Service in the Panjáb is very limited. They are unjustly considered by many of the European officials of the province as a set of self-conceited, rude, and disloyal people, and do not consequently receive from them that encouragement which is their due. They are no doubt more outspoken than the members of the amla, but at the same time more honest, more truthful, and more mindful of the interests of Government and the people. In departments which can only be filled by them, they find employment readily, but the places where their talents are likely to shine are generally given to men of inferior stamp, both in point of ability and honesty.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools provided a student attains to the highest standard is tolerably well calculated to store his mind with useful and practical information; but it is, in my opinion, desirable that greater attention should be paid to composition than is the case at present.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The complaint that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University is so far just that in mission schools that attention is not given to the study of the Bible and other Christian books which they would otherwise receive; but it cannot be said that this circumstance impairs the practical value of the education imparted for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? . . . .

Ans. 28.—The number of pupils in secondary schools who present themselves for the matriculation examination is not unduly large, but, on the contrary, too small when compared with the requirements of the community.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? . . . .

Ans. 29.—Government scholarships in the Panjáb are awarded to the students of Government schools and colleges, and I believe also to the students of the Oriental College, Lahore, according to the results of the examinations of the Panjáb University College and the middle school examinations. Scholarships for district funds are provided for the sons of agriculturists who pass the upper primary examination and pursue their studies further. The Government grants to mission schools include their quota of scholarships awarded in those scholarships. The system therefore cannot be said to be in any way partially administered.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—The Delhi Mission School receives contributions from the Municipal Committee of that city. The grant is made every year, and is likely to be permanent.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Special normal schools are needed for

the training of teachers for secondary schools. The teachers turned out by the training college are better able to impart instruction than those turned out by the Universities.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The vernacular schools, both primary and middle, are inspected, or supposed to be inspected, by the District Inspector four times during the year, and once by the Inspector or his assistant. They are also inspected by the District Officers, Assistant Commissioners, and Tahsildárs when they travel through their respective jurisdictions. The district schools are inspected by the Inspector once a quarter.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education?

Ans. 37.—Education in the Panjáb has not yet advanced to that degree which would warrant the withdrawal of Government to any extent from the direct management of schools and colleges. Such withdrawal would be a very severe blow to the cause of education and progress in the country.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No definite course of instruction in duty and the principles of moral conduct appears to find a place in the curriculum of schools and colleges in the Panjáb, but the reading-books used are sufficiently well calculated to impart that instruction.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Every district school college in the Panjáb has its gymnasium, where the boys are exercised in all sorts of athletic sports and games. In the district of Ludhiána, I am told, much attention is paid to the physical well-being of students even in village schools, which are all supplied with the necessary apparatus. Care should be taken that the boys in Government schools, whether English or vernacular, do not neglect their own games, which are much more simple and less expensive than English games.

Ques. 41.—Is there any indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—None that I know of.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are not in accordance with the social institutions of this country.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Female Normal schools under European Lady Superintendents should be established in different parts of the country. Care should be taken, however, that the Superintendent be a lady well acquainted with the languages taught in vernacular primary schools, and one who can enter into the feelings of the women of this country.

Ques. 46.—In the promotion of female education what share has been taken by European ladies?

Ans. 46.—The European ladies, with the exception of those of the zenana mission, and in some places the wives of the Christian Missionaries, have manifested very little interest in the promotion of female education. In places where the wives of European officials have interested themselves in the education of Native girls, the progress has been satisfactory, and the attendance in schools has greatly increased. Much good has been done in this way by Mrs. Steel in places to which her husband has been posted. Judging from the experience of the past, there is not, I believe, much hope of inducing European ladies to take an interest in female education.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed?

Ans. 49.—Government district schools have been opened in the cities of Ludhiána and Ambala, teaching up to the same standard as in mission schools which were not popular among the Hindu and Muhammadan inhabitants of those places. The religious instruction imparted in the mission schools is a source of distrust and suspicion to the people, especially when instances are not wanting in which minors have been induced to accept Christianity, and allowed to reside at the mission premises against the will of their parents.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? . . . .

Ans. 50.—In my opinion there is no foundation for the statement referred to in the question. Among the officers of the Educational Department, the Inspectors of Schools, whose duty it is chiefly to inspect primary schools, spend more than six months of the year in visiting such schools and conversing with the people and the district officials under whom the schools are placed on the best means for their improvement. There can be no two opinions regarding the beneficial results of introducing into the department more men of practical training in the art of teaching and school management than is the case at present. The training college recently established at Lahore is well calculated to supply the purpose.

Ques. 51.—Please state how the system of pupil teachers or monitors works.

Ans. 51.—The system of pupil teachers or monitors does not appear to work well in schools in the Panjáb, where it is in force. The monitors, as a rule, do not manifest that interest in the work of teaching which a teacher on the regular establishment does, and do not feel that responsibility for the due discharge of their duties which is felt by the latter.

Ques. 52.—Is there any tendency to raise unduly primary schools into secondary schools? . . .

Ans. 52.—There is much tendency in certain districts to raise primary into secondary schools unnecessarily; but this tendency is sufficiently checked by the inspectors on their annual inspections. The rate of fees in all classes of schools and colleges should vary according to the means of the parents of the pupils.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the with-

drawal of Government from the direct management of schools?

Ans. 60.—No interpretation of the principle of religious neutrality, however strict, requires the withdrawal of Government from the direct management of schools and colleges. Those who hold the contrary opinion might as well say that a strict adherence to this principle requires the withdrawal of Government from the direct administration of the country.

Ques. 62.—Is it desirable that promotions from class to class should depend upon the results of general examinations? . . . . .

Ans. 62.—Promotions from class to class should depend on the results of the periodical examinations extending over the entire province. In cases, however, of more than average talent in a youth, or of admissions from another province, it would be desirable to leave the promotions to the school authorities, subject to the condition that the pupils so promoted should pass by the standard required from the pupils of the class below at the next examination.

Ques. 63.—Are there any arrangements between the colleges and schools of the Panjáb to prevent boys who are expelled from one place from being received into another?

Ans. 63.—There are. No pupil from one school can be admitted into another without the certificate of good conduct from the head master of the former. No boy instructed in one school can appear at any of the public examinations from another school, unless he has been at the latter institution six months previous to the date of the examination.

Ques. 66.—Are European professors required in colleges? Are they likely to be employed in colleges under Native management?

Ans. 66.—In colleges educating up to the B.A. standard it is desirable to have two European professors,—one to lecture in English literature and philosophy, and the other to give instruction in physical science. The other subjects can be well taught by Native professors.

European professors are employed in the Anglo-Muhammadan College at Aligarh, which is entirely under Native management. The Metropolitan Institution in Calcutta is perhaps the only institution under Native management which has no European professor.

Evidence of KHALIFA SAYAD MUHAMAD HUSSAIN, *Mir Munshi, Patiala State.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India.

Ans. 1.—I have had no direct business with the Department of Public Instruction in the Panjáb, but I have long taken an interest in education. I was one of the founders of the Aligurh Scientific Society and of the Panjáb University, in which I am a Member of Senate. I have, in concert with my brother, who is Foreign Minister, taken part in the establishment and management of schools in Patiala State. I have also devoted my attention to the subject of education among the Muhammadans.

Ques. 2.—Do you think that in the Punjáb the system of primary education has been placed on a sound basis?

Ans. 2.—With regard to the scheme of study in district schools, I think that English should be commenced in the lowest class of all instead of in the upper primary school. The vernacular language should be Urdu. Afterwards, in the upper primary school, Persian, Arabic, and Sanskrit should be taught as optional subjects.

In village schools only Oriental languages should be taught, such as are studied in indigenous schools, with the addition of simple arithmetic and the elements of mensuration. Some teaching in practical agriculture should also be given. It is not necessary to teach geography in the lower department of these schools, nor grammar in the upper primary department.

The scheme generally in vernacular village schools should be much less ambitious than in English schools. The details should be arranged by a committee.

Ques. 3.—Is primary instruction sought for by the people in general, or by particular classes in the Panjáb?

Ans. 3.—The people in general do not desire education, because of their poverty. The influential classes dislike the extension of elementary knowledge among the lower classes from fear of their getting ideas of equality. The Hindus consider the lowest castes impure, and therefore will not admit them to the schools.

Ques. 4.—What is your opinion upon the subject of indigenous schools, and schemes for their improvement?

Ans. 4.—It is difficult to give the statistics of indigenous schools, because no accurate enumeration has been made. In the part of the Panjáb with which I am best acquainted, young boys, the sons of Baníyas, are sent to Pándhas' schools to learn mental arithmetic, &c., and to be kept out of mischief. One Pándha can teach a hundred boys, and they make from ₹10 to ₹30 a month. In the Korán schools attached to mosques, the teachers do not get more than from ₹6 to ₹10 a month owing to the poverty of the people. Muhammadan gentlemen often keep schools in their own houses to which any of the people in the neighbourhood are admitted without payment. There are also schools of a higher class kept by respectable Mullas, in which instruction is given in theology and literature. The Mullas are sometimes assisted by rich men, or they maintain themselves from their private means. In the same way Sanskrit is taught by pandits. These schools have ceased to flourish since the establishment of Government schools. One reason of this is that educational officers look upon indigenous schools with jealousy, and do their best to supplant them. The course of study is not the same as in Government schools, but so far as literature is concerned it is superior. Most Native officials have been educated in indigenous schools. These schools may be aided advantageously upon the following conditions. There must be no interference with their scheme of studies. They should keep a register of attendance. They should be inspected occasionally by officers of the department. If the Government desires that subjects of general knowledge should be taught

in addition to the usual course of study, the Mulla should be free to teach such subjects himself, or to find his own assistants. It must be understood, however, that indigenous schools of the higher class, both Arabic and Sanskrit, are not likely to accept grants-in-aid on any terms.

In the city of Ambala there are indigenous schools established in accordance with the scheme for Government schools, but which do not receive aid from Government, and have not applied for aid because of their dislike to interference. These schools were established especially with a view to giving instruction in the Muhammadan religion, which is not allowed in the Government or mission school. Another matter, which deserves mention here, is the need of an investigation into the circumstances of endowments made by Native gentlemen for the benefit of education; for instance, the *Itimádud-Daula* fund, which was intended for the old Delhi College.

Ques. 5.—What is your opinion as to the extent and value of home instruction?

Ans. 5.—Persons educated at home cannot compete in mathematics with students of Government schools, but their knowledge of Oriental literature is far superior, and they are fully qualified for public employment. I do not speak of English instruction.

Ques. 6.—Can Government depend upon private effort for the supply of elementary instruction in rural districts?

Ans. 6.—There appear to be no persons in rural districts competent for the work.

Ques. 7.—Can funds assigned for primary education be administered by local committees?

Ans. 7.—Such committees should generally be consulted. They should be encouraged to speak freely, and should be listened to attentively. But they should always be under the control of the officers of Government. Any committees which may be deemed competent should have certain powers entrusted to them.

Ques. 8.—What security would you suggest against the possibility of Municipal committees failing to make provision for schools entrusted to them.

Ans. 8.—A certain proportion of the income of Municipal committees should be appropriated by law to the maintenance of schools.

Ques. 9.—What do you think of the character and social position of village schoolmasters?

Ans. 9.—Men of the higher classes generally complain of misconduct and neglect of duty on the part of the teachers in village schools. They are also considered too young and too ignorant for their business. The only way to improve the class of teachers is by more careful selection.

Ques. 10.—What subjects of instruction might be introduced with a view to make the schools more popular?

Ans. 10.—Government is bound to abstain from giving religious instruction. In an agricultural country instruction in agriculture would be very beneficial. But in the absence of experience it is difficult to hold a decided opinion on this question, except that such instruction must be very simple.

Ques. 11.—Is the vernacular taught in Government schools in the Punjáb the dialect of the people? If not, are the schools on that account less useful and popular?

Ans. 11.—I have given my views at length on this important question in an essay which is attached to my evidence. Speaking generally, I approve of the system now in use.

Ques. 13.—Have you any suggestions to make regarding fees in primary schools?

Ans. 13.—Fees should be taken in proportion to the means of the parents. Those who pay the educational cess should be exempt.

Ques. 14.—How can the number of primary schools be increased, and how can they be rendered more efficient?

Ans. 14.—It is useless to attempt to increase the number of primary schools while the people show no desire for education. Existing schools may be improved by encouraging respectable persons to take an interest in them.

Ques. 18.—What is your opinion upon the withdrawal of Government from the support of higher education in the Panjáb, and the extension of education among the masses?

Ans. 18.—The Panjáb suffered from political revolutions for more than a century after the extinction of the Mogul power, and the period spent under British rule has been too short for moral and material progress, and for the growth of public opinion, to such an extent as might enable the Government to withdraw from the support of higher education. There are no private persons among the Natives who could come forward to undertake the maintenance of high schools and colleges, while at the same time there is the greatest need for the creation of a highly educated class of men, able to perform public duties of this nature. In the present state of the country, in my opinion, one highly educated man is worth a thousand with a smattering of learning. The people are like so many schoolboys without a competent head master. Besides, it is a great mistake to suppose that high education leads to disloyalty. Highly educated persons appreciate the blessings of good government. On the contrary, there is reason to fear that with the multiplication of primary schools young men will forsake the occupations and trades by which their fathers got their living; and, thinking themselves educated, will wander about the country disappointed and discontented seekers for employment in the offices of Government. Even at the present time builders and carpenters cannot be had for money, while if you want fifty muharrirs a hundred will offer their services. In 1881, according to the report of the Director of Public Instruction, out of 105,000 students, 88,000 were in the primary stage, and very few had reached the higher grades. The proportion enjoying an advanced education is by no means excessive.

Ques. 20.—How far is religious neutrality practically observed in the educational system?

Ans. 20.—The principle of religious neutrality in State education is highly approved by the people as at present maintained.

Ques. 21.—How far is the complaint well founded that the higher classes do not pay enough for their education.

Ans. 21.—In high schools the maximum fee in the case of wealthy persons is ₹5. In the Lahore College there is a uniform fee of two rupees only. It appears to me that students should pay according to their means, but perhaps

the college fee has been fixed with reference to the general poverty of the class which attend.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a Government school?

Ans. 23.—The only schools of the higher order which can compete effectually with Government schools in the Panjáb are Missionary schools. But these schools labour under one great disadvantage. Instruction in the doctrines of the Christian religion is compulsory, and this causes them to be viewed with a certain amount of dislike and suspicion. Otherwise, the people value the education given in Missionary schools, especially because they teach English well, and in some cases at an earlier stage than in the Government schools. I will give an instance showing the unstable character of mission schools owing to the religious element in their system. In 1865 in a highly popular school a boy was converted to Christianity, and at once some hundreds of the scholars left. The case went into the courts, as will be remembered by some of the members of the Commission. In my opinion one of the chief reasons why the Mussalmans at first kept aloof from schools in which English was taught, and still do so to some extent, is to be referred to the prominent part which mission schools have always held in the system of higher education. I see no objection, from a Muhammadan's point of view, against teaching the Bible; but we do object to the proselytism which accompanies it in mission schools. If Government schools were now closed to make way for mission schools, the people would certainly think that the Government wished to abandon its policy of religious neutrality.

Ques. 28.—Do you think that the number of candidates for the University Entrance Examination is unduly large when compared with the requirements of the country?

Ans. 28.—Certainly not in the Panjáb.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools?

Ans. 31.—Learning is one thing, and teaching is another. Training colleges are in my opinion necessary.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions?

Ans. 35.—Independently of the Government system, encouragement should be given to the scheme of studies in use in indigenous schools, provided that will endeavour to add some instructions in mathematics, mensuration, and other subjects of general knowledge.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools and colleges would have upon the spread of education?

Ans. 37.—In the Panjáb and Upper India it is impossible for Government to withdraw from the support of higher education without seriously lowering the standard.

Ques. 39.—Does instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools?

Ans. 39.—Indirectly there is some such teaching in English literature, but the subject should be made special and compulsory.

Ques. 40.—Are any steps taken for promoting the physical well-being of students?

Ans. 40.—Something is done in this way, but by no means enough. Every school should have its play-ground, and regular hours should be fixed for gymnastic exercises.

Ques. 41.—Have you any remarks to make upon the subject of female schools?

Ans. 41.—The Government has always taken much pains to establish female schools, but in such a country as India the education of women cannot be accomplished by Government agencies. European ladies have done good in this way so far as their influence extends; but while Europeans and Natives remain separated by a social gulf, no great result can be expected. Mixed schools cannot be tolerated in this country. In respectable Muhammadan families more or less Urdu and Persian literature, and especially religious books, are studied by the women. In the same way among the Hindus and Sikhs some of the women are educated. Although the Government cannot do much for female education, it should constantly assert its approval of the principle, and should encourage the people to help themselves in this matter.

Ques. 47.—What do you regard as the chief defects in the educational system other than any to which you have already referred?

Ans. 47.—Boys are compelled to study subjects for which they have no taste. As far as possible, they should be allowed to choose their own course of study.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No. Certainly not.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might suffice for the wants of the people?

Ans. 49.—Where Government schools have been opened side by side with aided schools, to the best of my belief they were required. I would add that Government schools are wanted at Peshawar and Rawalpindi, where at present there are only mission schools.

Ques. 50.—Is there any foundation for the statement that educational officers are partial to high education?

Ans. 50.—Educational officers are in the habit of paying equal attention to all the branches of their study; of course it would be advantageous to have in the department more men of practical training in the art of teaching and school management.

Ques. 57.—To what proportion of the gross expenditure should a grant-in-aid amount?

Ans. 57.—As a general rule, grants-in-aid should be equal to half the expenditure.

Ques. 60.—Is the direct management of schools by Government consistent with religious neutrality?

Ans. 60.—No. Certainly not.

Ques. 63.—Can arrangements be made to prevent boys from capriciously leaving one school to join another?

Ans. 63.—Strict rules are not desirable. The managers on either side must be guided by the circumstances.

Ques. 65.—Are European professors required in colleges?

Ans. 65.—For teaching English literature European professors are required. The head masters of high schools also should be Europeans.

Ques. 66.—Are European professors usually employed in colleges under Native management?

Ans. 66.—Yes. See, for instance, the Anglo-Oriental Muhammadan College at Aligarh, where both Principal and head master are Europeans.

Ques. 67.—Are the circumstances of any class of the population in the Panjáb such as to require exceptional treatment in the matter of English education?

Ans. 67.—The Muhammadans in the Panjáb are more numerous than all the other classes; but on account of their poverty they are unable to get a fair share of the educational advantages offered by the Government. The only way to help them is by establishing special scholarships for Muhammadan boys who have passed the upper primary school examination.

Essay, supplementary to Answer No. 11, respecting the Vernaculars of the Panjáb.

This question is so important and has been discussed so much of late that I think it necessary to state my views at some length.

There are many different dialects in the Panjáb which are either not understood at all, or are understood with difficulty elsewhere than where they are spoken.

It is easy to say that Government should have as many schemes of study as there are dialects, and such a view at first sight is reasonable enough, but the practical difficulties are immense. In my own opinion it is the business of Government to recognise and adopt some one dialect which is in use over a wide extent of country. Such a language is found in Urdu, which has grown up of itself, and has been accepted by Government, after much consideration as the vernacular of the province. Accordingly, it is used not only in official business, but also as the principal medium of instruction in the Education Department. If the vernacular of the province were not of spontaneous growth, but an artificial language created by order of Government, we should have had, not Urdu, but Bengali, or Gujarati, or some language with which the British had become familiar when their rule was limited to the coasts of India. We may conclude, then, that the local dialects were found insufficient for the requirements of business. Moreover, it is not at all difficult for the people to acquire some common dialect in which they can communicate with one another. Experience, I think, shows that the adoption of such a dialect in the case of Urdu was necessary, and has been beneficial.

The assertion that Panjábi is the language of several districts in the neighbourhood of Lahore and Amritsar cannot be admitted. The dialect of every District and State differs, and it is nowhere fixed, but day by day is more and more influenced by Urdu. I am myself a Panjábi by birth and lineage, and feel that I have some claim to be heard on this subject, especially as I have travelled much in the province. In fact, all persons, educated and uneducated, when they mix in the great cities or travel away from home, speak Urdu to each other.

Till lately I never heard any complaint against Urdu. The admission of Persian and Arabic words into the Hindi dialects is not a new thing. Such words are common in the Granth and other old books of high repute, and it is well known that under the Sikh rule Persian was the language of the courts, and was studied in the indigenous schools, even in villages, both by Hindus and Mussalmans. At the present time, in the Native States, whether Hindu, Sikh, or Mussalman, the language used in offices is Persian or Urdu. In Patiala, for instance, Persian was used till 1856. Since then Urdu has taken its place, excepting in the case of foreign correspondence, in which we still use Persian.

I do not speak only of the letters which we despatch, but it is noteworthy that communications from Madras, Travancore, and the most remote parts of India are addressed to us in Persian.

All this shews that Persian and Urdu are found more convenient for general use than the indigenous languages of India, and are valued accordingly.

In the educational institutions of the Patiala State, although scholarships are given for Arabic and Sanskrit, only a few Brahmins, Bhais, and Ramlirs learn the religious languages. The great majority of students choose Urdu, Persian, and English.

In Northern India the great majority of books are published in Urdu. In the Panjáb there are 35 newspapers, of which all but two are Urdu. If any universal language were selected for the whole of India, it should certainly be Urdu. Persons who are opposed to the views which I hold point out that several languages, English, French, German, &c., are cultivated in Europe. But in Europe there are many distinct nations, each having its own political and commercial system, whereas India is one empire. Just as in the United Kingdom English has become the common language, so in India, there is a tendency towards the general adoption of Urdu. In proportion as intercourse between the various parts of a country is developed, the inconvenience of a variety of languages is more felt. Even at present Urdu newspapers are published in all parts of India, although they retain their own languages for local use. For the civilisation of India the English language holds the first place, and its assistant is Urdu.

The choice of a language is beyond the power of kings. It grows up of itself, and however much we might wish to set up some language for which we have a predilection, our business is to look at the facts.

As for the relative advantages of Urdu and Nágari as modes of writing, every one agrees that the Persian character can be written much more rapidly, and even if it is sometimes ambiguous owing to its brevity, for practical use it is quite legible. To which must be added that when Nágari is written hastily it is less legible than Persian.

Finally, I would appeal to the judgment of highly esteemed and experienced officers of Government, among whom I would specially name Sir Robert Egerton and Sir Charles Aitchison.

Evidence of J. SIME, Esq., *Principal, Government College, Lahore.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Nearly 19 years in the country engaged in education; the last 12 in the Panjáb as a College Tutor and Principal, or an Inspector of Schools.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary education in the Panjáb is, I consider, on a fairly satisfactory basis. The schools for the most part are supported from Local Funds, and managed by local authorities, whilst the instruction given is of a sound but elementary character. The chief obstacle to meeting the requirements of the people is want of means. To support existing village schools, the District Funds are already strained to their utmost; and for town schools the Municipal grants are often illiberal. The extension of grants-in-aid to village schools would help that cause; but nothing short of a way to reach the non-agriculturist for a fair share of the expense will be adequate to the actual

demand even, within the next few years, for school extension.

It is desirable, I think, that all primary education should be locally administered to have the need of its extension and of buildings, &c., promptly met; but to relieve district officers of the details of school supervision, town and tahsil committees should be formed with specific duties. It has, I believe, been mainly from the want of distinct functions that such committees have hitherto failed.

With regard to the course of instruction appointed for primary schools in the Panjáb, it is, I consider, a little too ambitious. Persian, though popular, need not be more than a special subject only; and the arithmetic, which now includes more than the English VIth Standard, might be curtailed. In towns where English schools exist, there should be provision for purely vernacular instruction up to the upper primary standard, so as to give vernacular education in these localities a fair chance.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—As seems to me, primary education has come to be very generally sought for by the people of the Panjáb; by the priestly classes and artisans the least; by the merchants and shop-keepers the most. The *amla* classes, who long held aloof, now readily avail themselves of the schools. In some districts the agriculturist remains indifferent; in others he forms a large fraction of the school attendance. There is still a prejudice against Urdu and Persian on the part of Hindus of certain localities; and many Mussalmans retain their dislike to the 'Sarkari Madrasa.' But these feelings are gradually disappearing.

The distinction of caste practically excludes the whole of the lowest section of the community from instruction; but there is nothing in the system to exclude any class. In towns morning or evening short-time schools are required at present to teach a host of boys who begin their trades when very young. Nominally the village schools are open for five hours a day; practically they are open all day. This acts as a deterrent on the agriculturist who finds his boys thus cut away from the fields.

The influential classes, both new and old, readily admit the advantage of instruction to the people; but the old or conservative section question the propriety of mass, as distinct from class, education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected; and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools; and can it be further extended?

Ans. 4.—As far as I am aware, there are no traces of an old village school system in the Panjáb. When the Government system was introduced, there were here and there in the villages indigenous schools, mostly Persian, which were gradually absorbed. The indigenous schools which now exist are mostly in the towns. The bulk of these are Kurani, Shastri, and Granth schools, all of a religious character. The instruction imparted is purely literary, and, excepting in the Shastri schools, and that rarely, the attainments are of a very poor description. In the Kuráni schools Persian is sometimes added; occasionally also Urdu and arithmetic. Besides these, there are Persian and mahájani schools. In the former usually only Persian is taught; sometimes a little Arabic; occasionally Urdu; seldom anything else. The mahájani schools are for the multiplication tables and shop-keeper's accounts, with elementary Nágari sometimes added.

In none of these schools have I observed any system whatever of discipline. There is an understood, although unwritten, course of studies; but no class organisation, and rarely a register.

Fees are levied in all the secular schools. Besides the monthly fees, presents in cash or kind are expected, and given on various occasions.

As a rule, the masters of these schools are of inferior attainments. Sometimes a well-read man, on either the Sanskrit or Arabic side, will be met with; but even then the qualities are not those required for a teacher of youth. So far as I know, no attempt has been made to train the masters in those schools, so long as their schools have remained independent. When the schools have been taken over, the masters have generally been sent to the Normal school, but not always with success. In many districts these masters remain now the chief obstacle to instructional progress in the schools.

Indigenous masters are, as a rule, willing to accept State aid; but by reason of their poor attainments, they would generally fail to fulfil the easiest conditions on which such aid could be given. It was on this account that the plan of incorporation was at first adopted. Grants-in-aid have occasionally been given to these schools, but, as far as my experience goes, not very successfully. On a careful review of the whole matter, I do not consider that in the circumstances the plan of incorporation was unwise; and I believe that this and the giving of grants-in-aid where the teachers are fairly fit, or where the grant would be likely to produce efficiency, are the only ways at present of turning the indigenous schools to good account. The offer of grants to new men setting up schools is another matter.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at schools?

Ans. 5.—Home education, as far as I have seen it, is generally given on the old maktab principle, with more writing and arithmetic—sometimes with mathematics; but with the spread of public instruction this is fast disappearing. Sometimes new

masters are employed to give instruction on the new system. In either case the result is much inferior to that of the schools; and I question whether, throughout the Panjáb, there are any boys privately educated who could pass the middle school examination. Those who appear in this examination as 'private students' have generally received a good part of their education at school; but few of them pass, and those who do are mostly low on the list.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not consider that *any* dependance is to be put on private effort for the supply of elementary instruction in the villages. As education spreads, fit men may be induced to open schools on the promise of aid being given; but the help to be got from the people themselves will for many years be inconsiderable. Besides the indigenous schools already referred to, mission schools, several independent schools recently established in the large towns, and a few aided schools under local committees, there are, as far as I am aware, no private agencies at work in the Panjáb in the cause of primary education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies.

Ans. 7.—At present the district committees of the Panjáb have the entire administration of the funds assigned for village education with, I consider, much advantage to the cause. Besides being required not to curtail their expenditure, nor to close any schools without the sanction of the Educational Department, no other restrictions seem to me to be necessary.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I consider that all the primary schools might well be enstrusted to Municipal committees for support and management. I would not at present advocate the making over of the secondary schools, partly because the whole matter is an experiment, partly with the hope of the committees offering, after the experiment has been tried, to take over all the schools, and chiefly because of the practical difficulties arising from establishments. To ensure sufficient provision being made, present expenditure might be fixed as a starting minimum, the committees thereafter being left to themselves. Or the sanction of the Educational Department might be required to the curtailment of expenditure and the abolition of schools.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—At present the village teachers are recruited from the village schools, attendance on a normal course being required. This, I consider, is bound to be a good plan, especially as the sons of hereditary Muallims are included. It is proposed eventually to make the middle school examination the standard of admission to the Normal schools, which will greatly raise the calibre of the village teacher.

As a rule, the present village schoolmaster is respected by the villagers. He is frequently the son of an old teacher—sometimes of a shop-keeper or a zamindár; but in either case he is influential mostly in proportion to his worth and the estimate in which he is held by his superiors. In the Panjáb the schools are administered through the tahsíls; and the tahsíldárs issue what are called *hukm námas* to the teachers as to menials. This is improper, and injuriously affects their influence. Some Deputy Commissioners show a great deal of respect to their teachers. One I knew, when he visited a school, used to make the teacher take a chair by his side. Any such consideration has a wonderful effect. Frequently teachers are members of local boards—a practice which might, I consider, be profitably extended.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Mensuration, which is popular, is now part of the Panjáb scheme; but it is surrounded by too many other compulsory subjects to admit of its being practically well mastered. It is often said that instruction in agriculture and the practical arts is required; but it would be impossible to make a village school system of education an industrial system. Instruction in the Deva Nágari character, as distinct from the Hindi Bhásha to the extent of being able to write it, would add to the popularity of our schools. Mahájani, on the same principle, though for a narrower purpose, is now taught in most of the large towns.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—There can be no doubt about this that the dialects of the people of the Panjáb are more Hindi than Urdu; yet I cannot say that the schools are on that account less useful and popular. On the contrary, I believe that the substitution of Hindi for the so-called Urdu, supposing that were possible, would do immense harm to the cause of education. The experiment of instruction in Hindi was tried. In several districts the schools first established were largely Hindi. They were not popular; the people in the course of time asked for Urdu schools instead; and only a few of these Bhásha schools now remain. I do not mean to say that this decides the question of Urdu *versus* Hindi; but it shows the leaning of the villagers. He found that more could be learned in an Urdu school, and quicker, for the instruments were to hand; he saw also that Urdu was more profitable; and for these reasons he voluntarily relinquished Hindi. There is no doubt a hankering after the Deva Nágari character (Shástri they call it) by the Hindi community; but that is all. Urdu, with its large Hindi element, is not the foreign dialect

it is represented to be; it has been proved by the rapid spread everywhere of the village education that it is not an unsuitable instrument of instruction for the Panjáb; and, as a common ground on which Hindu, Mussalmán, and Síkh can meet, it is, I consider, the best single instrument that could be adopted for the purpose. I have, however, said that instruction (optional it would have to be) in the Deva Nágari character would be useful; and care is required in the production of class books in Urdu that these should be rather in the language of the household than of the maulvi.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Payment by results is in my opinion only suited to a system of education already well developed. At the same time I do not consider that the difficulty at present would be so much in the schools as in the fixing of rates that would be suitable now, and not altogether unsuitable very shortly.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—So long as the non-agriculturist does not contribute otherwise towards the support of education, fees should, I think, be taken. The practice in England of paying from the school funds the fees of children "whose proficience and regular attendance entitle them to honour certificates" is a good one, and might be adopted in this country. A minimum fee should, I consider, be fixed for each class; and the agriculturist pupil whose parent does not pay in cess the full amount of the school fee should be required to make up the difference to the teacher. But a uniform method of dividing the expense of the schools between the agriculturist and non-agriculturist, and so dispensing altogether with fees, would be better.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—In the Panjáb, as already stated, school extension without more funds is impossible. Grants-in-aid might be given; but this would not be enough. I consider that nothing short of a cess on the non-agriculturist as on the agriculturist will be anything like adequate to the vast purpose of mass education. How this may be done it is difficult to say. The tahsíl might be divided into educational sections, each section to have a school sufficiently convenient for the population within it, and to be supported by funds raised within the section, and ultimately managed by a sectional board. This, I believe, is the system now in operation in Canada. The cess is on every householder, and is in proportion to the requirements of the school, or to the ambition of the people. I am aware that such a plan involves the objectionable element of a tax: but there is nothing for which the people could be more fitly taxed directly than their own immediate good. Besides, the rate would be small, definite, and in proportion to their wants; and if the 1 per cent. land cess were remitted, it would be a uniform charge for all. Certain classes of the community would, of course, have to be excluded from the operation of the scheme. The proposal, often made, to reduce the pay of the teachers, so as to be able to multiply the schools, I do not regard with any favour. In my opinion a few good schools are better than many indifferent ones.

For the improvement of primary instruction in the Panjáb the chief want is trained masters; but there is steady improvement in this respect. On this point I may perhaps be allowed to say that there are many village schools in the Panjáb that would contrast favourably as regards instructional efficiency with an ordinary elementary school in England. But appliances of all kinds are wanted.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—In the Panjáb private educational enterprise other than mission has not yet been very considerable; and for that reason the condition contemplated in paragraph 62 of the despatch of 1854 has seldom been fulfilled. Yet Government schools have been withdrawn in favour of aided schools; but the spirit of the despatch has been more observed in the non-instrusion, excepting for the strongest reasons, of Government schools into places where private schools have already existed.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 16.—As far as I am aware there are no such cases in the Panjáb. There may be cases in which mission high schools suffer a little because of the existence of a Government school; but if the latter were withdrawn, not only would much harm be done to higher education, but the mission authorities would be altogether unequal to the work. Where a Government and an aided school exist together, if there be room for only one high school, the Government scheme is made to stop short at the middle standard. The only Government College in the Panjáb is at Lahore, the closing or handing over of which would, in my opinion, be the ruin, or next to the ruin, of University education in the province.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I believe that with the advance of education its benefits are becoming more and more appreciated; but I do not consider that the time has yet arrived in the Panjáb for the Government to expect much assistance from private sources in the support or establishment of schools and colleges. The case of Delhi may serve as an example. That city has always contributed liberally towards education. Its college had become very popular; and a considerable clamour was raised at the time of its abolition. But in answer to a call to have a people's institution in its stead, nothing like the necessary funds could be got together.

Ques. 18.—If the Government, or any local authority having control of public money, were

to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If Government or the local authority were with its announcement to invite private subscriptions so as to save the institution, that would be the method most likely to succeed.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The principle followed in giving grants-in-aid in the Panjáb is that of making the Government contribution equal to, but never greater than, that from private sources. Latterly, new grants from provincial services for primary education have been refused altogether, local funds being held responsible for this.

Estimated with reference to the Lahore Circle of inspection for the past year a total expenditure of R56,662 in grants-in-aid is shown against an average daily attendance of 6,146 pupils, whereas in the Government schools a total expenditure of R2,73,911 has a set-off in average attendance of 31,464 pupils. The total cost in the aided schools were R1,41,659, the grant being, therefore, a little more than one-third. In boys' schools the grant was a little over two-fifths; in the girls' vernacular schools about one-third; in the Normal school for males a little more than one-fourth; and in the schools for females nearly than the total expenditure. Managers of schools complain now of the difficulty of getting aid for their primary schools from local funds.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—As far as my experience goes, although I know there is a feeling to the contrary, the strictest neutrality is observed. More than this, grant-in-aid schools, mission and otherwise, are, I believe, treated with much greater leniency in the way of inspection and the continuing of grants than Government schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—The classes most forward in availing themselves of elementary instruction are those who send on their sons to the high schools and colleges. These are chiefly officials, shop-keepers and merchants, bankers and zamindars. In the Government schools of the Panjáb, the fees levied vary according to the income of the parent. In high schools, if the parent receives between R100 and R150 per mensem, the average fee is R2 per mensem; if he receives between R150 and R200, it is R3 per mensem; and if over R200, it is R4 per mensem. This gives an average of R37 per annum for what may be called the wealthy classes, which I do not consider too low a rate at this stage of the experiment. In the Lahore Government college a uniform fee of R2 per mensem is now taken, although the fixed rates are from R2 to R5 according to income. I do not think that the time has yet come for raising these rates.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are a few small Anglo-vernacular adventure schools, recently established in the large towns, which are supported entirely by fees. These are the beginnings only of what may grow into a useful proprietary system.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Provided the non-Government schools are managed with some efficiency, and the fees of the Government schools are, as at present, kept well in advance of those institutions, I see no reason why in all the large towns of the province the two interests should not now thrive together. The flourishing mission schools at Lahore, Delhi, and Amritsár corroborate this view. But I do not consider that for many years to come there will anywhere be room for more than one college.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not think so. On the contrary, it appears to me that the competition now existing between the schools is beneficial; and I anticipate from the revival of collegiate instruction in Delhi a healthy re-action on the Lahore College.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Readily; but the circumstances that the appointments obtainable after passing the Entrance Examination are the same generally as those offered at the end of a college course, takes away the desire for a University education.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—An effort is being made in the Panjáb to make the instruction throughout more of things than ideas. In the secondary schools, besides the ordinary branches, elementary science, practical mensuration, and occasionally drawing are taught. It is not the case in the Panjáb that a pupil who may pass the Entrance Examination in English cannot write his own vernacular. The course required by the middle standard necessitates his being *thoroughly* proficient in this respect.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value

of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—That the whole of the high school education in the country should be directed to the Entrance Examination has, I consider, injuriously affected the value of that education. It has *ever*, moreover, stereotyped it; and it has made the practice of the schools nothing but a race through the courses.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as this causes of this state of things, and what remedies would you suggest?

Ans. 28.—Not yet in the Panjáb. It is natural to begin with, that the market should become overstocked; but, as in other things, a time of levelling will come. Perhaps the fees charged are not equal to cost of the production, which they might be in the case supposed. I would be averse to any measure which would prevent any one from even the highest education if he is prepared to pay a proper price for it.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships are given from district funds to the sons of agriculturists to enable them to join Anglo-vernacular or middle vernacular schools, when these are at a distance from their homes. These scholarships vary from R1 to R3 per mensem; and are tenable in Government or aided schools within the particular district. Scholarships from Provincial services are awarded by the Educational Department according to the result of the middle school examination. These are of the value of R6 per mensem, and are tenable in high schools. Excepting in special cases this class of scholarships has not hitherto been tenable in aided schools, which has, no doubt, placed these institutions at a disadvantage. The cause, however, was not one of partiality, but a ruling that scholarships should be included in the school expenditure. There should be no difficulty in altering this regulation, as, indeed, it has for some time been under contemplation to do.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is at the present extended to all classes of aided schools; but the feeling in some localities regarding mission schools is such as to give no assurance of the permanence of aid from that source to this class of institution.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University course affords ample general training for teachers of secondary schools; but there is probably no country in the world in which special instruction in the art of teaching and school management is so much required as in India.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—At present the practice is to visit on the spot all the secondary and girls' schools, and to examine the primary schools by centres; Where the Inspector has an assistant or assistants, the primary and girls' schools are left to the latter; whilst the Inspector himself makes a tour through the whole of his circle, seeing all the aided and secondary schools, and as many of the primary and girls' schools as may come in his way. The plan, on the whole, is not a bad one; but sufficient assistance should, I consider, be given to each Inspector to render it possible for every school to be seen in its own building.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete system of education it is, I consider, the place of the Government to lead in all the parts of it until other agencies have arisen to whom the work can be safely left. The special circumstances of India, as seems to men make it that village and University education can be undertaken effectively *only* by the State.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to any great extent from the management of schools in the Panjáb, excepting very gradually, would have a most injurious effect on the spread of education. When voluntary schools have begun to take their place alongside of the Government schools, then will be the time to withdraw. The spirit of self-help should first be created before committing to it any serious responsibilities.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard of instruction would be certain to deteriorate, especially in the high schools and colleges; and all that Government could do would be to insist on a minimum type of staff with satisfactory results as the condition for a grant-in-aid.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in the principles of moral conduct is not given in the schools in the Panjáb, although an effort is being made to convey moral precepts through the new reading-books. In the Government college, moral philosophy is an optional subject for the B.A. Examination. I consider that simple lessons on the leading moral principles should be given in the primary school-readers, and that moral class-books should be prepared for the secondary schools. For colleges no study is so calculated to meet a

great want of the students as ethics; but as an optional subject it has hitherto been seldom taken.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—A good deal of interest has been taken in the physical training of the school boys in the Panjáb. Cricket is cultivated in most of the large schools and in some districts in the villages. The results are most beneficial. But it is only by means of the simpler games that all the schools can be reached; and the District Inspectors are now being charged with the duty of popularising these.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is no indigenous instruction for girls in the Panjáb; but the educated classes are beginning to teach privately their wives and daughters.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very little progress has yet been made in the spread of girls' schools in the Panjáb; yet in the circle with which I am best acquainted there are 105 Government schools, with a roll of 2,902 pupils. There are also in the same circle, not including schools for Native Christians, 95 aided schools, with 2,633 pupils. The latter are mainly in the towns; the former are in the villages. These are all primary schools—some Urdu, some Hindi, some Gurmukhi. The instruction imparted is the same as in boys' schools, with sewing, embroidery, and sometimes lace-work added. It appears to me that for some time to come nothing but reading, writing, and arithmetic with finger work, should be attempted in these schools, and that the standard should be much lower than in the boys' schools.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Women teachers are neeessary for the success of this cause to any considerable extent; and a well-managed female Normal school scheme is the chief hope. Meanwhile fit and respected male teachers may be found not unsuccessful pioneers; but there should be no doubt about their *fitness*.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Government institutions have been established where places of instruction already existed but very seldom. They have never been established, as far as I am aware, where the existing school was anything like adequate to the work. Take the case of Umballa. When in 1876 I was Inspector of that circle, it was determined to open a Government school in the city, although a mission school had long existed there; and a great cry was raised against the measure. But what were the facts? From a population of about 26,000, only 396 were receiving instruction, and only 18 of these were reading above the primary course. There seems to me to be ample room for a number of new schools.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—In the Panjáb there is no ground whatever for the statement that primary education and primary schools absorb nearly the whole of the Inspector's attention. I was asked the other day by a gentleman who is supposed to be an authority in such matters, why all our Educational Department schools were English, and why we did nothing for the villager. I replied that of about 960 schools which occupied my attention, more than 800 were purely vernacular schools scattered over the villages.

Trained masters for the district schools would be advantageous; but I doubt if, on account of their administrative duties, the present type of inspectors is not required.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province; if so, please state how it works?

Ans. 51.—There is a monitorial system at work in parts of the Panjáb, but in its crudest form.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is such a tendency; but the conditions required in the Panjáb are sufficiently protective. No school is supposed to have a claim to the middle grade that is not already a good primary school. It should have well attended upper classes, should have passed fair numbers by the upper primary standard for some time, and should not be near another middle school, or if near, should have a number of primary schools in its neighbourhood. The sanction of the Director of Public Instruction is further required.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—A good teacher will manage well between 40 and 60 boys, if there is no crowding; a professor, between 80 and 100. Beyond these numbers, it becomes impossible to know the individuals, and so to have the class in hand.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—The institution of University professorships would, I consider, improve the quality of high education, supposing these were supplemental of the present college tutors.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—It is understood in the Panjáb that a boy in seeking admission into one school from another has to submit a discharge certificate from

that school. This, if strictly enforced, would be enough.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—For tone, width, and thoroughness, the European element, I consider, can ill be spared yet from the colleges. I admit, however, that Native scholars are to be found of great ability in all the subjects of the B.A. course.

Cross-examination of F. SIME, Esq.

By THE REVD. W. R. BLACKETT.

Q. 1.—In your answer 2 you remark that "to support existing village schools, the district funds are already strained to the utmost. The village schools are supposed to be supported by the village school cess." Has that cess been wholly expended on village schools situated in villages?

A. 1.—In the Lahore circle, with which I am best acquainted, more than the amount of the educational cess is spent on village schools, and some districts spend double or more than double the amount of the cess. By villages I include all towns which are not Municipalities.

Q. 2.—In what way have town and tahsíl committees failed to carry out what was expected of them?

A. 2.—They have really been more a name than anything else. They have kept an eye on the schools, with reference to the attendance, wherever the Deputy Commissioner is known to be interested in the cause. They have been practically dependent on the Deputy Commissioner. They did see that the children went to school, especially as the time of inspection drew near. They did not think there was anything else to be done. I think they should, under the control of the Deputy Commissioner, have also looked after the smaller wants of the school, such as buildings, furniture, &c. My answer applies particularly to the districts of Lahore, Gujranwala, Ferozpur, Amritsar, Gurdaspur, Sialkot, Jalandhar, Hushiarpur, and Kangra.

Q. 3.—With reference to your answer 4, have you been in the habit of inspecting many of these indigenous schools?

A. 3.—I have not visited such schools since I have been Inspector of the Lahore Circle. My time has been so much occupied; but I constantly visited these schools when I was in the Ambala Circle. I did not hold any examinations in them as a rule.

Q. 4.—With respect to your answers 4 and 5, does "the maktáb principle," in private education or in indigenous schools, succeed in imparting any sound knowledge of literature as distinguished from arithmetic?

A. 4.—Yes. The chief result of any value in the maktábs has been an acquaintance, sometimes extensive, of vernacular literature. I mean in Shastri schools of Sanskrit, and in Persian schools of Persian; with perhaps a little Arabic added. I do not mean a critical knowledge of the grammar, but of the books.

Q. 5.—With reference to your answer 9, how long is the normal course required for village teachers, and do you consider it sufficient?

A. 5.—At present there is a preparatory class which is attended by a considerable number of students, and a second or Normal school proper, each for one year, practically for two years. The principle is to make them enter the training class at the middle school standard, but the principle is not fully carried out.

Q. 6.—Referring to answer 12, do you consider that the mixed system of payment lately introduced in Bengal is suitable in the Panjáb, namely, one combining a small fixed grant, easily obtained, with a larger amount dependent on the results of the examination?

A. 6.—Yes; I consider this a good and practical system, and applicable to the Panjáb. The practice of payment by results is a difficult one to carry out.

Q. 7.—Passing to answer 15, what schools have been withdrawn in favour of aided schools and what has been the result as regards schools so favoured?

A. 7.—I referred to the schools at Peshawur and Sialkot, which really were not at the time secondary schools, but would have been secondary schools had they continued to exist. They are now, as aided schools, secondary schools. One is a high school sending candidates to the University. I believe that if Government had a school alongside the mission school, education would have progressed at a more rapid rate—I refer to Sialkot particularly, as I am only personally acquainted with that school.

Q. 8.—Regarding your answers 15 and 49, would it have been possible, by an increased grant, to enable the aided school at Ambala to extend its operations without the necessity of establishing a Government school?

A. 8.—An increased Government grant would, no doubt, have increased the capacity of that institution by enabling it to enlarge its operations, but nothing like adequate to the requirements of the population; and a large number of the population has conceived a great dislike to the mission schools.

Q. 9.—You remark that there was ample room at Ambala for a number of new schools. Was there no room for new schools where they would not have come into competition with the aided schools?

A. 9.—There was only one aided school, the mission school, and a great number of people petitioned that there was no means of education for the children, because they objected to send them to the aided school.

Q. 10.—Regarding your answer 20, can you at all account for the feeling you refer to as to the non-observance of religious neutrality?

A. 10.—It has always been to me entirely unaccountable.

Q. 11.—As regards answer 21, do you consider that R2 per mensem is enough for officials, bankers, and *zamindárs* to pay for a collegiate education for their sons?

A. 11.—No; I consider that such men might well be required to pay up to, but not exceeding, R5 per mensem.

Q. 12.—In your answer 22, you speak of what

may grow into a useful proprietary system. Do you think that this might be in any way fostered by the Government?

A. 12.—Yes; I consider that aid might be given to such schools, provided that their condition is favourably reported on.

Q. 13.—With regard to your answer 29, would the refusal of scholarships to aided schools be likely to produce effects unfavourable to the aided schools, as compared with the Government schools, in the statistics showing the ratio of passes at the examinations to pupils in the schools?

A. 13.—Yes; because it is the best pupils who gain scholarships. The effect, therefore, of the rule on aided schools is that they lose their most promising pupils after the middle school examination. The hardship is, that a boy, after passing the middle school examination in an aided school, has to go to a Government school to get a scholarship. It had not occurred to me before that when he went to a Government school he could not get a scholarship. This hardship has never before been brought to my notice.

Q. 14.—Regarding your answer 32, does it often happen that an inspector examines four or more schools in one day? And does this seem to you to be sufficient to enable the inspector to form a well-grounded judgment as to the general state of the school, or the attainments of individual pupils?

A. 14.—The system of examining by centres requires that inspector should examine often four, sometimes more, schools in one day. These are usually small schools, and the first classes, which at the present stage of education make up a large fraction of the school attendance, are not examined, the District Inspector being held responsible for these. I consider the results fairly reliable, although no school, in my opinion, can be properly inspected, except in its own building.

Q. 15.—Regarding your answer 39, do you think that the study of moral philosophy, as carried on in the Government college, is likely to have any appreciable effect on the morals of the students?

A. 15.—I consider that a course of ethics, under the guidance of the college professor, is likely to have considerable influence on the moral sense of the students. It will now become a compulsory subject under the regulations of the expected Panjáb University.

Q. 16.—Regarding answer 42, by whom are these 105 Government and 95 aided female schools respectively superintended?

A. 16.—The Government female schools are superintended by the Deputy Commissioner. The aided schools are either mission schools or schools under local committees for female education. Some of them have female superintendents also. There is no Inspectress of Female Schools under the department.

By Haji Ghulam Hasan.

Q. 1.—With reference to your answer 20, you state that the system of primary education in the Panjáb is fairly satisfactory. Are we to understand from this that the subjects taught at present entirely meet the requirements of boys of all classes, and that the number of schools existing are sufficient, or merely that the mode of teaching is fair?

A. 1.—I mean that the scheme of studies is such as is desirable for primary education. The proficiency of the schools is gradually improving, and is capable, on its present lines, of much further improvement. I consider that the number of schools should be much multiplied.

Q. 2.—With reference to your answer 3 permit me to ask why in your opinion the priestly classes, and the artizans and agriculturists in some villages hold aloof? What measure would you suggest to remedy this? Have any efforts been made by the department to remove this aversion?

A. 2.—There is no doubt but that the advancement of education does materially affect the priestly classes; and I consider that it is on that account specially that they hold aloof from, and are sometimes opposed to, public instruction. With reference to the agriculturists, I consider that the scheme has not been altogether adapted to their particular circumstances. Most of them hold aloof, because by their boys attending school it is a virtual cutting away of them from the fields. I do not consider that more than three or four hours a day is necessary for village instruction.

Q. 3.—To what extent do you think the present conditions of grants-in-aid are likely to be accepted and carried out by the conductors of indigenous schools?

A. 3.—Managers of indigenous institutions are willing enough to accept grants-in-aid. But they generally demur to fulfilling the conditions supposed to be necessary by the Education officer, before they should receive that aid. I refer also to my answer No. 4 in my examination-in-chief.

Q. 4.—With reference to your answer 7, you approve of the management of the village schools remaining in the hands of district committees? But may I ask if the Native members of the present district committees do generally express their independent views, when they might happen to be in conflict with the opinions of the Deputy Commissioners, who generally preside over such committees?

A. 4.—I have never attended a district committee, so I am not able to say whether in committees they do express an independent opinion; but to me, as an Inspector of Schools, they certainly do. In the great Municipalities of Delhi, Lahore, and Amritsar, a great deal of opinion is freely expressed.

Q. 5.—With reference to your answer No. 8, please state whether all the Municipalities of the Panjáb, as at present constituted, are in your opinion capable of efficiently managing the primary schools, and whether the Native members of such committees generally express their views independently?

A. 5.—I do not consider that, as at present constituted, the Municipal committees are competent efficiently to manage primary education; nor do I consider that they might be always relied on to express independent views.

Q. 6.—With reference to your answer No. 9, will you please mention some instances of teachers as members of local boards, with the exception of one at Dera Nának?

A. 6.—I am unable at the moment to name any; but I have an impression that the teachers are members of these boards. I will, however, endeavour to give a statement hereafter.

Q. 7.—With reference to your answer No. 10, please state the grounds on which you conclude

that instruction in the Deva Nágari character would render village schools more popular?

A. 7.—The Hindu villager is attached to the Deva Nágari character, and to teach him to read and write this would not only attract him to the school, but it would give him a new and useful instrument for earning his living.

Q. 8.—With reference to your answer No. 11, please state whether you have ever found the people of any tract in the Panjáb carrying on ordinary conversation in a language derived chiefly from Sanskrit and Prakrit roots?

A. 8.—The language of the peasantry of the parts of the province with which I am acquainted, namely, the Lahore and Delhi circles, is one having mainly a Sanskrit or Prakrit base.

Q. 9.—With reference to your answer No. 14, how, in your opinion, should the assessment of the educational cess be carried out on non-agriculturists? Would it not, in your opinion, be unpopular like the income-tax?

A. 9.—I do not consider that a school cess on the non-agriculturists would be altogether unpopular. Those who do not now take to the schools would look upon it as a tax. Those who now send their children to school would regard it as a new means of paying the school-fees. It would stimulate the former class to send their children to school, in order to get a return for their money.

Q. 10.—With reference to your answer No. 13, do you not think that the provision of some sort of honorific titles would induce the Native Chiefs to contribute considerably towards the maintenance of high educational institutions?

A. 10.—Yes; I think so.

Q. 11.—With reference to your answer No. 22, will you kindly mention the names of the towns and villages whose schools are entirely supported by fees?

A. 11.—There are three such schools in Lahore. I will furnish the Commission with their names hereafter.

Q. 12.—With reference to your answer No. 25 do you not think that Government appointments are more readily given on recommendations than for merit? Is the order of the Panjáb Government, that no appointment under Government above ₹15 per month should be given to any one who has not passed the public service examinations, strictly carried out by the local authorities?

A. 12.—I do not consider that merit without influence has yet in the Panjáb any chance against influence. I consider that the rule that a candidate should have passed the public examination, is largely carried out, but not completely so.

Q. 13.—With reference to your 32nd answer, have you ever inspected any Muhammadan girls' schools. If so, where?

A. 13.—Yes; I have frequently inspected Muhammadan departmental girls' schools throughout the Lahore and Delhi circles. One most interesting school was that at Nizam-ud-din, near Delhi, consisting chiefly of the children of retainers of the Royal family. There are several in Lahore and Amritsar, under a female educational society, the former schools under the female educational society, and the rest in mission schools.

By C. PEARSON, Esq.

Q. 1.—With reference to your answer No. 11, what in your opinion is the dialect of the Urdu Readers of the departmental series?

A. 1.—The Urdu Readers are written in the Hindi dialect of the people in the Delhi Division.

Q. 2.—Then the question at issue is chiefly one of written character, not of language?

A. 2.—Yes, and this is admitted by some of the representatives of the Hindi side of the question. I was authorised by the Arya Samáj of Lahore, the Hindi Bhásha Sabha, and the representatives of these views in Lahore, to say so.

Q. 3.—In primary schools into what dialects do the boys mostly translate their Persian reading?

A. 3.—In the lower parts of the Panjáb in the language of the school text-books; in many parts of the Lahore Circle in Panjábi.

Q. 4.—With reference to answer 14, are you aware that the Government of India has at different times devoted much attention to the question of taxing the non-agricultural population, and do you think that direct taxation of the kind which you suggest is likely to be sanctioned?

A. 4.—My idea about this tax is that it should resemble the village *chaukidari* tax. I see no reason why such a tax should not be imposed.

By the President.

Q. 1.—I believe that throughout the Panjáb the 1 per cent. village cess is all expended on village education?

A. 1.—Yes.

Q. 2.—Do you keep a separate account of this special fund and of its expenditure on village, as opposed to Municipal, schools?

A. 2.—A special account is kept by the Deputy Commissioners, and reported once a year to the Director of Public Instruction. The Deputy Commissioners report the expenditure from district funds on village schools as opposed to Municipal schools.

Q. 3.—May we understand that the whole of the village cess is expended upon schools other than those situated in Municipalities?

A. 3.—With the exception of small grants to Municipal schools, in proportion to the number of agricultural children being educated in them, the whole amount is spent on village schools.

Q. 4.—Is this rule about the proportion of agricultural children observed, or are the deficiencies of Municipalities where they exist made up from the village cess?

A. 4.—Up to last year it was strictly observed in the Lahore Circle, but because it was found that a number of Municipal schools would have to be closed, the Government of the Panjáb sanctioned an expenditure from the district funds beyond the limits of the agricultural proportion of the attendance. No part of the village cess was included in those grants.

Q. 5.—You have distinguished between villages and Municipalities. Do I understand that the village cess is devoted to all towns and villages excepting Municipalities?

A. 5.—Yes. But I should like it to be understood that the 1 per cent. cess proper is more than exhausted by village education.

Q. 6.—What are we to understand by a village?

A. 6.—For the purposes of the question, my definition of a village is every village or town not a Municipality.

Q. 7.—Are you aware that there are 195 Municipalities in the Panjáb, with a population of over 2,000,000, or an average of over 10,000 inhabitants each?

A. 7.—I am not aware of the exact figures, but they may be taken as accurate from the education report.

Q. 8.—By villages, then, you understand any village or town which has 10,000 inhabitants or under, on an average, throughout the province?

A. 8.—So far as my experience goes, the towns, not Municipalities, have seldom a population of much over 5,000. I would therefore propose that 5,000 should be taken as the limit of a town, and all below 5,000 as villages.

Q. 9.—With reference to your answer No. 4 as to your not being aware that there are any traces of an old village school system in the Panjáb, are you aware that when Sir John Lawrence took his agricultural census of the Panjáb, just after it passed under British rule, he reported that, in the most backward division of the province, there was one school to every 1,873 inhabitants, while the Education Department, by an expenditure of nearly 15 lakhs (£150,000), now numbers only one school to every 12,374 inhabitants? Are you aware that the number of pupils as stated by Sir John and Sir Henry Lawrence was greater in proportion to the population of the Panjáb when it passed to us from native rule than it is now?

A. 9.—I am aware of these facts, but the figures seem to include the whole of the Mosque, Sanskrit, and Gurmukhi schools, all religious institutions, and having nothing to do with a village system of education.

Q. 10.—Are you aware that the people are so much attached to their Mosque, Sanskrit, Gurmukhi, and other schools, that such schools in 1881 were teaching 52,700 children without any expense to the State or assistance from it, as against 104,923 taught by departmental schools at a cost of ₹13,92,534?

A. 10.—These figures are, no doubt, correct. But the education imparted to those pupils is not such as, in my opinion, in any appreciable degree fits them for the duties of life.

Q. 11.—Do you think that the Panjáb Education Department cannot utilise this vast educational agency, which is working independent of it?

A. 11.—The Panjáb Department has availed itself to a very large extent of the indigenous system it found existing in the Panjáb. The purely religious institutions do not seem to me to afford a promising basis for extending useful education among the people.

Q. 13.—Can you favour me with the number of schools thus incorporated?

A. 13.—Most of our Government village schools, which we may take at under 1,400, are the remains of the indigenous schools.

Q. 14.—Are you aware that besides indigenous schools of a religious character there are a large number of non-religious schools which teach bazar accounts, and also a large number of secular indigenous schools teaching Panjábi?

A. 14.—Yes, but these are mostly within Municipalities.

Q. 15.—Why cannot the department utilise these schools?

A. 15.—I do not consider it impossible. The chief obstacle to doing more for these schools than we have is want of funds.

Q. 16.—Are you aware that the Bengal Education Department, chiefly by utilising the indigenous institutions, has increased its primary schools from 2,198 in 1870-71 to 43,400 in 1881, and its pupils under primary instruction from 61,175 in 1870-71 to 760,886?

A. 16.—I believe it is so, and I also believe that similar results will be seen in the Panjáb when education has had the same time as Bengal has had to develop a love of instruction.

Q. 17.—When did the Education Department commence its operations in Bengal, and when in the Panjab?

A. 17.—My impression is that the Council of Education was in operation in Bengal and the North-Western Provinces before 1854, when the Department of Public Instruction was started in the Panjáb.

Q. 18.—Are you aware that in Bengal, in 1860-61, there were only 826 schools and 50,714 pupils under the department, while in the Panjáb in the same year there were 1,898 schools and 44,642 pupils, so that the Panjáb had an equally fair start in 1860-61 with Bengal?

A. 18.—I am aware of this. But the numbers returned for the Panjáb in 1860-61 were the result of an effort with accumulated means of doing a great deal for primary education.

Q. 19.—Have you studied the organisation by which this great measure of primary instruction since 1870 has been effected in Bengal?

A. 19.—No; I have not studied it.

Q. 20.—Have you ever tried in the Panjáb what a special inspector for indigenous schools, with a special staff under him, can effect?

A. 20.—No.

Q. 21.—Khalifa Sayad Muhamad Hasan says, in his answer 4, that there are indigenous schools at Ambala, established in accordance with the scheme for Government schools, but which do not receive aid from Government.

A. 21.—I am not aware of any.

Q. 22.—May I ask what vernaculars you are acquainted with?

A. 22.—I know Urdu pretty well, and I can read Hindi Bhásha.

Q. 23.—What are the mother-tongues of the Panjáb, and their written character?

A. 23.—Hindi written in Deva Nágari, and Panjábi in Gurmukhi and Deva Nágari.

Q. 24.—Do you know of any Government institutions of a higher order which have been withdrawn or transferred to the management of local bodies.

A. 24.—No institutions of the higher order were withdrawn, so far as I know. The Delhi College was not withdrawn or transferred, but abolished for want of funds.

Q. 25.—Do I understand that primary vernacular instruction could be immensely extended you had funds?

A. 25.—That is so. People are constantly asking for schools, and we can't give them.

Q. 26.—Do you devote to primary schools any portion of the Imperial revenue, or of the fixed Imperial grant made in 1870?

A. 26.—Exceedingly little. The Local Government reluctantly decided that all primary instruction should be locally supported, that is, that no part should come from the provincial revenues.

Q. 27.—Are you aware that the grant was made with the express intention of carrying out four educational despatches, and that each of these despatches stated that primary education was the chief object to which the Government efforts should be directed?

A. 27.—I have always known that the education of the masses was to be the chief aim of the department. But in making over the 6½ *lakhs* of rupees the Government of India also handed over all the secondary institutions then existing, the expenses of which had been sanctioned by the Local Government, and which we were supposed to maintain.

Q. 28.—In answer 15, you say that Government schools have been withdrawn in favour of aided schools. But could the schools, when withdrawn or transferred, come within the category of the "higher order," as contemplated by paragraph 62 of the despatch of 1854?

A. 28.—No; they were, when withdrawn, primary schools only.

Evidence of the Rev. James Smith (*Delhi*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Forty years' Missionary experience in the North-Western Provinces and Punjáb, and connection with the Delhi Municipality nearly the whole time of its existence as Honorary Secretary, Vice-President, or Member.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—I do not think the system of primary education is placed on a sound basis; nor, working on its present lines, is it capable of such a development as shall meet the wants of all classes in India. I am confident that sooner or later there must be one centralised system for the whole country on the principle of the English Board Schools, *minus* the tax and with such modifications as the difference in circumstances would suggest.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The labouring classes, forming the great bulk of the population, are practically excluded from all participation in the benefits of the education provided by Government. I have repeatedly tried to get them into Government schools, but have always failed. The influential classes are opposed to universal education, and throw every difficulty in the way. For many years I have been trying to promote this object, both in the city and agricultural districts, and I have found both the zamindárs and Government native officials, directly or indirectly, always ready to thwart me. In several places now the *chamárs* are prepared to build schools for themselves, but the *zamindárs* who own all the land will not permit them.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Private effort, aided or unaided, will never supply the youth of the rural districts with any education embracing more than a favoured few, and even in this limited sphere success is doubtful. The strong *word* of Government will effectually accomplish the education of the agricultural population of all classes, and anything short of this will fail.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The rural districts are not able to supply men fit for local boards capable of spending money committed to them with advantage except their own earnings, and scarcely that. The native official for all practical purposes is at present the paramount power in the districts; and under the present system few will be found to dispute his will, hence the difficulty of any independent action on the part of the people. The universal spread of education would in time do much to prepare people for some amount of self-government, and eventually would qualify them to form educational boards; but the movement must be initiated by Government and worked by the Education Department.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—If the Municipalities were relieved from the hated police charges, they would be capable of supporting all educational establishments needful for the towns. Under well-defined enactment and with the control of a central educational board, they might also largely assist at examinations and participate in the general management. After a large amount of Municipal experience and long residence both in town and country, I should have no hesitation in saying that the safety of person and property would eventually be largely increased by the transfer for purposes of education of half the present cost of police establishments. Municipal committees, if delivered from official

tutelage and influence, would probably make no new educational grants to mission establishments; nor would they be likely to spend money on the education of the lower castes; they have an instinctive dread lest the latter, through the aid of education, should be so raised socially as to be able to compete with themselves for higher appointments.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present Normal schools appear adequately to provide teachers for existing establishments, as properly qualified teachers lie at the foundation, of all improvement, especially in primary education. In prospect of largely increased operations, it would be desirable to obtain masters for training schools from the most efficient English institutions. Lower-caste schools cannot be supplied with masters from any existing Government source, and hence my own society has commenced a Normal school of its own that promises fairly to supply all our wants.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretefore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The principal inhabitants of Delhi have recently made a strenuous effort to resuscitate the old college that existed for many years, and was lately closed by the Education Department. They collected in cash and promises about ₹60,000, and the promises of a grant-in-aid from the Education Department would have enabled them largely to increase the amount. During my long residence I remember no subject on which the public mind has been so much excited, nor is there a boon the Local Government has in its power to grant that would be received with more joy and gratitude. The very grant since made to a favoured mission for college classes in Delhi of ₹450 per month, with ₹2,000 for apparatus, would have enabled the college classes at once to commence operations, and thus a good nucleus for future work would have been formed. The encouragement necessary was not forthcoming, and the project failed. So disgusted are the people at the result that all the subscriptions have been paid back to the donors, and thus an opportunity for starting higher education on a self-helping principle has been lost, perhaps never to return under such favourable circumstances; and, what is worse still, the almost universal belief is that the opportunity was designedly set aside in favour of a mission establishment.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The present system is not neutral in its action. In Delhi official influence and nearly the whole of the grants-in-aid favour one mission, the said mission being endowed by public funds to the extent of about ₹20,000 per annum—an amount, as far as my information goes, out of all proportion to the educational work accomplished.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is given both to Government and mission schools; and, as I know that there is a feeling in the minds of the members that withdrawal would be wrong—when once a grant has become fixed, it is likely to be permanent,—new grants are not likely to be made to mission schools spontaneously. Grants of public money from a double source are not desirable, and occasionally are liable to be brought into competition with each other.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The text-books have been much improved of late, and in some departments the course needs only to be completed. The examinations should be more frequent and as thorough as time and pains can make them, as the efficiency of "grant-in-aid schools" depends much on efficient examinations. I should recommend their being carried out quarterly, or at least half-yearly, by the assistant, and annually by the Circle Inspector.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government from the management and control of education in these provinces would, in my judgment, be its death-blow.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects.

Ans. 47.—The chief defect in the educational system as hitherto carried on in these provinces consists in its complicated character. A thoroughly independent Board, from whence all orders should emanate, would be beyond local influences, and, acting on well-considered and defined rules, would produce an uniformity and confidence now unknown. The country owes a tremendous debt of gratitude to Missionaries for initiating and largely maturing educational measures; but the time has arrived, in my judgment, for the Government to take the whole matter into its own hands. The work, with its enormous issues and responsibilities, is too great to be left either to individuals or societies. Nothing less than the power, influence, and resources of the imperial Government will carry it on to a successful stage. In Missionary educational institutions the secular teaching (at least) is chiefly carried on by Hindus and Muhammadans, and their dismissal would be followed by the breaking-up of the establishment, as the pupils would cease to attend. Hence it appears to me that Government can much more properly carry on the secular education of the country than Missionaries. Another serious defect is its want

of universal application. The masses of the population are debarred from all participation in the benefits of Government education; the school-doors are all closed against them. The only Government expenditure I know of in these provinces for the education of the labouring population is an annual grant-in-aid of ₹600 per annum to the Baptist Mission, Delhi, for its Mufid-i-Am Schools. Any educational scheme that excludes from its benefits the great majority of tax-payers from whom its resources are drawn is not only defective, but unjust; and the most striking failure in the beneficent rule of the British in India is to be found in its not having done more to protect the lower castes from oppression and raise them by educational means to a position in social life more befitting their manhood. These millions of our neglected fellow-subjects are capable of being made sinews of strength to our Government.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of neutrality would require the withdrawal of all grants to religious and denominational schools, and the dismissal of all infidel propagandists from Government schools, if such are employed. In the interests of Christian missions I plead for this. Deliver the Missionary from the toils and entanglements of secular education.—His work would be at once simplified and defined; his relation to the people and Government would be free from all doubt and mystification, and his efficiency as a spiritual teacher and guide quadrupled.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—The boys are perpetually moving from school to school, and among competing institutions there is no possibility of preventing it. Competition also increases the cost of education as well as destroying discipline. Hence the need of one system with one central source of power and control.

Evidence of Mrs. Harriet S. Smith (*Delhi*).

Having been acquainted with the usual modes of female education as a Missionary's wife and Superintendent of a Zanána Mission for sixteen years in Delhi and the surrounding villages, I venture to offer the result of my experience in answer to the following questions:—

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—The only indigenous female education I have met with is that of the Muhammadan female teachers of the Kurán, who have small private schools of very young girls, and who teach chiefly in Arabic the lessons and prayers with which young children commence. A few women and girls, if they show remarkable quickness, are educated by their fathers, brothers, or old *munshis*, because it is commended as an act of religious duty by the Kurán. The respectable and rich Muhammadan women in Delhi are, many of them, fluent and intelligent readers in Urdu and Persian. A very few are trying to commence English; but these are rather the pupils whom we instruct ourselves, and only amount to three or four per hundred or ordinary pupils.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—As far as I am acquainted with these schools, they are pretty good as to reading and writing; but the girls allowed to attend at outdoor school are so very young that small results can be expected. Their minds are not awakened, because the teacher's own information is very limited. The last generation of female teachers have never been out of the *zananas*. But there is a decided increase in the demand for education for women, provided it costs them little or nothing. This is shown by the larger numbers who are willing to receive lessons from Christian natives of sometimes low castes, and who invariably introduce the Bible or their own religious books with them. In the city of Delhi we cannot keep pace with the demand for reading lessons among the uppercastes of the Hindus.

The lowest and poorest have no objection to letting their girls attend schools; but they complain of losing their assistance, and think they should have rewards in money or scholarships, and few remain at school above eight years of age unless they receive a present.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—It appears to me most of all an essential point to establish numerous training schools for female teachers, either Native, Eurasian, or Anglo-Indian, under well-educated English women as Principals, with scholarships and small grants-in-aid for town and village schools for girls, in which no books should be read without the approval of Government Inspectors or Inspectresses. I think that in time the Hindu widows, who are such a burden to their families, might be permitted to offer themselves as female teachers. Muhammadan women are ready to teach now, but they are not likely to be restrained from teaching the Kurán in or out of school hours.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants appear to me to be sufficient for the work. If needlework of fine and elaborate descriptions were taught and proficiency encouraged by prizes, many women would get an honest livelihood. The use of sewing machines will also be useful to them in time. To the cleverest and best, a knowledge of English and the study of medicines, simple surgery, and midwifery under qualified practitioners would be most useful.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—I believe that hitherto the largest portion of female education has been conducted by missions under English, German, and American ladies, assisted in many cases by Government grants; but there is a very considerable sympathy shown by English residents. A want of correct knowledge of the vernaculars is the chief cause why very few English ladies remain long in the country. Probably the number who can obtain fair salaries as teachers will increase every year. As far as I am informed, and have myself observed, the Eurasian and Native ladies of large fortune are eager for more instruction, especially in music, singing, and recitation. Elegant penmanship and fancy work they excel in.

Evidence of KAZI SYUD AHMAD, KHAN BAHADUR, *Attaché, Foreign Office.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—About 12 years ago I was the head master of the Pesháwur Mission School, where I also received my English education. But, taking into consideration the changes that have taken place in the system of education, since my connection with the Educational Department ceased and the fact of my having kept aloof from that line for so long a period, my knowledge of the system now in vogue cannot but be very limited and rather out of date. At the same time, as I never had an opportunity, during my connection with that Department, as well as during the past decade, of learning the views and feelings of people other than those of Pesháwur in regard to education, my experience on the subject is also local. Thus, whatever I shall state in connection with this important subject will not, I am afraid, be of much service to the Commission, as it will be to a great extent in reference to the state of education in the district of Pesháwur only.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think the system of primary education has been placed on a sound basis, as it does not qualify boys to write either English or the vernacular well, nor does it enable them to make calculation and keep accounts properly; for boys are not sufficiently grounded in both English and vernacular in the primary schools, and the curriculum does not lay down any mental arithmetic which is indispensably necessary for practical purposes. In addition to mental arithmetic, I would also recommend a little Mahájani Hindi, in which bankers and shop-keepers generally keep their accounts, to be taught in the primary schools in the Panjáb.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by the mercantile community and some of the peasantry and the sons of officials in public or private employ. Those who keep aloof from primary instruction are the artizans and the lower orders of people, such as washermen, barbers, menial servants, and the like; for, in the first place, they cannot afford to pay schooling fees, &c.; and, secondly, as they belong to the lowest orders of society, they cannot expect to be admitted into Government or private offices, &c., nor can they turn their instruction to profitable account. The sweepers, *chamárs*, &c., are practically excluded from primary education, as there are no separate institutions for them, nor are they admitted into the schools where the children of the people of the higher orders are taught, as the latter would not mix with them. The influential classes are averse, as they have always been, to the extension of education to every class of people; for they are under the impression that education of any sort raises one's status in society, and that if the lower orders are educated, they may in the long run enjoy the same privileges with themselves, and thus there will be no line of distinction placed between the lower and the higher orders of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstance do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Prior to the establishment of mission and Government schools in the province, there existed two or three indigenous schools in every quarter of an important city or town, and one in almost every large village. These schools were of two descriptions—(1) those kept by private *mullas*, who were paid fees, which varied according to the means and circumstances of the students; (2) schools which were kept by well-to-do people in their own houses for the instruction of their children, and into which sometimes the children of their neighbours and friends were also admitted. The teachers in such schools were only paid by those who originally engaged them. But since the establishment of mission, Municipal and Government schools, both the number and status of these indigenous schools have gone down, because the people resort to Government, Municipal, and mission schools for the acquisition of secular subjects, religious instruction being confined to indigenous schools, in which both secular and religious instruction was in old days

imparted. Indigenous schools of both descriptions are very defective as regards discipline. In the first place, no regularity and punctuality in attendance are observed by the students; secondly, they are not organised into classes, each pupil studying separately. The teacher thus cannot find time to teach all the scholars properly. As regards fees, they are paid as stated above; in the case of the first set of indigenous schools, by students according to their own, or to the means of their fathers or guardians, as the case may be; and in the second, by their parents, who engage teachers for their instruction at home. The masters of such schools are generally selected from among the *mullas*. Their qualifications are not always the same; some can teach only up to the middle school standard of Persian literature, and others Arabic also to a certain extent. No arrangements exist up to the present for training and providing masters in such schools. Masters of these schools acquire their education from different quarters—Persian literature from one man, arithmetic from another, Arabic from a third, and so forth; and when they show themselves qualified to keep such schools, they either start schools on their own account, or are employed as teachers by private individuals for the instruction of their children. Masters of indigenous schools would accept State aid and conform to the rules under which such aid is given, if they are allowed to impart religious instruction to the boys, which in such schools takes precedence of all other subjects.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—In my opinion home instruction cannot properly qualify any one for the public service, nor do I think that any boy educated at home will be able to compete at examinations qualifying for that service with boys trained at schools.

The 10th June 1882.

Cross-examination of KAZI SYUD AHMED, KHAN BAHADUR.

By THE REV. W. R. BLACKETT.

Q. 1.—Do you think that there are many of these indigenous schools which by means of grants-in-aid without any very stringent rules could be made use of as part of the general system of education?

A. 1.—There are not many schools at present which could be observed.

By MR. PEARSON.

Q. 1.—When you were head master of the Peshâwur Mission School, was there any decided opposition among the people of the city to the principle of Mission schools?

A. 1.—There was great opposition.

Q. 2.—Do you remember that in consequence of this feeling of opposition, a number of students were sent with scholarships by the district committee to Lahore to be educated in the Government schools?

A. 2.—I don't remember that. I have not heard of it.

Q. 3.—Do you think that many boys were deprived of the opportunity of getting an English education from this prejudice against the Mission school, or was the opposition confined chiefly to a few influential men.

A. 3.—I think only the higher classes of Mussalmans were opposed to the mission schools. The Hindus were not opposed. Some of the lower classes were also opposed.

Q. 4.—What sum, in your opinion, monthly would it be necessary to spend as a minimum upon an aided indigenous school to produce any effect?

A. 4.—I think we should give them about one-half or two-thirds of what they receive from the pupils. I cannot name a fixed sum. Those who have a good income would not care for an addition of R5. There are a great many poorer teachers who only get their food from the pupils, and to them R5 would be an important addition.

By THE PRESIDENT.

Q. 1.—Have you enquired into the number of indigenous schools?

A. 1.—I have enquired in the neighbourhood of Peshâwur, and found the number had decreased.

Q. 2.—Are you aware that there are between 4,000 and 5,000 indigenous schools of sorts in the Panjâb?

A. 2.—I have had no means of forming an opinion. I have never enquired into the matter, and have not been employed in the Panjâb.

Evidence of MISS WAUTON (*Panjâb*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Eight years' residence in the Panjâb, engaged in the superintendence of female primary and Normal schools; also zanâna teaching for the same length of time.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—No classes of girls' schools should be entrusted to Municipal committees for support and management. Such committees being largely composed of Natives who are not yet sufficiently alive to the importance of female education, there would be no guarantee for a grant being given or

continued in aided schools; or if given, that the relations with these schools would be conducted in a judicious and disinterested manner.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees are at present taken in non-Christian girls' schools. It would be very desirable to introduce the system of payments, however small, for the sake of the principle it involves. The first step towards it would be to abolish the practice of giving pice to the pupils regularly every month. This custom ought to be put down unanimously in all female schools. It cannot be done in aided schools alone without putting them to a disadvantage, as parents will naturally send their girls wherever they can get the pice.

Though perhaps not openly acknowledged, this practice of paying girls for attending school is being carried on in more than one of our large cities, and is doing more than anything else to delay the progress of female education in the Panjáb. Schools built up on such a system are altogether on a false foundation. Pice-giving may have been necessary in former days, but surely cannot be so now when girls' schools have been established for more than 20 years. Hitherto all appeals against this practice made to the Municipal committees have been in vain, though they acknowledged the evil of it in theory.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Inspection should be more regular in aided schools; examinations not less frequent than once a year. If the Inspectors are not themselves familiar with the dialects of the province, they should bring with them some one who is, otherwise girls become frightened by hearing questions put to them in an unknown tongue, and consequently knowledge is not fairly tested. It is most important to have a *lady* inspectress for girls' schools, well qualified for her work by a thorough knowledge of the vernaculars read and taught in her district.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The print of the Urdu Readers is too small and the course not sufficiently graduated,—the 1st being too difficult, and the 4th too easy. There is a great paucity of school books in Panjábi (Gurmukhi character), though in the Amritsar district this language is more read in girls' schools than either Urdu or Hindi. The Government school books are frequently out of print and not obtainable. The Hindustani maps are not distinct: too crowded with names.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No; but it is very desirable that it should. Intellectual without moral teaching is absolutely injurious. Care should be taken not to introduce books which have an immoral tendency.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are a few indigenous girls' schools in this province, chiefly for teaching the Kurán and the Granth. Parents *pay* the teachers for giving this kind of instruction to their daughters.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very little progress has yet been made in the diffusion of elementary instruction amongst the female part of the population in this province. Many large towns are without one girls' school. Villages are entirely neglected. The efficiency of schools already instituted might be increased by more active and wide-spread supervision. European superintendence is indispensable.

It is not well to have the same scheme of studies for girls as for boys. In the case of the former, owing to very early marriages, and many other causes, the period of school life is much shorter and more interrupted.

The high standard required in arithmetic and the study of a foreign language in the lower division (as, for instance, Persian up to the 2nd book in the Urdu schools), hinders the attainment of other and more useful knowledge. As an intelligent acquaintance with the matter of the text-book read is seldom tested in a Government examination, the scholars are allowed to spend too much time over the mere mechanical exercise of reading without understanding the sense. Mensuration is not a useful subject for girls. In the higher classes a little physiology, natural science, acquaintance with the laws of health and sanitation, the nature of different kinds of food and their preparation, best mode of cooking, needle-works, plain and ornamental, would be far more useful in after-life, than much that is learnt only to be forgotten again as soon as the school-course is over. For younger children object lessons and instruction on the plan of the Kindergarten system, accompanied with singing, would make schools much more lively and attractive than they generally are, and would serve to develop both physical and mental power.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Not advisable in this country.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Good, well-managed female Normal schools are the great want of the country. Not institutions where widows and poor women are paid to sit reading year after year, while the schools they ought to be teaching are conducted by *men*, but proper training schools consisting of pupils selected from the primary schools having attained the standard of the lower division. They should then be carried up to the highest point of the upper division with the modifications before mentioned, including also some practical instruction in the art of teaching and school management.

It would tend greatly to stimulate a desire amongst girls to become candidates for the Normal schools if Government certificates were given to those who attain a certain standard, whether belonging to Government or aided schools. There might be two or even three grades—Anglo-vernacular and vernacular (Urdu, Panjábi, and Hindi),—the salary of the teacher being regulated according to the grade.

I should propose the grants being given in all schools, according to the number of certificated teachers employed. The examination for these certificates should be annual, and might be conducted locally at different centres, as found most convenient, with the aid of printed papers. The standard should not be pitched too high at first, but might be gradually raised. This scheme, if carried out, would probably give a greater impetus to female education than any amount of visiting or inspection, and would improve the primary schools by ensuring a better class of teachers. Students of a Normal class should not be allowed to remain after failing to pass these examinations after two or three trials. *Higher education* might be further encouraged by awarding scholarships of prizes in money to women who pass good examinations.

N.B.—While deprecating the use sometimes made of Normal schools as pauper houses, I would suggest the opening of *industrial* schools, where some light remunerative handicraft, such as *kasida phulkári*, basket-making, knitting, lace-work, tape weaving, &c., might be taught to many poor women in the large cities, who would thus be enabled to earn an honest livelihood.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—More than 30 European ladies are engaged in carrying on female education in the Panjáb, either by superintending boarding and day schools or by zanána teaching. Secular as well as religious instruction is given by these ladies and their assistants in hundreds of houses to Native gentlemen's wives and daughters, who being *purda-nishin* cannot attend schools. This is a most important branch of female education; but, as at all events in most places it is not aided by grants, its results have not yet come under Government notice.

AMRITSAR,
The 31st May 1882.

Cross-examination of MISS WANTON.

By THE REV. W. R. BLACKETT.

Q. 1.—Have not the Municipal committees usually carried on their girls' schools under the superintendence of European ladies? And has not this plan worked well?

A. 1.—They have ladies superintending in Amritsar, Lahore, and Jalandhar. I think the plan has not always worked well. The hands of the Superintendent are far too much tied. They have no power to dismiss or appoint teachers. Many of the members of the Municipal committees are not themselves having their wives and daughters taught. They lay great stress on the mere fact of a large attendance; very little on what they are really taught.

Q. 2.—With reference to your answer 13. Have you actually appealed to the Municipal committee against the system of giving pice for mere attendance? And if so, what was the result?

A. 2.—Yes; Mrs. Rodgers, the Superintendent of the Municipal Committee Schools, applied to the committee for the abolition of the pice system at the same time that I did. The only reply was that it was a time of scarcity, and inopportune for the abolition. I believe Mrs. Rodgers made several fruitless applications, and did all she could to get rid of the system.

Q. 3.—What is your experience as to the examination of girls' schools by the inspectors?

A. 3.—In some cases the inspectors have known the language, and then the inspection has been a fair one. If the inspector is not familiar with the dialect, the girls cannot understand, and even Native assistants brought by the inspectors have often been unfamiliar with Panjábi. Thus the terms in geography and arithmetic used by them are not understood by the girls, nor can they understand the answers. The figures used are Panjábi, and are often unknown to the inspectors, so that I have seen sums that were wrong returned to the children as right. A Babu, brought by an inspector, gave dictation in Urdu, and was unable to do so intelligibly in Panjábi. The fact of bringing in Native men has led to children being withdrawn.

Q. 4.—With reference to your answer 34 does the department publish Gurmukhi school-books, or encourage others to do so? And are these necessary for Hindu as well as Sikh women?

A. 4.—Yes; the department has published several Gurmukhi books, several of them compiled by mission or other private parties. The Gurmukhi character is read in our schools and I believe many others, by Hindu girls as well as Sikhs. The department has been slow in publishing Gurmukhi books, but has made some progress.

Q. 5.—With reference to your answer 42 how far are arithmetic and mensuration required by the departmental standards to be taught to girls? And is nothing in the way of needle-work prescribed?

A. 5.—In the scheme of studies for the upper primary schools the whole of arithmetic is required to simple and compound interest. I do not know how far mensuration is required, but the books are named in the scheme. No needle-work is prescribed, but the inspector generally asks about it, if the scheme of studies were fully carried out, it would be impossible to introduce needle-work, for want of time.

Q. 6.—With reference to your answer 44, do you know anything of the management or condition of the Government Normal schools for girls?

A. 6.—I was once asked by Colonel Holroyd, some six or seven years ago, to examine the Normal schools at Lahore. I found there that widows and poor women were simply receiving scholarships as a means of livelihood, and few, if any, of them were trained as teachers. I do not know how far this state of things has now been remedied, but I have heard from a teacher in that school that there are still many women there who have no hope or expectation of becoming teachers, and that the branch schools were still being taught by men.

Q. 7.—What benefit would be likely to accrue from the giving of Government certificates to teachers?

A. 7.—One advantage would be that it would compel students in the Normal schools to pass an examination at a certain time, and if they failed they would be expelled. Another advantage would be the improvement of all schools by supplying trained teachers. Moreover, it would encourage girls to become candidates for the Normal schools, as the possession of a certificate would go far towards securing them employment, which is now uncertain.

Q. 8.—Are the teachers in Government girls' schools sufficiently well paid to secure good teachers?

A. 8.—Yes; I think they are, and in some cases over-paid, that is, paid more than they are worth. The difficulty is to get teachers worth paying.

Q. 9.—Do you think that any private party would undertake the establishment of such an industrial school for women as you propose, if encouraged by a grant-in-aid?

A. 9.—I think the *zanána* missions might be willing to undertake it, provided the grant were large enough to enable them to appoint a thoroughly qualified lady if possible, certainly a European, at the head of it. The grant should also secure them against loss. Such industrial schools have answered for men and should do so for women.

Q. 10.—With reference to your answer 46, if your *zanána* work were aided by Government grants, would there be any objection in the *zanánas* to receive the visits of a judicious Government inspectress, presuming of course that she would have to do only with secular teaching?

A. 10.—No; I do not think that any objection would be made.

By Mr. C. Pearson.

Q. 1.—Do you think that the chief difficulty in extending and improving female education is the absence of any sufficient motive on the part of the parents to send their girls to school?

A. 1.—Yes. But if they are taught some useful work, needle-work, &c., a motive will be provided. Still, a desire for knowledge is springing up, especially among the Muhammadans and Sikhs.

Q. 2.—If the pice system were abolished, would the girls continue to attend school?

A. 2.—Yes; I believe they would; I knew of a school in which some of the girls were of high castes. The parents of these girls would not receive pice. I have now a school in Amritsar in which girls of good families do not accept pice. We have schools in out-stations where the girls only get scholarships.

Q. 3.—Do you think that Government can fairly aid an industrial school which is practically a workshop competing in the market, and not chiefly a school of instruction?

A. 3.—Such a school might be both a workshop and a school of instruction. There are schools of the same kind for men supported by Government.

Evidence of the Rev. R. R. Winter, *Society for the Propagation of the Gospel and Cambridge Mission.*

Ques. 1.—Please state what opportunity you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—During 22 years in Delhi I have had at one time or other education in nearly all its branches under my charge. But my observation has been limited to the districts of Delhi, Rohtak, Karnal, and Gurgaon.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 2 & 3.—The principle of the system of primary education may be found; but in application, I venture to think, large classes of the community are neglected. (*1*) *In towns* it does not touch either the very poor, or the lowest social stratum of weavers, *chamárs*, potters, &c. For these people short morning, day schools, and evening schools are much wanted. The need is partially supplied by the mission of the Baptists, and by the Society for the Propagation of the Gospel and Cambridge Mission; but we teach about 900 boys unaided, all applications for grants-in-aid under this head being rejected by Government. (*2*) *In the villages* the great majority of the landholding classes are neglected, and there is a general complaint that, though they pay the educational cess, they have in most places no power of educating their sons. Want of funds prevents our taking up the applications they send us. Mussalmans, Goopis, and Bangars are the classes that most hold aloof from education.

With regard to the influential classes in the South Panjáb, they seem mainly indifferent to the spread of education, and they are distinctly opposed to it among the lowest orders mentioned above. On the other hand, some of them, while thinking that education as was conducted is of little use for the masses, consider that industrial schools for various trades would be of great practical service. This mission has a fairly successful industrial school in needle-work for women.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected; and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the

masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools for the middle classes exist in considerable numbers in Delhi, but to a less extent in the villages. They evidently supply a want that is felt; for, though from 16 to 20 years ago a large number of them were absorbed into Government or aided schools of the ordinary type, yet they have again sprung up in greater numbers.

Among Mussalmans there are two large schools of a higher type containing roughly about 100 and 200 boys, and a third is about to be opened; in these teaching is given in Urdu, arithmetic, higher Persian, and Arabic. There are also innumerable small "maktábs" for teaching the simplest elements of Persian and the *Kurán* by rote. They have no system of fees.

The Hindus have many small "patshalas" in which, for banyas' accounts, they teach mahájani and multiplication tables of a highly complex kind; also Hindi and occasionally a little Sanskrit. The master is rewarded by a *pice* a Sunday, by a little *atta*, &c., monthly, by a present as each boy finishes a certain part of a book, and by a mollifying feast given by the father on the admission of his son. These teachers, whether maulvis or pandits, have no previous training, being simply produced by the demand.

I disfavour making these schools part of the Government system for very young boys; the people prefer the liberty and variety allowed, and such schools must be indirectly influenced by the Government and aided schools which the Hindu boys subsequently enter. As education steadily affects the minds of the people, they will themselves demand a higher standard in their indigenous schools. No such schools are found among the lowest orders.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at schools?

Ans. 5.—With regard to home education, my observation leads me to believe it produces lassitude and enervation in intellect and morals, and that it is the fruitful parent of vicious idleness. It is preferred by some of the higher classes because of the mixed character of the public schools, but they might be encouraged to form schools for their old sons on the grant-in-aid principle.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present race of village schoolmasters are too distinct in class, language, and sympathy from the peasantry to exercise much influence. The ordinary "munshi" found in a Brahman or Jat village is very much like a fish out of water.

Nothing can be of greater importance than the improvement of these teachers; and, I venture to think, it is wanted (*a*) in the power of teaching, the power of conveying knowledge to others being absent in most teachers of this class; (*b*) in the source from which they are drawn. I think they should be more taken from the villagers themselves, and after training be sent back to teach in their own neighbourhood. Local and personal influence is too fruit-bearing an element in life to be neglected among an ignorant people. Thus, I would suggest that teachers be sent who are of the prevailing tribe of the village—a Jat to Jats, or a Mussalman to Massalmans.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Writing with exclusive reference to the South Panjáb, I consider that the vernacular (Urdu) taught in most village schools is not the dialect of the people; the staple language of this part of India on both sides of the Jumna is Hindi, and I know few things in which the means are more ill adapted to the end than the sight of a munshi, probably a Mussalman, teaching little Hindi-speaking children Persian idioms and Arabic words which they cannot pronounce, and will never use. We do not want to degrade villagers into court munshis—at least not all of them; but we want to produce the intellectual and moral growth of the mass of the people. For this purpose Urdu lies an unassimilated, unfertilising mass in the brains of village boys.

One great element is the civilisation of Central and Northern India will be the promotion of one national language as the means of instruction. This, I venture to submit, cannot be done by the sacrifice of either of the present parallel languages, but by the maintenance, on the part of the Educational Department, of both. Then, as Saxon and Norman-French amalgamated into English, so Hindi and Urdu will be fused into one common language. This Urdu standing alone can never do, partly because it is foreign to the great mass of the people, partly because it lacks the idiomatic terseness of Hindi; the present Government system stereotypes the immense loss that accrues to the country by the use of two coterminous and synchronous languages; but by the cultivation of both, in both towns and villages, they will enable the people in the course of generations to build up for themselves one united vehicle of thought.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I consider the payment by results is not suitable. In spite of the strong modern tendency in this direction, I think this mode of payment proceeds on a radically wrong principle. The object of education is surely not to produce a certain number of boys able to answer a certain percentage of questions, but to make their mental powers grow for future usefulness; this mode of payment at the outset sets a wrong standard before the teacher, and turns him and his pupils into machines. It is true that with regard to rewards and promotions attention must be paid to the statistical results of an examination; but who can say that the boys whose marks are low, because of slower development, are not bearing

results? The slow and backward boys are often those who are most forward and serviceable in life, Here surely the door is opened for a long train of fruitful results absolutely beyond the power of the acutest examiner to calculate, but which are as deserving of receiving payment as those which can be tabulated.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—*Vide* answer to question 9.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—A case in point is the closing of the Delhi Government College in 1878, and its re-opening as a grant-in-aid college under the Society for the Propagation of the Gospel and Cambridge Mission in 1881-82. I know of no other. Reasons that militate against such transfers are that they are not fair to the native religions, and that the management would not be so efficient as in the schools of the department.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 16.—I know of no such now existing.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Native gentlemen might be willing to give their aid if sufficiently consulted as to the kind of instruction proposed to be given; as it is, they are often too exclusively utilitarian and apt to look to visible results to aid largely in a system which they often consider too exclusively an intellectual training.

Ques. 18.—If the Government, or any local authority having a control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Municipal and district committees would very likely with Government aid maintain the higher schools. Should Government wish to withdraw, as they are composed of the kind of men who desire such education for their sons, the progress of education during the next 15 years may fairly be such as to produce a desire for it *per se* and merely in relation to employment. On the other hand, the Hindu community is actuated by the spirit of shop-keeping, and I doubt their ever rising to a real appreciation of education in the sense that English gentlemen care for it.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) college, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In the Delhi mission we have been treated with great liberality. I can only suggest that the system is too inelastic in making the promotion of, or employment of, better teachers almost impossible, and hence checks the mental growth of the boys.

Ques. 20.—How far is the whole education system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—Any department formed to create and carry out a system would be almost superhuman if it did not think most highly of its own institutions; but I have noticed no practical, and certainly no intentional, injustice on this score.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—The middle class of munshis and traders. I am sure the well-to-do classes get their education in the upper department of schools and in colleges at far too cheap a rate.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported solely by fees?

Ans. 22.—None, with the exception of the small *maktábs*, &c.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I do not believe it possible; the people of India will ever attach a value to whatever belongs to Government altogether in excess of its intrinsic merits.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—No.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—As an intellectual standard to aim at the University examination it is very valuable; but I think the system now pursued is too uniform, and tends to produce a number of very unoriginal young men all cast in the same mould.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—Yes; the cause is mainly a craving for Government service as more "respectable" than their old trades or professions. An earlier

preparation in technical (or industrial) training would serve to remedy this.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Small Municipal grants are made in Delhi and some neighbouring towns towards mission schools, both male and female; but they are altogether inadequate, and prejudice against Christianity will long make this a precarious source of income. The Delhi Municipality has lately made the new college; on the other hand, it has refused help for many years past to the education of the poorest and most helpless classes.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Special training, I think, is most important, as few really assimilate what they learn in school, and fewer still are born teachers.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I think more use might be made of local interest, and that gentlemen, as education advances, will be found willing to promote education in their own neighbourhood; but *they*, too, will need inspection.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I consider that the State should on the analogy of other countries undertake the whole of the primary education, using the help of others when volunteered; but the higher education, *e.g.*, all above the Panjáb middle examination, should be provided by those who want it; Government only indirectly coming in with grants-in-aid and their attendant inspection. I cannot express my opinion with sufficient earnestness that it is the primary education of the masses that has the first claim on a Government. The rest can be left to follow naturally as the people want it.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—It would inevitably *for a time* lessen the quantity, but it would make it more natural, and assume its due proportion to the wants of the people.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Government must by its grants maintain the right of inspection; otherwise the standard would inevitably deteriorate in purely Indian institutions.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Such instruction has hitherto been considered impossible under the theory that the want would be supplied by the parents of the boys; but experience shows that this last has failed. There seem to be two ways of supplying this crying want, first, by a liberal extension of grants-in-aid to schools kept by Hindus, Mussalmans, &c., putting them on the same footing as Christian schools; second, by compiling text-books with the distinct view of giving instruction in duty and moral conduct; the present system of developing one part of a boy's malleable nature to the entire neglect of another seems most unphilosophical, and cannot fail to turn out a generation of men with intellects sharpened, but wanting in character. Some Native gentlemen have told me that their reason for preferring mission schools, in spite of the greater *éclat* attached to those of the Government, is that we teach manners and morals. The Wykhamist motto is evidently not confined to Winchester.

Higher text-books will demand a higher tone in the masters, else more harm will be done than good. Would it be possible for a Normal school to be made over under grant-in-aid conditions to a mission as an experiment? We have long been allowed to do this with schools for training women as teachers.

The addition of instruction in Government institutions in the duties of religion might be made without raising dangerous suspicions by doing it with the co-operation of Native gentlemen in each central town.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—A few girls and women are taught at home, but I know of no schools.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—In the South Panjáb most of the schools opened by departmental or district officers have been closed, partly from want of European female inspection, partly from the absence of any one to keep up local interest. This mission has 20 girls' schools, and teaches about 800 girls and women.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools for Natives are impossible here.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I again suggest the use of local influence in that women be taken from certain parts of large towns and certain villages, be trained as teachers, and sent back to teach in their old neighbourhood. Might not something be done with the wives of the Normal school pupils, who, on returning with their husbands, could open up female education? This would overcome the great difficulty of providing suitable protection for the women.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies are essential to the success of female education. Seventeen Europeans

and Eurasians are employed in this mission. Native families have greater reliance on ladies than on native teachers, as they are afraid of the intrigues and gossips of the latter. In the present state of native opinion concerning *purdah*, I consider zenána teaching much more serviceable than girls' schools. A higher class of people are reached, and the pupils can go on reading after marriage or other domestic customs which forbid there going out to a school. There are, without doubt, difficulties in the way of zenána teaching; *e.g.*, the small number that can be reached at once, the short time that can be allowed to each house, and the fear that the visit may degenerate into gossip; but these can be overcome. It seems to me important not to run counter to native opinion on the *purdah* question; it may be a prejudice, but it is also a protection; and two or three generations must pass before it will be wise, in the interests of either education or morality, to give it up.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I know of no such instance in the Panjáb.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Fees should vary in proportion both to the income and to the school class; for this I would make a marked advance after both the upper primary and the middle examinations, that those only may come who really value education.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—One-half the total expenditure.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Such withdrawal would be contrary to true neutrality, and would be politically dangerous. When Natives of various religions make schools for themselves under grants-in-aid rules, then Government might withdraw from *direct* management.

Ques. 62.—Is it desirable that promotions from class to class should depend at any stage of school education on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Examinations for a whole province are apt to become mechanical and lead to the promotion or otherwise of boys by a rule of thumb. I think none can so well judge of a boy's fitness as the teachers of his school.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—The *boná-fide* wishes of the parents should be the only guide, and neither the jealousies of masters nor the spleen of a disappointed boy.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—I do not know why such a college should be more a model than a good grant-in-aid college.

Ques. 65.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ques. 65.—I venture to think on this most difficult subject that the more they are left alone the better; public opinion and the pressure of circumstances will gradually affect them, and it seems to me unstatesmanlike to meddle with a particular class. They have greater independence of character than others, and, as it is, provide a certain amount of education for themselves.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I think such withdrawal would be unwise until the objecting Natives showed a real power of forming a school for themselves. On the other hand, as a corollary from this question, I am increasingly in favour of making attendance on religious teaching voluntary in mission schools. Moral force would be gained where numbers were lessened.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—A case in point is the success of the "Victoria College," Agra.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—No.

MEMORIALS

RELATING TO

THE PUNJAB EDUCATION COMMISSION.

Answer to the questions of the Commission by the ANJUMAN-I-RIFA'I-AM, *of Jhang.*

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—In our opinion the system of primary education is not based on a sound basis so as to answer the requirements of the country. Our reasons are—

The instruction imparted in these schools neither improves the morals of the pupils, nor gives them such a training as to fit them for the requirements of the society they move in, nor enables them to discharge the duties of the classes to which they belong. It does not enable them to improve them in the occupations or professions to which they belong, or to make choice of a better profession to earn means of their livelihood than was pursued by their parents. For instance, there can, in our opinion, be no use in their learning political geography, when they, being the sons of *zamindárs*, should have learnt the science of agriculture, to improve which very little indeed has been done. There is no use in teaching a boy what is already familiar to him. He should be taught to learn that which is to be of practical use to him in his after-life, and is adapted to fulfil the present requirements and wants of the country in social and moral points of view, so as to put the people of India on the same level with that of civilised Europe.

As regards the system of administration, we think the present system is defective, as no particular person or persons are at present responsible for its conduct: the control and supervision is left in the hands of too many officers of the Educational Department and district staff, who cannot all agree on any given subject, and the result is that a diversity of opinions prevails which proves detrimental to the interest of the schools. We think that the work of inspection, examination, and giving judgment on the method of instruction should be entrusted to the officers of the Educational Department, while the work of management, maintenance, and the guidance of schools should entirely be left in the hands of local bodies.

The Deputy Commissioner, as a chief controlling authority of the district, may from time to time see whether the local Boards are doing their assigned duty to the satisfaction of the people in the Government.

As regards the course of instruction, we have already pointed out that it is not practical. The course should be such as to meet the requirements of the country. What are the pressing demands of the country is a question of fact rather than an opinion. The want of the country, above all, is the introduction of (*religious*) education in primary schools on principles of reconciliation and toleration inculcated by the Government without any effect on the religious persecutions of one another. We shall deal with this subject more fully at its proper place. Next, the primary instruction should be such as to enable our countrymen, high and low, rich and poor, to make improvement in the particular calling or profession to which he belongs, and this would only be possible when different subjects for education are prescribed, adapted to the requirements of various classes of people. One uniform course of study for all classes of people will never do. There should be different books provided for the sons of *zamindárs* and townspeople. The former should be taught how to work on his field and carry on agricultural improvement, and the latter on subjects of commerce, industrial arts, and trade. Let rudimentary books teaching the principles of various sciences and arts be edited and introduced in schools. There is no use in telling a town boy that the bird flies, that it has wings, eyes, and a tail. There is more use certainly in telling him how he can become a man of business, how he can earn wealth, what are the means of earning wealth, and how he must apply himself to work. Why not tell him in a language familiar to him in small easy sentences the advantages of trade, of travelling or going to other countries, of making intercourse and familiarity with the people of other countries, of establishing our own manufactories, the evils of confining ourselves to our houses, &c., &c. Anecdotes should be taught to them of persons who have risen in the world from insignificance to greatness by perseverance and self-help. Tell them that wheat, rice, and cotton are the products of our country, how cheap they are here, and what heaps of money they would fetch if we were to take them by ships to America or England. Give them an idea of the advantages of trade. Give them an idea of the magnitude and importance of European manufactures and the wealth which they draw. It may be objected that little boys will be unable to understand these things. But what is wanted is not to teach them in details or to go into minute particulars, but to give them a general impression of

what would be most conducive to their interests in their after-life, and to teach them how they can rise in the world and make themselves useful to their fellow-countrymen.

[*Note by* CHETAN SHAH.—Religious instruction in India should not be imparted in public schools, where children of the Muhammadans and Christians are taught under the same roof with those of the Hindus. Dangerous doctrines of some religion are sure to lead to very undesirable results. Moral lessons should supply the place of instruction in so many different religions suggested in the above paragraph.

As to course of in struction, I concur in much that has been said. I would briefly lay down the course of primary instruction as thus—

(A) Compulsory, and through the medium of Court language—

1. Reading and writing, especially letter-writing.
2. Mental and practical arithmetic.
3. Practical mensuration.
4. Easy lessons on morals.
5. Practical and useful lessons on articles of diet, clothing, &c.
6. An account of the constitution of the Government of the country, with a description of the status of different officers and principles of local self-government.
7. Account-keeping.

(B) Optional—

1. Lessons on practical agriculture.
2. Shop-keeping.
3. Gurmukhi reading and writing.
4. Lunde reading and writing.
5. Nágari reading and writing.
6. Practical lessons on mechanics.]

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society.

Ans. 3.—Only those people are desirous of giving primary, as well as secondary, education to their children who are anxious to see them employed in Government service. These people are generally townsmen of the middle class. Poor and lower classes of people, with limited means of livelihood, who cannot afford to support their children long enough to enable them to prosecute their studies to become Government servants, never send their sons to schools, but employ them in their respective professions, as they are thereby enabled to help their parents in earning their livelihood.

Most of the higher classes of people (namely, nawábs, sháhzadas, and jagirdárs) do not send their sons to school, because they consider education an unnecessary burden. Their children, as soon as they come of age sufficient to judge for themselves, have a bad example set before them by their elders of luxury and indolence.

Between the middle and lower classes there is another class of people, *viz.*, shopkeepers and artisans, who are content with their own professions, and as the employment of their children in their respective callings procures for them a ready gain, they think it unnecessary to send their boys to receive education extending over a series of years which, they see, would ultimately prove them of no advantage in the particular profession they belong to.

The attitude of the influential classes towards the spread of primary education among other classes is favourable as regards the educated part of the community, and decidedly the reverse with regard to the unlettered portion thereof.

The views of the influential classes as regards the extension of elementary knowledge to every class of society are not at all liberal. A feeling of indignation exists for the education of the lower classes of people, for the simple reason that the influential classes are averse to the idea that the lower classes should share with them in the advantages and blessings which are the inevitable results of education. The feeling is deep-rooted, and based on old traditions and caste prejudices.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The indigenous schools exist here, but to a very limited extent. They are of two kinds,—one those where instruction is conveyed through the medium of books; and the other, those where no books are at all used.

The latter, though they instruct the boys of shopkeepers, can hardly be said to be schools, no books being in use in them. The boys there are taught the use of Lunde alphabet, a few important rules of mental arithmetic, and even those of very simple mensuration and the practice of book-keeping, the making of bills of invoices, &c. The morality of these students is utterly neglected.

The schools conveying instruction through the medium of books teach secular as well as religious subjects, but a secular instruction given in them can hardly be said to be one of very good morals or free from obscenity.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The instruction imparted at home can generally go no further than the standard of primary education, or, at the most, up to the Educational Public Service test examination. A practice prevails among the higher classes of educating their children at home by employing private teachers—maulvis. The instruction imparted by these teachers is of a solid and substantial character. It is the imitation of the old system of teaching, and has its own advantages. A boy educated at home under the care of a competent maulvi acquires a good knowledge of both Persian and Arabic, and the country owes more of its learning in Arabic and Persian to private tuition than to Government institutions. The scholastic attainments of most eminent literary men in India in the oriental learning are due chiefly to the private instruction they have received in their early age. It is notorious that a boy taught in school would fail to write correctly a line of Persian, while a boy taught at home would surpass him in every respect as regard the amount of solid knowledge. The practice of home instruction is gradually dying out, and the place of it taken by our schools has proved disastrous to the cause of education.

A boy educated at home can scarcely compete on equal terms with one educated at a public school at an examination qualifying for public services. Home instruction, after all, does not give a sufficient stimulus to the desire "to excel." There is nothing like a combination of home and school instruction.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There is now no such thing as private effort for the supply of elementary education in rural districts in this part of the country. Government would look in vain for such an aid in the present state of India. Save the nominal indigenous schools, there is no other private agency for promoting primary instruction.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education in rural districts may, in our opinion, be advantageously administered entirely by District Committees or Local Boards, subject to the general control of the Deputy Commissioner.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The primary and middle schools may be entrusted to Municipal Committees for support and management under rules framed by Government. A rule providing dismissal from the Municipal Board of any member failing to perform his duty satisfactorily in connection with educational matters, will be the best safeguard for sufficient provisions being made by the Municipal Committees for the maintenance of the schools under their charge. If the Committee neglect to perform its duty as a body, all the members thereof should be held to forfeit their right to continue as members, and better persons should be selected to take their place.

[*Note by* CHETAN SHAH.—Government may fix a certain proportion of the municipal or rural revenue to be expended on educational purposes.]

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position.

Ans. 9.—The teachers for the most part are provided in primary schools from normal schools, which is recommendable. But a great many of the teachers seem to be not well trained in the art of teaching, and this shows that the normal schools require a better looking after.

The present social status of the village schoolmasters is not satisfactory. They should be influential in the village communities they are employed in, which can only be effected by their having a hand, to some extent, in the village management, and by their status being officially recognised, such as in the case of the *lambardár* and the *patwári*.

The *tahsildárs* should be directed to treat them with consideration, and the Deputy Commissioner may allow them a chair on his visit to the village.

[*Note by* CHETAN SHAH.—Chairs may be allowed to the few most successful of the village teachers, but not to all.]

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The introduction of mental arithmetic, the instruction of mensuration on a better system, as their knowing how to take dimensions of land areas is far more desirable and serviceable to them than the knowledge of geography, &c.

The teaching of subjects on agriculture and farms would tend to render instruction imparted in public schools practical rather than theoretical, which it has been up to this time. This will even save the Government officers the worry of candidates for Government employ-

ment they have not uncommonly to contend with. Book-keeping may be taught to the boys of town schools.

For further particulars, please *vide* answer to Question 3, *ante*.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of this province is not the dialect of the people, yet the schools are not less popular on that account. They are, on the contrary, of material use for teaching the language recognised by the Punjab Courts.

Urdu is the predominating and universal language of the country. It is understood everywhere, and continues to flourish with no symptoms of decay. It would be a mistake to attempt substituting another language, and an unnecessary burden to add the Punjabi language or characters to the present course of tuition in Urdu, which is acceptable to all, and against which no particular section of the community has a religious antipathy.

[*Note by* CHETAN SHAH.—Certainly there are a great many advantages in having one national language and character for whole of India, which cannot afford to be more disunited than it at present is. I would not attempt here to discuss which of the languages is most suited for the purpose.

The Hindi and the Urdu are much the same as generally spoken by the people of North-Western Provinces, &c., the only difference being that the learned maulvis introduce too many Arabic and the learned Hindus too many Sanskrit words in their conversations or writings.

The Nágari alphabet is the most perfect.

Either Hindi or Urdu should be medium of the national education throughout India; but in order to extend the benefits of education to the masses, and especially to the women, provincialism and caste must be respected.

There must be in every place provision for instruction through the national character and language (which may be Hindi or Urdu), and with which there must be at every place provision for acquaintance with the local characters and languages. Hence in the Punjab schools there should be provision for Gurmukhi, Nágari, and Lunde.]

Female education has made some progress in the Punjab, especially amongst the Sikhs and other Hindus. This has been effected through the medium of Punjabi written in Gurmukhi. Introduce Urdu instead of Gurmukhi, and the desire for female education amongst the Hindus in the Punjab will, instead of making progress, vanish all at once.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12. No.

[*Note by* CHETAN SHAH.—People are generally willing to pay the teachers by the results, and I think this is quite suitable to this country. This is already done in many of the indigenous schools.]

Ques. 13.—Have you any suggestions to make regardingt he taking of fees in primary schools?

Ans. 13.—The present system of levying fees in primary schools is unobjectionable.

The rate of fees levied in these schools is nowise exorbitant. We would strongly urge the levy of some fee on the principle that what costs nothing is not valued, but is rather despised by an unthinking people.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools will go on increasing day by day of its own accord, and without much effort on the part of Government, if the characters used by the mercantile tribes in their books and those used in the State Courts be the same. These must invariably be the Persian.

2ndly.—In public meetings convoked under the presidency of district officers, some distinctions should be shown to such *lambardárs* as have schools in their villages over those that have none.

3rdly.—The office of *zaildárs, lambardárs*, &c., should not be conferred upon any one till he has passed the examination of the primary school,—a family with hereditary rights to *lambardárship* forfeiting the right on the failure of possessing a qualified person.

The employment of teachers trained at the normal school or of the graduates of the University will make them more efficient certainly.

In the establishment of primary schools Urdu must be compulsory in all villages and towns.

[*Note by* CHETAN SHAH.—The schools can best be multiplied by making them mor popular by the introduction of the practical subjects suggested in the answer to the first question. It would be a great folly of the nation, and a great misfortune too, to have Persian characters made universal. If everything be written in Persian characters, there would be no necessity left to learn the Hindi characters, and thus the number of those able and desirous to read Sanskrit will eventually be reduced to almost *nil*. No nation on the earth denies that Sanskrit possesses the most valuable treasures of knowledge.

To introduce foreign and defective characters when it has most perfect characters of its own, would be to denationalise India without the least necessity for it. Hindi characters or their modifications, the Lundes, have been found so convenient by the people for account-keeping that the Musalmans well acquainted with the Persian characters keep their accounts in Hindi characters.

It would be most unwise for any Government in India to force the people to keep their account-books written in Persian characters.]

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—No; we are aware of no such instance. The reason is simple. The masses of the people are poor, and education is not appreciated by the people generally.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There may be a few gentlemen able to contribute towards the maintenance of schools and colleges, but we don't think they will be ready to aid any more extensively than they have heretofore done.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—It is enough to say that without Government help and support no educational institution would survive under the existing circumstances.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—At present pecuniary support under the grant-in-aid system is given merely where at least half of the actual expenditure made is supplied from any private funds. The system stands condemned, for it is not based on liberal principles. In our opinion it should also be extended to such teachers who may be able to set up and maintain their own schools. This will revive the old national system of education in India, and work miraculously to relieve Government of the primary education of the masses. In the case of colleges and girls' schools, a higher rate of grant-in-aid may be sanctioned, for the reason that in colleges the cost of education is comparatively high, and the female education being only in its embryo requires every possible support, stimulus, and encouragement.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The present educational system of practical neutrality is thought to turn the graduates ungodly, impious, and totally destitute of respect to their elders. Religious instruction, at the same time, is sadly required to meet the want of the country. This is generally expected to remove this defect of the public instruction. Religious teachers can be attached to public schools, and supervised by a committee composed of the Christians, the Hindus, and the Muhammadans.

[*Note by* CHETAN SHAH.—I think the Government ought to adhere to its hitherto followed policy of practical neutrality. It is the want of moral instruction, not of religions, that is sadly felt. In my opinion Government would be very unwise to allow religious teachers of different denominations to teach the boys in public schools principles entirely opposed to each other's. Any Government may have to regret the adoption of such a course. General moral lessons agreeable to all religions can be introduced with great advantage.]

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes principally avail themselves of Government or aided schools and colleges, and after them the upper and lower classes; also Government employés, khansamas, &c., in the employ of European officers. The complaint that the wealthy classes do not pay enough for such education is ill-founded as regards this province—*vide* the statement of the rate of fees leviable in the Government schools of this province. The rate of fees payable for higher education is from Re. 1 to Rs. 5, which is quite adequate.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes; it is possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution, provided it be placed under the same favourable circumstances in respect to the employment of good efficient staff of masters and other privileges allowed to the Government institutions.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—No.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No, not at all. The whole system stands condemned as utterly unsuited to meet the actual wants of requirements of the country.

[*Note by* CHETAN SHAH.—I should say to some small extent.]

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; the attention of teachers and pupils is, no doubt, somewhat more directed, though not unduly, to the Entrance Examination of the University; but it does nowise, in our opinion, impair the practical value of the education as it is in the secondary schools of requirements of ordinary life. If the subjects of the instruction be made more practical, and the Universities adapt their examinations to those subjects, no undue attention can be paid to the University examinations.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No; the number of students in secondary schools who present themselves for the Entrance Examination is, on the contrary, barely sufficient to meet the requirements of this province, provided other provinces do not send down the outturn of their Universities to enjoy loaves and fishes in this province.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Government scholarships are given in the middle schools at the rate of Rs. 3 to such boys as have passed the primary school examinations in the rural primary schools that have got no middle schools of their own, the recipients being the sons of agriculturists. A few scholarships at the same rate are also given out from the municipal funds to the sons of needy non-agriculturists. In the high schools such boys only are entitled to scholarships at the rate of Rs. 3 and Rs. 6 who stand in want of pecuniary aid to further their studies, are of good character, and have not been more than one year in any of the middle-school classes.

Any of the scholarship-holders failing to get promotion at the annual examination forfeits his right to scholarship. This is all very well. But in our opinion additional scholarships should be awarded in middle and upper schools to such of the students who distinguish themselves by diligence and assiduity in prosecuting their studies without any regard to actual need, and tenable for three months, to be redistributed after the quarterly examination. This will doubtless act the part of a very effectual stimulus. At present the boys of the wealthy classes have no such stimulus. In our opinion this pecuniary reward, however too small, will have a very desirable effect on the mind of the child.[1] There appears to be no apparent partiality observed in the administration of the scholarship system as between Government and aided schools.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—The municipal support is at present extended to grant-in-aid schools, but to a very limited extent, often being insufficient, and consequently hardly encouraging. The mission schools are an exception.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—The Punjab University may very well undertake the duty of training teachers in secondary schools by extending its present operations.

[*Note by* CHETAN SHAH.—No. In my opinion normal schools are essentially necessary. It is not the amount of learning but the art of teaching that makes a successful teacher, and for teaching the art of teaching special schools are necessary. But I must say, from what I have seen of many village school-teachers and others, the present normal schools are not doing their duty.]

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The system of school inspection pursued in this province is as follows:—

Some of the districts have chief *muharrirs* and other District Inspectors as the inspecting staff for their vernacular, middle as well as primary schools. These schools are every quarter visited by the chief *muharrir* or District Inspector, who submits the report of his inspection to the Deputy Commissioner, copy of which is also forwarded to the Inspector of the Circle for information. These schools are besides inspected once a year by the Inspector of Schools or by his assistant. The English high schools are inspected twice, and once a year by the Inspector and his assistant, respectively. Very seldom do these schools come under the inspection of the Director of Public Instruction.

The present system of inspection, chiefly in reference to primary schools, is highly expensive as well as faulty.

The Inspector of Schools, who is required to inspect these schools once a year, is generally found indifferent; often instead of going from village to village where these schools are situate, he stops short by summoning the children of different schools at his camp.

The children thus summoned are generally of the two upper classes. The Inspector's munshi or the chief *muharrir* is ordered to examine them in a very cursory way to dispose of

[1] Even a banker's boy or the son of a Nawáb will, we are sure, feel proud to take a 4-anna piece to his home, and show it to his contemporaries and parents as a token of his zeal and activity displayed in school.

the numbers of children thus collected before sunset, who picks out some names for prizes merely and dictates to the Inspector. Now the Inspector, though he has gone throughout the whole of his circle, has got no actual knowledge of the real state of things. Besides, there is another very natural defect. The Inspector, being unexceptionably a European, hardly knows anything of the character of the teacher or his pupils, judging from his or their way of dress, speech, &c., which is greatly detrimental to the development of morality.

To remove all these defects we would think the employment of native agency highly beneficial. The Inspectors, in our opinion, should be Europeans as well as natives, with different grades as at present. The former for the English, middle and high schools, and the latter for all the pure vernacular schools, whether primary or higher, and the officials to be independent of each other. This plan can be very conveniently carried out by making some retrenchments in the present staff of European Inspectors, and employing the native ones by the savings thus effected.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The time has not yet arrived for the Punjab when the work of inspection and examination could be carried on with voluntary agency with any degree of efficiency. But standard examination, such as middle-school examination, the Entrance Examination, may be very safely and advantageously carried on in this province by the Punjab University. The periodical inspection and examination of schools should be carried on by the educational employés of the inspecting staff. But in carrying out this scheme, economy should be strictly observed. The policy of Government should be taken into view in the inspecting staff in this department, which can be very fairly carried out by dividing the Inspectors into three grades, the first, second and third, with salaries from Rs. 700 to Rs. 1,000, from Rs. 500 to Rs. 700, and from Rs. 300 to Rs. 500, respectively, and the system should be so based as to employ more in the second and the third grade rather than in the first.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books are not at all suitable. They should be thoroughly revised with reference to the remarks in the foregoing clauses of this memorandum. The Punjab University may very appropriately take up this work in hand.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in anywise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Education Department in regard to examination or text-books, or any other way, do not appear to interfere unnecessarily with the free development of private institutions.

The present system of compelling the students to pass in each one class a prescribed period of time is, in our opinion, quite an unnecessary check upon the progress and development of natural intellects and ability; for it is not just to require students of genius to do a certain thing in a given period, whereas they are, for instance, gifted with such a sort of genius as enables them to do up within a certain course of time half or even less than half the prescribed one.

The production of useful vernacular literature seems to be interfered with in no other way.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools of higher grades and colleges will have a deadly effect on the spread of higher education.

In the existing state of things in this province the growth of a spirit of reliance upon local exertion and combination for local purposes is, with a few exceptions, in the background.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—The definite instruction in duty and the principles of discipline observed in schools of either sort can nowise vie with that observed in Government or aided schools.

More properly saying, no discipline is observed in them, as the teachers for their support have to humour their pupils.

The fees taken in these schools is one pice per boy a week, together with atta or meals on different holidays and festivals. Presents are also made on occasions of beginning a new subject or a new book.

The masters of such schools are more properly self-selected. In some instances they possess a very excellent knowledge of literature, and possess good qualifications, and in others a sadly poor education.

There are Government normal schools where teachers are trained for particular Government schools, or such aided schools as are under the management of Government officers, but no provision is made for the supply of teachers in those indigenous schools.

The Punjab University College has opened some classes, the outturn of which will probably meet this want, provided some stimulus is shown both to the institutions and scholars in it. The indigenous schools, with reference to primary education, can be turned to good account

to beget a system of national education, if the students in them are treated on equal terms with regard to prizes, scholarships, &c., and the masters of those schools presented with rewards at the annual or the half-yearly inspections by Inspectors of Schools. There can, besides, be every expectation of these schools developing into those of secondary or higher education in process of time.

The masters will be willing, one and all, to accept State aid and conform to the rules under which such aid is given.

The grant-in-aid system to these schools has not yet been introduced into this district. Should the system be extended, there is every prospect of these schools developing. Moral conduct occupies no place in the course of Government schools, though something is done towards the object in the colleges, as has been mentioned above. The text-books, especially in schools, should have a thorough reconsideration by a special committee.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Some athletic sports, such as playing at bat and ball, the parallel bars, &c., have been introduced in some schools; but the exercise should be general and compulsory rather than optional, as it has been hitherto.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Indigenous schools in the province are very rarely to be met with, the character being unexceptionably religious.

[*Note by* CHETAN SHAH.—I think the indigenous schools, though very meagre, are not rare. They are met with almost in every village of some size.]

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The progress made by the Department towards female education has been of very limited extent, and the character of the instruction prescribed to be imparted is secular, though the religious one is not uncommonly imparted, without which the secular female education is looked upon with apathy, we think, throughout the whole of India.

The state of female education is very low. No steps can be taken towards civilisation till our females have a fair instruction, without which, in regard to civilisation, the instruction of males is a farce. The instruction to the females may be religious as well as secular. This will certainly tend towards civilising the nation. The want of female education based on really sound principles is a great drawback in the morality of the Indian community.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools can nowise be popular in this province, consequently no expectation can be made of their prospering here.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—In each division there should be set up a female normal school with ample tempting scholarships, and females, especially widows, induced to have a training there, which, in our opinion, will be the best means for supplying us with female teachers. Till it can be effected, very respectable elderly men will suit for the purpose.

To make the instruction practical, the needlework, the knitting of stockings, the making of *izarbands*, &c., should necessarily be taught, as it is a finish to the female education.

The female schools, in our opinion, will flourish well if opened at the house of, and kept under the control of, people of the priestly and respectable class.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are not large in amount; they might be given on easier terms than now.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies take little share in the promotion of female education. If they take more lively interest in the affairs than at present, the result cannot fail to be satisfactory.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—*Vide* our suggestions under No. 3. We would strongly urge technical, industrial, agricultural, and religious instructions in public schools to render them practically useful to the boys in their after-life.

[*Note by* CHETAN SHAH.—I am against religious instruction in public schools.]

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—With regard to any unnecessary expenditure we would suggest the abolition of Directorship, together with its appendage, meaning the Curator's office, &c. The editing, compilation, and translation duties to be carried out by the Punjab University, and the controlling work to be carried on by an Educational Secretary to the Government. This plan will better work, and at the same time effect savings to the State exchequer.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Yes; in some localities Government institutions have been set up where places of instruction already existed, but they are for the most part in such as have mission schools, where setting up of Government institutions was as necessary as could be.

Their maintenance by grant-in-aid system or otherwise at the expense of Government institutions is not excusable.

In some places, as Ludhiana, Lahore, &c., private institutions have lately been set up, but they are up to time in their infancy; every facility rendered towards their welfare will, it is hoped, some day relieve Government of the expenditure of the pure State educational institutions there.

At present the Punjab University College might, by adequate assistants, supply the educational wants of the people, superseding the Government college there.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—The introduction of men of practical training in the art of teaching and school management would, of course, be attended with beneficial results.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—No; its introduction into the primary schools will be undoubtedly advantageous to the institutions.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—Not at all in this province.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes, and it is already done in this province.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves.

Ans. 54.—No.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To colleges merely. The grants may be made with a provision never to lapse when once made. There should be a college committee to superintend the grants and supervise the working of the college. Any failure on the part of the committee to be liable to the dissolution of the same and the appointment of a new one. The members of such committees to enjoy some tempting privileges from the Government.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Half of the gross expenditure, in our opinion, is the proper proportion in the way of grant-in-aid.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The greatest number of pupils that can be efficiently taught by an instructor is as follows:—

In the lower and upper primary 30, in the secondary schools any below 20.

[*Note by* CHETAN SHAH.—In the lower 10, in the upper 20. The college professors, having to stimulate rather than teach lesson by lesson the pupils, can do with any number of pupils.]

Ques. 59.—In your opinion should fees in colleges be paid by the term, or by the month?

Ans. 59.—In our opinion the fees in colleges should be paid by the month.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes. In our opinion the institution of University professorships would have an important effect in improving the quality of high education.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—There should be no restrictions as regards the promotion of students from class to class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Yes. They cannot be received into another till they may have obtained a certificate as regards their class in the previous school. It is, in our opinion, quite objectionable. The admission of students should be entirely left with school authorities.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Only as far as the English literature is concerned. The other subjects, including sciences, can be better taught by the native professors. No interruption in the work can be expected.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—Yes.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not be justified at all in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching; or else there will be every probability of the rise of popular suspicion that the Government is bent upon devising every such plan as may directly or indirectly tend to interfere with their religious liberty, which in the case of the prejudiced people of India would be injurious both to the rulers and the ruled.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—No. The only objection which can be raised is that Government grant-in-aid is not secured against contributions from the district or local funds.

MAHOMED LATIF,
Secretary.

Answer of the LAHORE ARYA SAMAJ *to the questions suggested by the Educational Commission.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—The Arya Samaj is a reforming body, and as such it has always interested itself in the cause of education. It is scattered all over the country, and counts among its members men of various degrees of education, information, intellect, and social position.

The majority of its members are educated men. It has in its ranks graduates, district inspectors, head masters, and other teachers—men who have immediate connection with education; as also clerks employed in various departments. It has monthly organs of its own attached to the Arya Samajes of the places whence they are issued. Besides, some of the Samajes have got their own schools, where the subjects taught are generally Hindi and Sanskrit.

The Lahore Arya Samaj, besides a Sanskrit school, has also a girls' school attached to it. The above are some of the opportunities which the Samaj has had of forming an opinion on the subject of education; the experience of this Samaj has been chiefly confined to the Punjab.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capableof development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in the Punjab has not been placed on a sound basis, both as regards its expansions and suitability to the requirements of the community. In cities and towns it is making some progress, but not so in the villages, which form the most important part of the province. Its chief drawback here has been to foster, by imparting instruction in Urdu, in preference to Hindi, the vernacular of the people, an idea in their minds that the aim of all education was Government service. This idea is further strengthened by the course of instruction which is adhered to in the schools. No provision is made for the special and technical training of the agricultural and artizan classes for which these schools are chiefly intended. The course of instruction which has hitherto been followed cannot be of any use to any one who does not go in for University education.

Persian and Urdu, which are both taught as compulsory subjects, are foreign languages. They cannot be useful from any point of view. The object of primary schools is to teach the students in their own vernacular, so as to make them better members of their society and better men in their profession. But Urdu and Persian, which are foreign to the soil, cannot possibly answer this object. Their study, which is made still more difficult by the imperfect and redundant letters in which they are written, is a mere waste of time and energies, without any substantial good of any kind. Urdu is only spoken by the higher classes of Muhammadans residing in such places as Delhi, Agra, Lucknow, &c.; while Persian is nowhere spoken by any section of the people, except, perhaps, in Peshawur. Besides, no student, whose studies do not extend beyond the primary school, knows much of them. He cannot even write and read a

single letter of Urdu, far less of Persian. The study of Urdu as a compulsory subject may, perhaps, be regarded as justifiable on the ground of its being the court language; but Persian has not even this weak plea in its favour. Persian should be made to make room for the new subjects which we will suggest below as the course of instruction; while Urdu should give its place to Hindi, at least for the Hindus.

We propose that these schools should be of two denominations, with two different courses of instruction. The village primary schools, which, it is expected, will be chiefly attended by the sons of farmers and agriculturists, should impart elementary instruction in the literature of Hindi, in sanitation, in agriculture, arithmetic, mensuration, and general knowledge.

Small treatises, treating of the most salient points in the various subjects, will be quite sufficient. If possible, a treatise on social economy, explaining some of the most important points connected with the rise and fall of wages and commodities, &c., may also be added. The primary schools in towns and cities, where the artizan, the trading and service-seeking classes chiefly reside, should also impart instruction in all these subjects, except mensuration and agriculture, which here should be replaced by accounts for the bunniah classes, and the principles of mechanics for the artizan classes.

All classes should begin their studies together, and go on for sometime with those subjects which are common to the course of all. The artizans should then be educated in the principles of mechanics, the trading classes in accounts, and those who like to go in for higher education in subjects which may be necessary for them as being preparatory to secondary education.

The village schools are at present almost entirely under the management of Deputy Commissioners as Presidents of District Committees. We say almost, because the educational officers also exercise a supervision over them to some extent. The Director of Public Instruction, under the orders of Government, lays down a scheme of studies for them which has to be followed without any interference on the part of the District Officer. The Inspectors and Assistant Inspectors annually inspect these schools, and their suggestions, whenever any, have to be carried out by District Inspectors under the orders of the Deputy Commissioners. The District Officer is assisted in this work by the District Inspector and the Tahsildars. The District Inspector is the only officer among them who regularly inspects the schools and looks after them. The Tahsildars and Deputy Commissioners very seldom, if at all, inspect these schools. The latter receive all their information through the District Inspectors.

Financially, these schools are administered by the District Committees nominally, and the Deputy Commissioners really. The Deputy Commissioners and the Tahsildars do not take much interest in the schools, and, as a consequence, they are not well administered. It is therefore necessary, for their efficient administration, that the District Committees should have more real control over them. The Deputy Commissioner should only guide and control their actions, but not dictate everything. The district primary schools are under the control of the Director, who directly and through the Inspectors manages everything connected with them. The head master, who is generally at the head of both the primary and middle schools, has no hand in the management, except so far as the maintenance of order and discipline are concerned. He should, in our opinion, also be asked to make suggestions as to the best way of making these schools more popular and efficient. His local experience, which is sometimes of great value, must be taken advantage of by the Department.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The primary instruction in our province is not sought for by the people in general. Only those classes whose aim is Government service take to schools. The artizan, the agricultural and the trading classes, who have their own avocations to follow, generally hold aloof, and are in a measure practically excluded from it. The education which is now imparted in these schools is of no use to them in assisting them in carrying on their professional work more successfully. On the other hand, given as it is through the medium of a foreign language, it makes them dislike their hereditary callings without qualifying them for Government service. No classes, except those which seek Government service, can benefit from these schools so long as Hindi, instead of Urdu, is not the medium of instruction; and even then the agricultural and trading classes will, to a great extent, keep aloof from it, unless some such provision as suggested in our Answer No. 2 for their special training is made. The attitude of the influential classes—if by those is meant the higher and richer classes—towards the extension of primary knowledge is one of supreme indifference. When they do not secure education for their own sons and relatives, how can they be expected to take any interest in the education of others? The educated men have begun to evince some interest in this direction, but their number in this province is so small that they cannot, for a long time to come, do much practically to extend it. The co-operation of the richer classes, which cannot be reckoned upon unless they are themselves educated, is indispensably necessary, as almost all the educated people now come from the middle classes, which in this province can hardly afford to aid much in the expansion of primary education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what

are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are to be found scattered all over the province, their numbers in those places where Government schools do not exist being larger. They are not now so numerous as they were before the advent of the English. One important class of indigenous schools which used to give instruction in Persian to the sons of munshís and other such men as desired to get employment under the Moghul rulers, the court language in whose reigns was Persian, have to a great extent ceased to exist, there being no want for them owing to Government having made Urdu the court language and instituted schools of its own to teach it.

The indigenous schools are so far a relic of the ancient village system that they are presided over by hereditary teachers generally, who impart instruction in much the same fashion and on about similar terms, only they do not supply the students with boarding and lodging as before. They also resemble the village system in the kind of instruction that is given and the discipline and system in vogue in them. Indigenous schools at present are of three kinds,—

1st.—Those which impart purely religious instruction.
2nd.—Those which give purely secular instruction.
3rd.—Those which give instruction of both kinds.

They are of the following descriptions:—

Religious.

1. Gurmukhi schools, held chiefly in dharmsalas, where Gurmukhi characters and portions of Granth Sahib are taught. In the religious houses of the different sects, young men of the order and outsiders are taught Gita, Vedant, the Upanishads, and other philosophies and religious books. The teachers are generally of Udasi, Nirmala, Bairagi, and Sanyasi sects.

Secular.

2. Mahájani schools, where multiplication tables, bazar accounts, and Lunde or Saráfi characters are taught.

3. Private schools, in which teachers are engaged by private gentlemen to teach their own children, with whom they often allow other children also, sometimes gratuitously and sometimes on payment of fees, to read.

4. Persian maktabs, where Persian is taught by maulvis and sometimes by munshis.

Secular-Religious.

5. Sanskrit pathsalas, generally presided over by hereditary teachers and pandits of reputation, where Sanskrit books in literature, religion, religious ceremonies, astrology, &c,, are taught. In these schools students of a higher order are also sometimes to be met with. The schools are generally held at the residences of the pandits, who, as a rule, teach gratis and earn their living by other means. Men learned in Arabic and Persian also teach students in this way at their houses.

6. Arabic and Persian schools, held generally in mosques, where books on religion and secular subjects are taught to Muhammadan lads and adults. Schools of class 2 are by far the most numerous, there being sometimes as many as five or six in a single town. In the cities their number is still larger. Those of classes 4, 5, 6, though not so numerous as of class 2, are also large; but the number of students attending them is comparatively small. Schools of the first class are to be found generally in villages, and are not very large in number; while those of the third class are to be seen in cities and towns only. The system of discipline observed in these schools is quite dissimilar to that obtaining in Government schools. One principal feature of it is veneration for teachers, which in the religious schools is traditional, while in the secular schools it is often enforced by physical punishment.

In the first and sixth classes no fees in money are given. The scholars supply their teachers with meals in turn and give some money each according to his means on occasions of festivals and marriages in the family. In the fourth class sometimes no food is supplied, but remuneration in the shape of fees as well as at different stages of progress is given in money.

In the second class the pupils give something in kind twice a month and a pice every Sunday. Money is generally given at different stages of progress and on occasions of festivals. In some places a small quantity of oil is also given by the students in turn.

The teachers in the second class of schools, who are both Hindus and Muhammadans, and those in the first class generally, succeed to the profession hereditarily. Their qualifications are very low. They do not know beyond what they teach, but they are generally very expert in imparting what they know. The range of instruction being very limited, the students often work sums mentally and without the aid of slates or any writing materials with wonderful rapidity. The same may be said to a very great extent of the qualifications of teachers in the third class, but the teachers in the fourth, fifth, and sixth classes are often men of good quali-

fications, but want in practical experience. As no attempt at forming the boys into classes is made, the teacher is obliged to give lessons to each boy separately.

No arrangements have yet been made to train teachers for these schools. The teachers that are trained in normal schools, both aided and unaided, suit the requirements of the schools carried on on the Government system only.

These schools are so numerous that many thousands of boys daily receive education in them, and some of them, especially of the second class, which are attended by the children of both Hindu and Muhammadan shopkeepers, are so popular that every effort should be made to utilise them. They can be turned to good account by supplementing and not superseding the course of instructions pursued in them. To set aside their present masters, who have much local influence, or to tamper with the national way of teaching to any very serious extent, will prevent any great use being made of them as part of a system of national education. The teachers, or their sons and relatives, in case they are themselves too old to go to school, must be induced by means of scholarships or bonuses to receive training in normal schools established for the purpose in all those subjects which we have proposed in the course of instruction for primary schools. The schools of the second and fifth classes, and especially of the former, can be very easily turned to good account by the above method. To utilise them to the fullest extent, it would be, however, necessary to make Hindi the medium of instruction in them. Those of the fourth class can also be to some extent utilised, but nowise the remaining classes.

The masters, so far as we know, are not unwilling to receive State aid and conform to the rules under which that aid is given only if changes setting aside their national ways of teaching are not very hastily but gradually introduced.

The grant-in-aid system, so far as our knowledge goes, has not been extended to these schools, nor can it be done so long as the spirit of the grant-in-aid rules, which implies that the manager or managers of a school desirous of receiving State aid should show the money or the resources of money at their disposal, to augment which the grant is asked for, remains unchanged.

These schools are not supported on any income; their masters, except those of the third class, receive no regular salaries. To extend the grant-in-aid system to these schools, it would be necessary to value the time of the teachers in money and give its half as grant, leaving the other half to be made up by fees or gratifications on different occasions as now, according to the will of the scholar's parents or guardians. This will induce them to receive training in normal schools established for them.

The Department has in some cases attached these to its own schools, and has agreed to pay to the teachers fixed salaries from the municipal funds. The missionaries have also in some places attached these schools, by sometimes allowing fixed salaries to the teachers, and sometimes making payments by results.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home education, in our opinion, is generally neither deep nor extensive. Those who educate their sons exclusively at home are generally persons who want to prepare them in some special subject. Training of faculties and storing of knowledge neither is, nor can be their aim. There is, however, another class of people who prefer home education on the ground that school education provides no safeguard against the acquisition of bad habits. But this, too, cannot be much secured against by home education. Home education only developes homely virtues, but does not produce any active dislike for vices.

Boys educated at home cannot compete with boys educated in schools on equal terms. The former are not accustomed to examinations, and have not that aptitude for understanding and definitely and pointedly answering the questions which the latter usually acquire. We know instances in which boys educated at home failed simply because they could not understand and answer the examination questions to the point, though they knew their books better than the school-boys who passed in the same examination.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The Government cannot much depend upon private efforts, aided or unaided, for the supply of elementary instruction in rural districts in this province so long as high education is not diffused among a much larger number of men who could take interest in the cause of mass education. No country has ever put forward private efforts to promote elementary instruction till it has a sufficient number of highly educated men who could understand the importance of such education. Missionary agencies ought not to be much availed of in this respect, for their primary object is proselytism and not education. The private agencies which exist for primary instruction are the missionaries, and, to a certain extent, the religious and reforming Samajes and Anjumans.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in the rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education in rural districts can be advantageously administered by District Committees or Local Boards. Financially, the village schools are at present, as a matter of fact, managed by District Committees, but only nominally, for the Deputy Commissioner, who is their President, really does everything. The district officer

may control them from outside and direct and advise them in such a way as to leave their independent action generally unfettered. These committees should be required to prepare six-monthly reports by the assistance of the District Inspector and submit them to the Educational Department, whose officers may make any suggestion or remarks to be carried out in any one or set of schools either in their general administration or management. The Local Committees should also assist the District Committees in all business connected with education. The Tahsildars should be made to take more interest in this work by making it a part of their duty to inspect schools within the limits of their jurisdiction. Educational Committees, which at present do very little for education, may, if possible, be required to help the District Committees. District Committees may have all that control over the sum allotted for primary schools which is now exercised by the Deputy Commissioner. They may not, however, be empowered to open new schools, dismiss or appoint teachers, except under the approval of the Director. The Deputy Commissioner may also have such control over them as may not in any way interfere with the free working of the committees.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The primary schools should, in our opinion, be entrusted to Municipal Committees for support and management. But where the Municipal Committees may, after they are formed on the lines laid down in the Government of India's latest Resolution on self-government, contain well-educated men, the experiment of entrusting village middle schools may also be tried. But it should be strictly enjoined that no Municipality be required to support any class of schools which it cannot possibly manage wholly or partially.

No security can be better and more efficient than the admission of educated Natives into the committees. But the committees should be required to make provision for educational purposes in their annual budget, which should be published in some newspapers, and thus made known to the Educational Department as well as to the district officer, who may, if they think that the provision made is insufficient, advise the committees to make greater provision. But this control should not be exercised in a way that may degenerate into overruling the committees.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Teachers in primary schools are now generally provided from normal schools. We have no fault to find with this system. On the other hand, we believe that the regular supply of teachers from the normal schools has to a certain extent placed it within the reach of the Educational Department to dispense with such teachers in those schools as were perfectly useless by reason of their antiquated modes of teaching. Only this provision should be more stringently enforced, because sometimes teachers who have received no training in any normal school or passed any examination get entrance into these schools. But we have to make suggestions as to the course of instruction in these normal schools. The business of normal schools should be exclusively to impart instruction in the method of teaching. Model schools should be attached to every normal school for this purpose. Students who have passed a prescribed examination should only be admitted into the normal schools, where they are only to be taught the mode of teaching and the management of schools. The social status of village schoolmasters at present is rather low. They are sometimes made to work in the place of chaprasees by the Tahsildars when on their tour they go to inspect the schools. This makes the villagers also gradually feel less respect for them, and thus the beneficial influence which they could exercise among them comes to an end.

Where there are middle schools in villages, their head masters should be made members of Educational Committees. The teachers of primary schools should be required to register deaths and births, &c.; they should be all treated with respect by the Inspectors, District Inspectors, and Tahsildars. The head masters should be given chairs in the presence of the above officials. No teacher should be made to do menial work, such as they are at present subjected to, especially by the Tahsildars.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—To make primary schools acceptable to the community at large, such subjects should be introduced as would give special training to the agricultural, artizan, and trading classes. The agricultural classes, in addition to an elementary treatise in agriculture which should form a part of their course of study, may also be taught land-measuring. The trading or baniah classes may only be taught mental arithmetic and accounts, besides the usual course consisting of simple treatises on elementary sanitation, arithmetic, and a few books of Hindi literature. Similarly, a small treatise on mechanics may be taught to the artizan classes. But the same arrangement as suggested in Answer 2 should be adhered to with regard to the schools in which the different subjects are to be introduced. To make instruction in such subjects efficient, it would be necessary to attach small tracts of land to village schools. For the trading classes it would not be necessary to adopt any special means, as their course does not consist of much practical training. Besides, efficient teachers would also be required for this purpose, but they would be secured by starting normal schools as suggested before.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of the Punjab is not the dialect of the people. It is a foreign language, which is spoken neither by Muhammadans nor by Hindus. The vernacular of the people is Hindi beyond the Sutlej, and a dialect of Hindi on the Punjab side of the river, whereas the language taught in the schools is Urdu. It is spoken by no section of the people, whether Hindus or Muhammadans, in Punjab Proper and in Hindustan; also its use as a vernacular is confined only to a few Muhammadan families residing in chief towns and cities. The ninety per cent. of Arabic and Persian words which it contains could not possibly be intelligible to, far less become the language of, a people whose vernacular was derived from Sanskrit. The language of women, which is in every nation the true criterion of that nation's vernacular, is a clear proof of it. Persian, which is still more alien, is also taught in primary schools, for what object we have never been able to divine. The schools are surely less popular and useful on that account. Urdu, besides being a foreign language, is written in perfectly redundant, imperfect, and unphonetic characters, and thus taxes the energies and the time of the students to an unnecessary extent. Then, even if after devoting the amount of time and attention which the study of Urdu requires they learn that language, they can make no use of it in their usual callings and ordinary daily business. They find it so much waste of time and money if they do not get posts under Government, to secure which they mainly undertook to learn it. Thus bitter experience teaches them to abstain from these schools altogether.

The recognition of a foreign language in preference to their own in the schools induces people—and rightly enough—to look upon education as the means of employment; and with those, therefore, who cannot renounce their own hereditary professions in favour of Government service, these schools are highly unpopular, while they are of little use for all. Nobody can make any use of it, except for Government employment. The agricultural, artizan, and trading classes do not for that reason generally resort to them; and even of those who would like Government service few take the trouble and make the necessary sacrifice which its study, written as it is in very imperfect and illegible characters, requires. Thus, among the service-seeking classes also it is not so popular as it would have been had it not been written in the characters in which it is at present written. As regards its usefulness, there can be no manner of doubt that it is less useful, because it is the language of neither Hindus nor Muhammadans.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is hardly suitable for the promotion of education among a poor and ignorant people. It is so much liable to abuse that in many cases those who deserve more will be paid less, while those who deserve less will be paid more. To see that no fraud or unfair means are taken advantage of, would sometimes cost more than the payments themselves. In our opinion it would be better to fix a minimum salary, and increase it to a certain fixed sum according to results; but in no case should the minimum salary be decreased, except by way of fine, when the results are found sufficiently bad to warrant such a step. Payment by results would not, by being liable to misuse, give in every case more to the deserving and less to the undeserving men, but sometimes does its reverse.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In village primary schools fees ought not to be taken from the agriculturing classes, as they already pay the education cess; while small fees in money, varying according to the pecuniary circumstances of the payments, might be taken from the non-agricultural, exempting those who are too poor to pay any.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased by utilising the indigenous schools now existing in the province by extending to them the system of grant-in-aid or of exclusive maintenance on local or district funds. They can be gradually rendered more efficient by inducing the teachers of these indigenous schools, and their sons and relatives, by means of bonuses or scholarships, to receive training in normal schools especially established for them, in all subjects to be taught in the primary schools, and then take up the profession.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—We know of no instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854. But we know of a Government institution of the higher order which has been closed in direct opposition to the spirit of that paragraph—we refer to the Delhi College. The paragraph referred to lays special stress upon the importance of acting "with caution" in such matters, and particularly enjoins local Governments "to be guided by special reference to the particular circumstances affecting the demand for education" in provinces where it may deem it necessary to close or transfer an institution to the management of local bodies. Again, paragraph 62 clearly and distinctly states that "it is far

from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay," but the Delhi College was closed without any reference to the demand for education of the people of those parts among whom "the spread of education" has been seriously checked.

The reason why more effect has not been given to that provision is, that sufficient encouragement is not yet afforded to higher education in this province to enable it to produce such men of education as may, after appreciating the advantages of education themselves, come forward to found colleges of their own. So long as the judicial and executive services and other higher posts under Government are not freely opened to men of high education, private agencies will not be forthcoming to establish colleges and schools.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In our province no Government institution of any order can be closed without injury to education. To close Government institutions of the higher order would not only be highly detrimental to the cause of education, but would materially frustrate the desire of Government to retire from their aid at some future time, which, we think, is yet far distant. There are at present in the Punjab positively no private bodies to whom any Government institutions could be transferred, except the missionaries. But to transfer education to missionaries would be both against the policy of Government as regards religious neutrality and of the Despatch of 1854. The primary object of the missionaries and of those who send them out is the spread of Christianity, and to transfer Government educational institutions to their hands would be to help them in proselytism, which would be opposed to the principle of neutrality which Government has hitherto been pursuing in all its schools and colleges. Then, one of the greatest advantages which the Despatch contemplates would result from the transfer of Government institutions to private bodies, is "fostering a spirit of reliance upon local exertions and combination for local purposes." But this benefit cannot accrue from the missionaries, who are as foreign to us as the Government itself. Private bodies, consisting of native gentlemen alone, can help towards the attainment of this advantage.

Ques. 17.—In the province with which you are acquainted are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Punjab we know of no gentlemen who are ready to come forward and aid more extensively in the establishment of schools and colleges. There are gentlemen who are able to do so, and their number is not so large as (say) in Bengal, but surely none who are prepared to do so. To create a body of such gentlemen here, it is absolutely necessary to spread higher education more extensively by opening all the lucrative posts under Government to competition, and not giving them away, as at present, to men of low attainments on mere recommendation. The dissemination of higher education will, we believe, completely change the present state of things and bring into existence a body of men who will open schools of their own for the education of their countrymen.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If Government or any local authority were to announce its determination to retire from the support of any institution of the higher order after a given time, the measure best adapted in our opinion to stimulate private effort would be to induce the moneyed classes to receive higher education more extensively than heretofore, and thereby enable them to take more interest in the education of their countrymen by endowing schools and colleges. It would also answer this purpose to recognise the services of such men in this direction by marks of honour and other such modes as may be deemed likely to please them; mixing of high-class Europeans with the wealthier classes on terms of equality and friendship, and explaining to the latter the objects of education; and this duty towards its extension may also assist largely in bringing about this end. But much cannot, we believe, be made out of such efforts at present. There can be very little probability, if at all, of success, unless really educated men, stimulated by patriotic instincts, do not come forward to take the management of such institutions into their hands.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—We have no remarks to offer on the principle of the grant-in-aid, but have something to say on the details of its administration. One of the conditions on which grants in the Punjab can be given is, "that the extended operations to be brought into play by Government assistance are justified by the wants of the locality (due regard being had to the relative requirements of the institutions seeking aid and to the funds available to meet them), and by the school accommodation provided." This condition is very often taken advantage of by the educational authorities as an excuse when they are not inclined to give any grant in any particular case. The wants of the locality for a school in which a grant is asked cannot, we believe, be better measured than by the application for the grant itself. A petty consideration

like the school accommodation should then be regarded as no important element in justifying the extended operations to be brought into play by the Government assistance asked for. Grants, in our opinion, should be freely given when asked for, only if the Government is satisfied as to the financial stability and competent management of the school for which the grant is required. The second condition, *viz.*, "that the instructive staff is adequate, there being ordinarily a teacher for every 30 boys in average attendance," must also be dispensed with, for it is likely that the number of students having been increased to an unduly large one, the grant may have been needed for the sole purpose of strengthening the staff.

Again, the spirit of the Punjab grant-in-aid rules, which implies that a competently managed and staffed school should already exist before a grant can be asked for, should be modified, to the effect that if a gentleman, or a body of gentlemen, desirous of establishing a school or college come forward to contribute a sum towards its expenditure and give sufficient guarantee that they will continue to contribute the proposed sum, Government should help them with an equal moiety and also with the establishment of the school.

The grants to girls' schools should then be given on less onerous terms than to boys' schools; but in our province the grant-in-aid regulations for both kinds of schools are the same, except that Government inspection is not enforced in the former schools, while it is done in the latter. Female education is at a great discount in our province, and it is necessary that Government should make every endeavour to stimulate it, if it is at all desired to raise India from the torpor of ages. Girls' schools do not only supply education to the pupils who read in them, but become the indirect means of educating their children when these girls become mothers.

In making grants-in-aid to indigenous schools, the value of the time of the teachers now working in them should also be reckoned in money and counted as income or expenditure of those schools.

The sum set aside for grants-in-aid should, in our opinion, be distributed among District Committees, after they are constructed on the lines laid down in the Government of India Resolution of the 18th May on Local Self-Government, to make grants to whatever school or gentlemen ready to start a school they may deem proper, subject to rules made by Government in consultation with the committees. The committees, having a knowledge of the whole district, will be better able to dispose of the money than any Government official, departmental or other.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered, is one of practical neutrality as regards religious instruction, except so far as by giving grants to the missionaries, whose primary object is proselytism, and education only secondary. Government indirectly helps in the dissemination of Christian doctrines, without at the same time giving any grant to Hindu and Muhammadan semi-religious schools which might be a set-off against the missionary institutions.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In our province the middle classes principally avail themselves of educational institutions. The wealthier classes, who have not yet parted with the hereditary notions of aristocratic greatness, and who have no necessity of seeking for Government employment, which they regard as the only object of education, generally keep aloof from them. But when the sons of one or two wealthy men get admission into any school, they generally, and according to the rule in force with regard to fees, pay a little more than the ordinary fee, though we cannot say that they pay enough for their education.

The rate of college fee in our province is Rs. 2, which we think is quite adequate, considering the backward state of education and the means of the classes which avail of it. An attempt to raise the rate of fee will, we have no manner of doubt, be attended with an immediate depletion of our college.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There is no proprietary school or college supported entirely by fees in the Punjab, nor can there be one for a long time to come. The Metropolitan Institution and the City College in Calcutta are instances of such institutions, and the same circumstances which have produced them in Calcutta can bring them about here.

Ques. 23.—It is in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes; it is possible for a non-Government institution of the higher order to become influential and stable in competition with a similar Government institution only if the staff in the former is efficient, the rate of fees lower, and the number of inducements in the shape of scholarships and prizes larger or at least equal.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The cause of higher education in our province has seriously suffered from the unhealthy competition of the Punjab University College, whose standard of examination, hitherto lower in almost all subjects, is still, we think, lower in some subjects. Various remedies on various occasions have been suggested by various bodies and men. We would also suggest one or two. English must be made a compulsory subject and medium of instruction for all those who appear at the degree examinations. Then the ordinary degrees of B.A. and M.A. must not be given to the purely vernacular students, nor should such degrees be given to them as may in any way be confounded with these degrees. In fact, the Oriental side must be totally independent of, and distinct from, the English side. The best remedy that we can apply would be to make the University confine its attention to its legitimate objects as set forth in its statutes.

The legal profession has greatly suffered from the competition of the Punjab University. The test which is required by the Punjab University for admission into the Law class is the Entrance Examination, whereas the test in other provinces is at least the F.A. examination. The consequence of this concession is that the students who pass the Law examinations here are not all so efficient as those in other provinces. The standard therefore should, in our opinion, be raised to the First Arts or the Proficiency Examination.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives in our province *do not*, as a rule, readily find remunerative employment. From the purely liberal education which they receive in the schools and colleges, they only become fit to work as clerks and occupy other posts under Government, which also unfortunately in the Punjab are generally given away to men of low education. A careful examination of the judicial and executive services will at once show that the number of educated men in them is very small in comparison to Amla men. It is necessary, both in the interests of education and the efficiency of Government service, that all higher posts should be thrown open to men of high attainments. As to technical education, there is none worth the name, and hence no student ever engages himself in any kind of trade, manufacture, or other such work.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in our secondary schools is not calculated to store the minds of students with much useful and practical information. The students are required to study all along high courses of Persian selected from various books, which do not only not store the mind with useful knowledge, but in many cases fill it with false facts. If in its place a knowledge of the important facts of some of the important sciences could be imparted in a practical way by the help of instruments, &c., it would prepare the student to be more useful to himself and to society. Some very important principles of mechanics would be a hundred times more useful than any number of Persian books replete with elaborate metaphors and similes and erotic effusions. Physical geography, portions of which are only now taught, and in a purely theoretical way, could be made a more profitable subject of study if it were taught more fully and in a practical form. Some leading principles of hygiene could also be more profitably added to the course. It is not difficult to teach all these things. Persian, which is now a compulsory subject, can make room for many,—nay, all.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; the attention of teachers and pupils is generally directed to the Entrance Examination of the University in such a way as to impair the practical value of education, except in cases where the head master has a special eye on the development of the students' faculties and on their storing their minds with useful information. The aim of the former is to prepare the students in text-books, and of the latter to get them up. The view widely prevalent in our country, which regards all education as a means to employment, favours this attitude. But to do away with the examination for the sake of keeping the practical value of secondary education intact, would leave the public no standard by which to judge of the abilities of different candidates for the public service. The best way of reconciling these two conflicting things would, in our opinion, be to lay quite as much stress on practical knowledge in the examination as on theoretical knowledge. Papers should also be set on practical subjects, and thoroughness of knowledge should be more particularly attended to.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—If the requirements of the province are measured by the number of students for which it at present finds employment as a matter of fact, the number of students who present themselves for the Entrance Examination may be said to be unduly large. But if the requirements of the country are to be judged from even the number of posts available under Government, the number of students is not large, for most of the Government posts are at present given away to the sons and relatives of court clerks and munshis on the recommendation of their superiors. If, however, requirements be taken to mean, in the widest sense of

the term, potential requirements, the number is not only not large but positively small. The reason why the number of such students sometimes appears to be very large in our province is, that most students, owing to the want of encouragement on the part of Government, cannot get posts in preference to recommendation-wallas. Its remedy, therefore, in the Punjab would be to make more provision for University men in the various branches of the public service, while in other provinces, where Government posts cannot supply all the University students with means of livelihood, technical schools giving education in various arts may be founded, so as to divert such students as cannot find employment now to trade and manufacture.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The system which prevails in our province with reference to scholarships is much on the same lines as were laid down in the Despatch of 1854. Till very recently scholarships were allowed by Government to one out of every four candidates who passed the Entrance and First Arts Examinations of the Calcutta University. But since the transfer of those scholarships to the Punjab University College and their award according to the results of that body, Government makes an aggregate grant to the Senate, which it disposes of in scholarships, adding as many from the Punjab University funds as will make the whole number of scholarships equal to one-third of the candidates who succeed in its Entrance and Proficiency Examinations. The Punjab University, before this arrangement, gave scholarships to more men than it now does. In this connection we have to make this remark, that Government scholarships ought not to be indiscriminately distributed between Oriental and English students, but that a definite number of them ought to be alloted for vernacular students and a fixed number for the English ones, the former of course being smaller than the latter. The reason for this is that the vernacular students have many advantages over the English ones, such as the unpreciseness of the vernacular language and the inadequacy of the translations by which their answers are generally measured.

A number of scholarships is then allowed by Government for district school students. These scholarships are awarded, subject to certain conditions, according to the position gained by the students in the middle-school examination, and are tenable in upper schools. A few scholarships are given to boys who join the upper department of Anglo-vernacular district schools. Scholarships are also awarded to boys of vernacular schools who pass the middle-school examination on the same principle as to boys of English district schools, and are tenable in the High Vernacular School at Ludhiana.

Scholarships not exceeding Rs. 3 per mensem are also granted by District Committees and Municipalities, tenable in district and vernacular schools of the middle class, subject to certain rules laid down by Government for the selection of candidates. Those granted by District Committees depend more upon the option of Deputy Commissioners than any one else.

Special scholarships are allowed to a certain number of Muhammadans in the Anglo-Arabic School at Delhi, which was endowed by the late Nawab Fazl Ali Khan.

A number of scholarships are sanctioned by Government for the Central Training College at Lahore, and about 20 for the Mayo School of Industrial Art. Scholarships from different funds (provincial service, district funds, municipal funds) are also held by medical school and normal school students, the latter regarding them more as salaries than mere scholarships as they are.

Scholarships are also given by private bodies and individuals, and these mostly depend upon the will of the donor. There are thus four kinds of scholarships: (1) those granted by Government; (2) those granted by District Committees and Municipalities; (3) those by the Punjab University College; (4) those by private individuals.

Government scholarships are, as far as our knowledge goes, never granted in aided schools. Only the District Committee and Municipality scholarships are given to boys in the aided schools, and they, too, are not impartially administered. The number of scholarships in the aided schools is proportionally much smaller than of those granted in the Government schools. The aggregate value of scholarships granted in aided schools in the year 1880-81 was Rs. 11,319, while of those held in Government schools it was Rs. 55,967. If there are two competitors, one from an aided and the other from a Government school, for the scholarship, the latter is generally and usually preferred. To encourage aided schools it is of the utmost importance to throw open all scholarships, Government as well as others, to competition for both the aided and Government schools. This is one of the reasons why at present boys as a rule like to avail themselves more of Government schools than aided ones.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes; municipal support is extended to several grant-in-aid mission schools. The Scotch Mission School at Sealkote, the Church Mission School at Narowal, the American Mission Girls' School at Hushiarpur, and the Rawalpindi Mission Schools are instances. Now that the income of the Municipalities is every day increasing, or at least becoming permanent in most cases, there is every reason to believe that this support will become permanent, at least in the majority of cases.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—The University curriculum, in our opinion, affords sufficient training for teachers in secondary schools. If it be, however, felt that University students are wanting

in any practical management of schools, provision may be made for such training in the colleges themselves. This will answer the purpose of normal schools without incurring unnecessary expenditure on their maintenance.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspecting staff in our province consists of the Inspectors, the Assistant Inspectors, the District Inspectors, who are sometimes called Chief Muharrirs. The province is divided into four circles of inspection, with one Inspector, and several District Inspectors and Chief Muharrirs for each circle. There are Assistant Inspectors too in the Lahore and Umballa circles. The circles are Umballa, Lahore, Multan, and Rawalpindi. The Inspector has to inspect all the district schools in his circle at least three times in a year. He is assisted in this work by the Assistant Inspector, who is also to inspect the schools every third month. The Inspector and Assistant Inspector sometimes divide the schools between them for inspection. Owing to the pressure of work, the Inspector does not always inspect the village schools separately, but invites several of them to one central point. This sometimes leads to abuse on the part of the village schoolmasters. Two of the inpections of the Inspector are only nominal; the third, which is called the annual inspection, is something like real. The District Inspectors and Chief Muharrirs inspect only village schools which are under Deputy Commissioners thrice a year; the latter, who do not know English generally, inspecting the vernacular schools alone. At the end of each inspection the District Inspector submits a diary to the Deputy Commissioner, giving the number of miles travelled every day, the name and number of schools visited, and other such particulars. Besides these, quarterly statements, giving the same information in a more condensed form, are sent to Circle Inspectors through the Deputy Commissioner. The Tahsildars are also supposed to inspect the village schools in their tahsil while on tour, but as a matter of fact they very seldom, if at all, take the trouble of doing so; and of those who do inspect, the majority do only in name. Many schools, especially village schools, are not now properly inspected, and the result is that both the teachers and their pupils neglect their duty. It is necessary for a better and more efficient inspection that the number of Inspectors be increased, and this cannot be done within the limits of the present expenditure till native agency is more extensively employed. Native Inspectors will combine efficiency with cheapness, and work quite as satisfactorily as the Assistant Inspectors, who are all natives, now do. The Tahsildars, Extra Assistant Commissioners, and Deputy Commissioners should be made to pay more attention to inspection of schools in their districts and tahsils while on their tour.

The members of District Committees and Municipalities should be especially induced to take more interest in this work, which they can do very efficiently only if they have the will and the ability to do. Men of education and independence should be allowed more seats in committees so as to bring about the desired end.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—We cannot suggest any method of securing voluntary agency in the work of inspection and examination except that lucrative posts in the judicial and executive services and other departments be reserved for men of University education, and a body of highly educated men be thereby created. These men should be freely given seats in the District and Municipal Committees, where they will not only inspect and examine the schools under their control and management, but will do the work efficiently. As Tahsildars, Extra Assistant Commissioners, and Assistant Commissioners also, they will think it a part of their duty to their country, if not to their Government, to thoroughly inspect and examine the schools within the limits of their jurisdiction while on tour.

We do not view with favour the method of conferring titles of honour on those who may volunteer to inspect and examine any number of schools; for the agency, if at all created in this way, will not be efficient; men of education only can do this work well, and they care not for titles. Title-hunters will merely serve to submit big reports containing exaggerated accounts of their exertions in this direction without doing anything substantial.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in use in schools are some of them defective in some respects, but we abstain from making any remarks upon them as they are being revised by the Text-Book Committee appointed by Government.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Yes; the present arrangements of the Education Department in reference to examination do unnecessarily interfere with the free development of private institutions. It has been ruled by the local Government that no post carrying a salary of more than Rs. 25 should be given to any man who has not passed the middle-school examination or the service examination, which is lower in standard, and which is instituted with a special regard to old munshis who are already in employ. This being the case, the subject for this examination should be so selected as not to check the growth of private institutions in any way. But we find that, as a matter of fact, they do. Persian, which cannot even be defended on the plea on which Urdu is defended,—*viz.*, that it is the court language,—is regarded as quite as important

if not more important than English or any other subject. The papers set in this subject are usually very difficult, far more than those in any other subjects, which implies that the Department lays greater stress upon this subject than upon any other. But we see no earthly good in its study. Its literature cannot have any healthy influence upon the minds of the students, nor can it in any way improve or elevate them. If it can do anything, it can fill the minds with false ideas about things, and with unnatural and highly hyperbolical metaphors and similes, if not positively vitiated, full, as it generally is, of foul thoughts and ideas. It cannot even serve the purpose of a classical language, as it is not one, properly speaking. Sanskrit and Arabic, which may be called real classical languages, are only optional subjects in the examination, and as a matter of fact there are very few schools in which teachers for those languages are provided. It therefore checks the free development of such private institutions as may teach Arabic and Sanskrit as second languages instead of Persian. Persian was denounced as such and its compulsory study in the schools as "a questionable policy" by the Government of Sir Henry Davies in reviewing the Report on Popular Education for 1871-72, on the ground that it was nowhere spoken and used, except perhaps by some men in Peshawur.

Similarly Urdu, which is as foreign to the people as Persian, should not be a compulsory subject in the examination. It may be made optional to secure a supply of clerks for Government courts and offices as long as Urdu is the court language. But it must on no account be compulsory, for the institutions which may be started to educate the masses through their own vernacular will not be able to take advantage of this examination. It has a very bad prospective effect upon the creation of such institutions.

The arrangements of the Education Department, then, also interfere with the development of natural ability and with the production of a useful vernacular literature.

There is a rule of the Director by which no student can make two promotions in one year. He ought to read one full year in every class before he can be promoted to the next. But as a matter of fact some students often finish their course in about six months, and possess every other recommendation for the next class; but they cannot be promoted to it. They have to vegetate in the same class, and the result generally is that they become idle and lazy, and do not work with that diligence, when promoted to the next class in their turn, which characterised them before. It is nothing but natural. We are therefore of opinion that such students should be promoted after every six months at the discretion of their head master, or after a six-monthly examination to be held by the Inspector according as the Director may think fit. The hard-and-fast rule which now exists for annual promotion must be changed to six-monthly promotion in the case of such students as may be deserving of it.

The excessive term of years, which, put together in the primary, middle, and higher schools, is ten years, also represses natural ability. The course of study for the lowest class of the primary school is so very little for one year that it cannot but make both students and teachers lazy. If it were reduced from ten to eight years, it would not only be a safeguard against idleness, but would also make the necessity of resorting to the scheme of six-monthly promotion less frequent. We therefore propose that there should be eight instead of ten classes, four in the primary school, two in the middle, and two in the upper or higher school.

The middle-school examination also in one sense checks the natural ability of students. Many, owing to its excessively high standard of Persian, find it very difficult to pass that examination, and hence have to remain sometimes two or three years in the same class, for in the Government schools promotion to the upper school is not given till one passes the examination, which only serves as a barrier in their way. Where mission schools exist side by side with Government institutions, such students as fail in the examination generally go over to them, where no such restriction with regard to promotion exists. But where there are no mission schools, the students either leave the school altogether or remain in the same class for two or three years. In our opinion no such restriction with regard to promotion should be allowed to hinder the progress of the students. They should be promoted at the recommendation of the head master. The middle-school examination should not, therefore, in any way impede the onward progress of the student. As regards books, the arrangements interfere a good deal with the production of a useful vernacular literature. The students of all Government schools have to read books prepared by the Department. The head masters of these schools cannot, in any case whatever, set aside a book prepared by the Department in favour of one not prepared by it, even though the latter be far better than the former. No other encouragement is thus afforded to private authorship; no books are advertised for. Books written by private individuals do very rarely find a place among the text-books for schools. Nobody therefore ever writes a vernacular book; for he who takes the trouble of writing one finds that it is not accepted by the Director, and that he cannot have it published and printed on his own account, as he is almost sure it will not be adopted by any school, nor will he be able to offer it for sale on cheap terms in comparison with the books issued by the Director, who orders several thousands of copies at once, which reduces their price a good deal. Other than Government schools also, as a rule, follow in the wake of Government schools in the absence of books other than those prepared by the Department. Thus, they find it very difficult to go out of the ordinary track, and prefer a book prepared by a private individual even when a better one is available. There is, therefore, not only no encouragement but every discouragement afforded to the production of useful vernacular books.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—As far as the Punjab is concerned, the State cannot leave anything except the primary and a few middle schools to other agencies. It must keep all institutions of the higher order and a vast majority of middle schools in its own hands, at least for some time to come. Otherwise all education will either come to a stand-still or gradually pass on to the hands of the missionaries. The one alternative will be quite as deplorable as the other. The primary and middle schools which Government can leave to other agencies can be left only to the management of District Committees and Municipalities, subject to the control and supervision of the Education Department. Strictly private agencies are not available in our province, nor can they be so till University education has produced a sufficient number of highly educated men to take interest in the cause of education and found or endow schools of their own.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools and colleges will check the spread of education in our province. Missionaries are the only agency that can at all take up the work in the place of Government, and to entrust all education to them will not be to foster a spirit of reliance upon local exertion and combination for local purposes. Private native gentlemen alone can answer the purpose and contribute to the attainment of the above object. But such are not forthcoming here to take up the work. So long, therefore, as private efforts are not made in the direction of spreading education, Government must retain it in its own hands, if it means that education should not come to an end.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the case of Government retiring to a large extent from the direct management of schools and colleges, the standard of instruction in almost all the schools and colleges, except perhaps the primary schools, would no doubt deteriorate in our province. The standard of instruction in the schools of the missionaries, who alone, in the present state of our circumstances, can take up education after Government, is already below that of the Government schools. When Government has altogether retired, it will deteriorate still further.

The missionaries, as a rule, employ Christian gentlemen on low pay, and hence can in very few cases secure efficiency. They cannot part with this cheap but generally inefficient agency, for the expenditure of their schools and colleges would otherwise become very large. Fees in our province form a very small or no item of income, specially in the mission schools, which are mainly popular on account of low fees. In Bengal, for example, the income from fees is sufficiently large to admit of efficient teachers being employed in their schools and colleges, but not here. The standard of instruction would therefore, in all probability, greatly deteriorate in the Punjab.

The only remedial measure that we can suggest against the occurrence of such a state of things in case Government unfortunately for our province retires from the field is, that Government should keep model institutions of every kind in every province to compete with the missionaries. This would prevent deterioration of instruction in mission schools, for they would, from fear of being altogether deserted, keep up, as far as possible, to the same standard.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Instruction in duty and the principles of moral conduct has at present no place in the course of any Government school or college. On that account Government schools and colleges are termed godless institutions by many men. If the object of instruction in these schools is to train the faculties of the students, there is no reason why the moral faculties should be left in the dark, and only the intellectual faculties trained. The instruction now imparted has a powerful effect in reducing our hereditary notions and long-cherished beliefs, but makes no provision for supplying their place with better ones. It is therefore not only desirable but necessary that some provision for instruction in the principles of moral conduct should be made in every school and college, and such instruction in the general principles of duty and moral conduct can, we believe, be easily imparted without encroaching on the too serious ground of theology. One of the teachers in every school, who may, by reason of respectability, inclinations, training, and established character, be thought fit for the work, should take several classes together twice or thrice a week, and instruct them in general principles of morality, &c., out of a book prepared for the purpose. Besides, every teacher should be strictly enjoined to look after this part of the student's instruction with quite as much care and attention as he bestows on the secular part. It is not necessary, we believe, to hold any examination in this subject, as it will merely tend to make the students learn it in a mechanical way rather than suffer it to have a healthy influence on their conduct. To induce students to take interest in it and to regard it as a part of their duty, so much recognition of it will be quite sufficient as to let every student understand that it will form a very important factor of their recommendations for promotion; and every head master should, at the end of every six months or a year, about the annual or six-monthly examinations, report to the Inspector as to

which student has taken how much interest in this side of his studies. Besides, an additional stimulus can be given to it by holding out prospects of an annual prize to the best-conducted boys of every class. We have, however, to make one more remark in this connection about the University courses.

The science courses in the F.A. and B.A. Examinations are alternative with philosophy courses, so that a student can either study one or the other. But in our opinion they should be both taught together. There is no doubt that physical sciences have a materialistic tendency, and also that there is a great necessity of their study in our country, which is lamentably backward in industries and manufactories, but it can be very easily counteracted by the study of mental and moral science. Both the physical and the mental sciences should be included in one course, as no education can be said to be complete which does not give equal place and importance to both. We would further suggest that, with the view to secure this end, the boarding system on a rather improved and extended scale may with advantage be introduced in connection with educational institutions, where the conduct of the students may be carefully looked after.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Little has been done in our province to promote the physical welfare of the students; there is no good gymnasium attached to any school or college whatever. In some district schools there are, however, some arrangements for athletic sports, but they are not properly looked after. The students there have small cricket clubs which are supported by subscriptions collected from among themselves, as well as by contributions made from the contingent funds. Very few students, as a matter of course, take any interest in these clubs. There is a widely prevalent idea in our country that athletic sports of all sorts are below a gentleman's dignity. The sense of the community being thus opposed to them, the boys could not be expected to voluntarily take much active part in physical exercises, especially when there was no encouragement offered to them in any shape. They were, except perhaps in very few instances, never induced by their teachers to enlist their sympathies on this side. In fact it could not be otherwise, unless Government made it obligatory upon the teachers, for they were themselves brought up precisely similarly. But it is now recognised by everybody that no education can be complete which omits to make some provision for the body also. Just as an educated man without moral training is an intellectual anomaly in nature, so without physical education he is an intellectual nonentity. In a complete system of education all three—moral, physical, and intellectual training—should go hand in hand. Gymnasia should be established in connection with every school, with strict injunctions to the head masters to interest the students in all kinds of exercises, taking an important part in them themselves. They should be made to look upon this as a part of their duty. If possible, they should submit yearly reports on the progress which this kind of education has made in their schools. Annual examinations should be held by Inspectors in it, and prizes given to the best boys. The Inspectors, besides, should not lose sight of it in any of their visits. The Director also must devote a part of his report to this subject, giving full statistics of the boys who learnt it, as well as the relative progress which the students of different schools made during the year. Different schools should be incited to compete with each other for a common prize, and should for this purpose meet at some central station to be decided by their teachers. They do something of this kind now in Amritsar, but the students who meet there for competition are very few. But attaching a gymnasium to every school and making it popular by means of inducements will largely increase the number of such competitors in no time. The national prejudices against it will also gradually wear off, making room for a healthy opinion in its favour.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is very little indigenous instruction for girls in the Punjab. Till very recently all the Hindus regarded (and the orthodox people even now do so) female education as proscribed by their religious codes. Since the spread of English education, some people have begun to recognises its importance. Educated people now generally try to get some education for their girls. They either send them to zenana classes formed by mission ladies and held at the private residences of some men, or ask these ladies to teach their girls at their own houses. But these ladies are available only in cities and large towns, and not everywhere. Some reforming societies have also got a school here and there, as, for instance, the Arya Samaj at Lahore has got a girls' school. Educated men sometimes teach their own girls or get up a school for them on subscriptions paid by themselves. The education imparted to the girls of educated men is generally of a secular nature. Their course of instruction comprises books on history, geography, arithmetic, literature, &c. Books on morality and duties are also taught. The orthodox people also sometimes, though rarely, send their girls to these schools or get them educated at home. Our widows also in some cases, which of course are very few, get some education. But the instruction imparted to the widows and the girls of orthodox men is generally purely of a religious character. It is given to the widows purposely to enable them to read their religious books for themselves and lead lives of piety.

Among the Muhammadan indigenous instruction for girls is more extensive than among the Hindus. Muhammadans of the higher and middle classes generally secure some education for their girls; they are taught either by the mulla of the mosques, who teaches generally all the girls of the neighbourhood in which the mosque is situated, or by a special mulla engaged for the purpose by several men together. Their education, except in some isolated cases, is strictly

religious. They are taught nothing but portions of the Kurán by rote. They are also taught to say their prayers. The girls of the higher classes often learn some books on morality also. But none goes beyond the bounds of religion and morality.

In the schools for Hindu girls, needlework and knitting also, as a rule, form part of the instruction. The female teacher who knows such things is enjoined to teach them to the girls. European ladies who attend the houses of private gentlemen also teach these things.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Education Department has made some progress in instituting girls' schools, but not so much as could be desired. The reason is not far to seek. It had to encounter the prejudices of the Natives against female education, which limited and retarded its progress in this direction. It has established no less than 150 Government girls' schools of the primary standard, which impart instruction in Hindi, Urdu, and Gurmukhi. Grants-in-aid are also given to one English and to about 162 vernacular primary schools. The instruction which is imparted in the Government vernacular primary schools is of a purely secular character. It is given in such subjects as arithmetic, history, geography, and literature through the three languages mentioned above, the Hindu and Sikh girls being taught in Hindi and Gurmukhi, and the Muhammadan girls in Urdu and Persian.

There is, as far as our knowledge goes, no instruction given in principles of duty and moral conduct in these schools. This subject is of so much importance for girls that no school should in our opinion be without its instruction. This will serve to make the schools popular and their instruction valuable. There is still a lurking belief in our community that education spoils the morals of a girl. To show the absurdity of this idea it is necessary that girls should be so instructed in the principles of morality that they may always bear an exemplary conduct in their after-life.

Then they should not be made to swallow history and geography indiscriminately. The bare principles of the geography of India, and a little detailed information of that of the Punjab, together with a general knowledge of the geography of the world, will be quite sufficient for all purposes. Under the subject of history, an elementary history of the Punjab and India will answer all their objects. Big books containing detailed lists of the names of kings and battles, and of lakes and capes, are not only unsavoury to them but perfectly useless. Such books deter many girls from their study altogether. But if schools of a higher grade be established in course of time, a more advanced series of books on these subjects may be adopted.

Industrial arts should be taught to them as invariably as moral principles. Needlework, knitting, &c., are not only popular in our society, but are universally regarded as the fit subjects of a lady's information. Some instruction in the science of cooking must also be imparted. This would be of great use to them when they become wives, for even if not fortunately made the drudges of the kitchen, they would with great advantage issue instructions to their cooks as to how a certain thing is prepared and dressed.

In our opinion adequate arrangements have not yet been made by the Department for female education. There are still several towns in which no schools for girls have been established.

It may be that in the beginning the experiment may not be attended with success, but if persistent efforts are made, time may bring about some changes for the better.

Ques. 43.— Have you any remarks to make on the subject of mixed schools?

Ans. 43.—We have no remarks to offer on the subject of mixed schools except that they are not liked by our countrymen. One and all object to girls reading in the same place with boys. They believe, and in most cases their belief has been verified, that bringing up girls and boys in the same institution has an unhealthy effect upon the morality of both.

The educated men have also the same opinion with regard to this point. In ancient times when instruction was given to our lads with free boarding and lodging, girls' schools were always and in every case different from boys' schools. The nation has from time immemorial been accustomed to educating its boys and girls in two distinct schools. When with habit they have advisability on their side, it is very difficult to make mixed schools popular among them.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls' schools is no doubt a very important point to be decided in connection with the education of girls. There are at present four normal schools for native mistresses at Lahore, Amritsar, Jullundur, and Delhi to provide teachers for the different schools in the province. But as a matter of fact people residing at a distance do not approve of the pupils of these normal schools as teachers. They have no confidence in their moral conduct, as they do not know them; and to send women from such distances to those schools to receive instruction is very difficult. Consequently "it has been determined to give up the attempt to train female teachers (at Jullundur Normal School) and to maintain the school as an upper department of the primary school attached to it." People generally like to have their own nominees in these schools. Hence, when the question of selecting teachers comes, their choice invariably falls upon an old pandit or mulla residing in their town, according as they happen to be Muhammadans or Hindus. They know all about the pandit or the mulla, and therefore readily repose their confidence in him. But the knowledge of the method of teaching and of the subjects of intruction of these mullas or pandits is next to nothing. They know a little Hindi and Urdu, respectively, and nothing more. The best

way of providing teachers under these circumstances, therefore, is to open normal schools at central stations, and induce intelligent women of good character and family from the neighbourhood by means of scholarships and prizes to receive instruction in these schools. If it be, however, found out that they are not so well attended as to justify their existence, then the people may be allowed to make their own selections, but their schools must be open to inspection. The Inspector, the Assistant Inspector, and the District Inspector should quarterly, and oftener if possible, inspect the schools and enlighten the teachers on different points connected with teaching, bringing all defects in their teaching to their notice. Female Inspectors would, however, be more desirable, as their suggestions would be listened to more unreservedly by the teachers who would be of their own sex.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are not larger in amount than those given to boys' schools, though the number of aided primary schools for boys is smaller than that of girls' schools of the same caste. The number of aided primary schools for boys, both English and vernacular, was 120 during the last year, whereas the number of aided primary schools for girls, both English and vernacular, was 171. But the grants from provincial revenues to the former amounted to Rs. 38,336 during the year, and to the latter to Rs. 37,079. There is no school for the secondary education of native girls, aided or unaided, and hence we have not taken into consideration the grants made to boys' schools for secondary education. There is, however, one aided English school for native girls at Lahore, which "aims at teaching eventually to the Entrance standard," but it has not yet undergone the primary school examination.

The grants to girls' schools are not, in the next place, given on less onerous terms. The same conditions are required of both the boys and the girls' schools. There is only this little difference, that while inspection is enforced in boys' schools, it is not enforced in girls' schools. But we think that the rules of giving grants to girls' schools should be relaxed in some essential points, and the conditions that are now exacted in making a grant should not be stringently required to be fulfilled. In the present state of things, girls' schools need much encouragement and indulgence, and it would be simply defeating the scope and purpose with a view to which grants are made to place girls' and boys' schools on a par in this respect.

The distinction between the grants for girls' schools and those for boys' schools is, as far as we know, sufficiently marked. Grants given for one class of schools cannot be appropriated to the other class.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies have not taken much share in the promotion of education among native girls and ladies in our province. Only mission ladies take any share at all, and they are not to be found except in cities and large towns. Their services are availed of only sparingly by the people. The orthodox people do not allow them access to their houses, thinking that their houses are polluted by the contact. The other people also do not much benefit by them. They know that the primary object of these ladies is the spread of Christianity, and hence they do not like to see their girls educated by them lest they imbibe the principles of that religion.

Another obstacle in the way of these ladies making much progress in this direction is their ignorance of Hindi, the real vernacular of the province. They generally all know Urdu and English, which the people do not need and understand; all they want is instruction through Hindi, and this all of them are not able to give. Then, again, the well-to-do people are only able to call them to their houses, for none but these can afford the accommodation of tables and chairs. The other classes can neither afford these luxuries, nor are in the habit of using these pieces of furniture.

It would be impossible to increase the interest which ladies might take in this cause till our ladies and girls appreciated and responded to it, and they cannot be expected to respond to it till they are assured that education is not the means of converting them. It is necessary that these ladies should part with their primary object of proselytism and educate our women for education's sake. Furthermore, they should teach them through Hindi, which they do not only learn soon by reason of its phonetic and scientific characters, but which they daily speak. Besides, they look upon Hindi as a sacred language on account of its association with the Devanágari characters, the characters of Sanskrit, which is regarded as the language of gods.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects.

Ans. 47.—One defect in the present educational system is that there are no annual examinations held of the college classes. When the Delhi College was in existence, annual departmental examinations of both the college and the upper school classes were held. The college is never, and the upper schools are every rarely, inspected by the Inspectors, and the consequence often is that the teachers and professors do not finish the University courses by the time of the examination. They therefore pass most hurriedly through the remaining work in the course of one or two months before the examination. The students are sometimes so much

overworked at this time that all cannot sustain the strain of hard work and give way to ill health. When the Department held annual examinations, the Director always prescribed beforehand the amount of work that was to be done during one year, and the professor or teacher had to pass through that work whether he willed or not. We are therefore of opinion that, in order to ensure against the neglect of their duties by the professors, the same examinations must be again instituted. The upper schools must be inspected also.

Hitherto the college (for there is only one college in our province) has been practically regarded as having nothing to do with the Department except in name. Not only are the annual examinations above mentioned dropped, but no supervision of even the slightest kind is ever exercised. It is, perhaps, presumed that the college professors do not require any such thing. But we are of opinion that sometimes college professors neglect their duties quite as much as, if not more than the teachers of schools. It is necessary, therefore, we believe, that the Director should, if possible, now and then go to the college, not regularly to inspect it, but to acquaint himself as to how it is going on, and how the professors are doing their work. Again, there are at present no home or weekly examinations held in any school or college that we know of. They were invariably held in the colleges before the Delhi College came to nothing, but since then the system has been allowed to die out. They served to accustom the students to examinations, and to acquaint them with all their technicalities, as well as, what is more important, to teach them how to answer a question definitely. Their necessity can be fully realised when it is remembered how many students, though well informed, fail simply because they do not know how to answer questions properly. To lessen, therefore, the number of such failures, it is necessary that the Director should draw the attention of the College Principal and of the head masters of district schools to the necessity of these examinations and advise them to hold them in their schools.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—There is only one institution for high education in our province, and expenditure incurred by Government on it is not unnecessary.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—There is no Government institution that we know of which has been set up in a locality where a place of instruction already existed which could, by grant-in-aid or other assistance, adequately meet the wants of the people of that locality. There are only a few places in the Punjab, and those are large cities, where a Government and a mission institution of the same order exist side by side, but one of them alone cannot supply the wants of the people of those localities.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—As far as our experience goes, we do not think there is any truth in the statement that officers of the Education Department take too exclusive an interest in higher education; on the contrary, they take too little in our province: all their anxieties and cares are for secondary and primary education. They do not, we are disposed to believe, bestow even one moment's attention on higher education, except, perhaps, the Director, who, as head of the Department, must of necessity sometimes think of it. Of course the tone of the Department will be much improved by the introduction of more men of practical training in school management into it.

Ques. 51.—Is the system of pupil-teachers or monitorsin force in your province? If so please state how it works.

Ans. 51. The system of pupil-teachers is not, as far as we know, in force in Government schools. It is to be seen to some extent in indigenous and mission schools, where it does not work well so far as efficiency of instruction is concerned. It is resorted to invariably for want of a sufficient number of teachers or funds to employ teachers. It has always this drawback, that the pupil-teacher has to neglect his own studies for want of time if he does the work of teaching well, and *vice versâ*. The lowest classes, then, which are generally taught by pupil-teachers, need an intelligent teacher more than the higher classes, for it is the teachers of the lowest classes who determine the tests that are to guide the students ever after throughout their students' career. In those indigenous institutions in which this system is in full vogue, it is always seen that boys of low classes do not make much progress, and that their progress, whatever of it they make, is not sure and solid.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52. There is no such tendency at present in our province. It was some years ago once evinced by the Inspector of Rawulpindi Circle, but it was duly checked by the Director, who did not sanction the recommendations. In the Punjab there are very few secondary schools, while the demand for education is increasing every year. Hence no attempt to raise primary into secondary schools can here be premature or unnecessary at least for some time to come.

If it, however, be found in any case that this tendency is evinced to an inordinate extent, there is, in our opinion, no necessity of taking any special measures to check it. It will be

checked by itself when the secondary school will be started. If the tendency should be premature, the school would not be attended by a sufficient number of scholars to justify its existence; if not, it would be properly attended and availed of by the people.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The rate of fees should vary according to the means of the parents or guardians of a pupil in the secondary schools; only college fees, as at present, should be a fixed sum for all. The higher and wealthier classes do not already receive higher education in our province, and to make the rate of fees vary according to their incomes will be to repel instead of attract them. In the secondary schools in our province the rates of fees vary according to the income of a pupil's parents above a minimum sum below which there can be no reduction whatever. But in our opinion either this minimum should also be done away with and the fees solely regulated by incomes, or it should be so fixed as not to practically preclude any large number of students from taking advantage of those schools. Fees in the primary schools must also be fixed, but the sum must be as low as possible. In village primary schools the fee, if possible, must be taken in kind.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in the Punjab has not yet reached such a stage as to make the profession of teaching a profitable one. Nor do we know of any gentleman of good position who has opened a school as a means of earning his livelihood. We have detailed its causes in our answers to various questions. But there is one cause to which we have not alluded above, and it is the paucity of institutions for higher education in this province. It is a law that a large supply always stimulates a large demand, and it applies to education quite as much as to commodities. Many of our countrymen, it is well known, are averse to sending their children to distant colleges to receive education, but they would be very glad to educate them if they could avail themselves of an institution near home. One college for the Punjab is indeed very little.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—In mahájani and other village schools the experiment of paying grants by results should be first tried. In the early stages of the experiment the grant should be awarded according to the number of students a pandha, or teacher, can collect in his school, and gradually the system of paying according to the result of the prescribed examination should be introduced. But, even when this is done, the chief condition should be that the average attendance shall not fall below a certain number.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—The grant-in-aid should, under ordinary circumstances, amount to half the gross expense in the case of colleges and schools for boys, and to a little more, if possible, in the case of schools for girls, till at last female education has made some progress and become popular. According to the grant-in-aid regulations at present in force, a grant amounting to half the gross expense is the maximum, and as a general rule this is very seldom given.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of pupils which can, in our opinion, be efficiently taught by one instructor in the case of colleges is 40, while that in the case of schools is 25. A college professor has simply to deliver his lectures, without much caring that every student understands him, for it is understood in the case of college students who are grown-up men that they will question him where they find that they cannot follow him. But a school teacher will have to assure himself at every step that every student of his class understands him. The latter has therefore to look after every boy, whereas for the former it is quite sufficient to look after the majority.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In our opinion college fees should be paid by the month, and not by the term. If they were to be paid by the term, some students will have to leave the college on account of their not being able to pay them in a lump sum. But if they were to be paid by the month, nobody will feel it a burden, but would go on paying it as easily as his other monthly expenses; besides monthly payments are consonant with the habits of the people of this country.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not, in our opinion, require that Government should withdraw from the direct management of schools and colleges. This principle is not at all disturbed in colleges and schools as at present administered. We know that some people charge Government with breaking that principle in

not exercising proper discretion in the selection of science professors, who, often being atheists, instil atheistical beliefs in the minds of their pupils. But we are disposed to believe that atheistical tendencies in students of science is not so much the consequence of similar tendencies in their teachers as of the study itself, unaccompanied as it is with studies having a counteracting effect. We have no reason to suppose that these teachers themselves have been purposely sent to atheistical professors to imbibe their beliefs, while we have every reason to think that they come by these beliefs in the same way as their teachers, *viz.*, by the study of physical science itself, whose exclusive study creates materialistic tendencies as that of mental science creates spiritual ones.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—We do not think the institution of University professorships would have a very important effect in improving the quality of high education; but *some* slight effect it will no doubt have. The general standard of instruction in the institution would neutralise the good effect of those professors, if not actually drag them to its own level.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is not, in our opinion, desirable that promotions from class to class should at any stage of school education depend on the results of public examinations extending over the whole province. Such a measure would sometimes deprive from promotion, and perhaps from education, those students who deserve it on other considerations. There are such examinations in our province at present—

(1) The Lower Primary Examination.
(2) The Upper Primary Examination.
(3) The Middle School Examination.

The two first are conducted orally by Inspectors and Assistant Inspectors separately for each school. A student failing to pass the first is never promoted to the upper primary school, and so with regard to the second. Three such bars within the school course have a retarding effect on education. They place the Government schools, where promotions exclusively depend upon them, at great disadvantage in comparison to mission schools where no such restriction exists. We have no objection to the institution of public examinations, for they invariably carry many benefits in their train; but we surely object to the principle of promotion depending exclusively upon success in these examinations. Students who pass these examinations should, no doubt, be promoted, but others also whom the head master may recommend should be given promotion. There should, however, be this difference between the two kinds of students, that those who pass the examination should get scholarships, subject of course to the conditions that are in force, whereas the others should get none. Promotion from such classes as cannot be examined by public examinations should be left in the hands of the school authorities. But in the case of such classes as can be thus examined, the school authorities should be allowed the privilege of recommending for promotion any student or students who may have failed in the examinations, but whom they regard from their knowledge of him or them in the class as deserving of it.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Yes; there are arrangements between Government schools and colleges of our province by which boys expelled from one institution are not received into another. But students expelled from Government schools are often taken in mission schools, and *vice versâ*. These arrangements, however, are not of such a nature as to preclude all possibility, even probability, of fraud. When a student having left, or having been expelled from, a school, goes to another for admission, he is generally asked to produce a discharge certificate from the head of the former institution. If he fails to produce one, or to account for his leaving that school satisfactorily, he is not admitted. But sometimes expelled students account for their leaving by fabricating stories, and thereby imposing upon the head (or some other man who admits students) of the institution some such thing as that they left owing to their domestic circumstances. To ensure against such frauds, we would suggest that the production of discharge certificates should be strictly insisted upon. But if any student offers any excuse as to his not being able to take a discharge certificate from his head master under the circumstances in which he left, the head master should be written to and asked how that student left his school. Upon the favourable or unfavourable answer of the head master should his admission or otherwise depend. The suggestion above made should be applied to cases of a very serious nature only. In other cases the student should be admitted on condition of keeping a good character for a certain period; otherwise many a student would, by reason of an accidental misbehaviour, be deprived of education altogether.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Yes. It would be desirable for Government to retain one college in every province as a model to other colleges. This college should be under competent management

and have an efficient staff. It should be maintained till the spread of high education has assured Government that private or aided institutions have sufficiently imbibed the spirit of the desired standard of instruction to allow it to go down.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—It is not in our opinion necessary to employ European professors in college education up to the B.A. standard where Natives of good education are available, such as in Bengal. But in our province it would be necessary for some time to employ one English professor to teach English literature, native professors of other subjects being easily procurable.

Ques. 66.—Are European professors employed or likely to be employed in colleges under native management?

Ans. 66.—One English professor for English literature is likely to be employed for some time to come in colleges under native management in the Punjab and the North-Western Provinces. The Muhammadan Anglo-Oriental College at Aligarh, which is exclusively under native management, has a European professor.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—We do not think the circumstances of any class of the people in our province require any special treatment in the matter of English education.

The Muhammadans no doubt receive English education less readily and less extensively than the Hindus, and this is due mainly to their religious prejudices and partly also to their social and political life. But happily these religious prejudices of theirs are being of late greatly diminished, and we now find in them a change for the better.

To make any special arrangement for them would be to retard this change of feelings and to perpetuate their prejudices and make them still more backward in the course of progress. Fair competition, unaided and unfettered by any advantages or disadvantages to any class of the competitors, would alone stimulate them to exercise themselves, if anything is calculated to stimulate them at all. Besides, special arrangements would be ruinous for the Muhammadans or other such classes from another point of view. While they would incite the other competitors to exert themselves still more, they would serve to keep them stationary. The other competitors would, therefore, be always ahead of them in the long run, for it is nothing but a law of nature that the strongest and the swiftest should eventually win the race.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—If religious instruction in the alternative institution be of only one kind and compulsory for all students, Government would not be justified in withdrawing from its schools or colleges with due regard to the principle of strict religious neutrality.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes; schools and colleges under native management can successfully compete with corresponding institutions under European management, only if their staff be efficient. The Metropolitan Institution at Calcutta is an instance of such a kind of college.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—We have detailed such of the conditions as we think are more onerous than necessary in our answer No. 19.

SAM DASS, *President, Arya Samaj.*

DWARKA DASS, *Secretary, Arya Samaj.*

Statement made on behalf of the Members of the SAT SABHÁ SOCIETY, *Lahore.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My connection was with the Sat Sabhá and other schools, and the interest I have taken in the private and public education of the people. My experience is limited to the province of the Punjab.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—No; the system of primary education in the province has not been placed on a sound basis for the following reasons:—

(I) There is a want of morality in the books used in primary education, the result of which is that as soon as the student learns a few books he begins to despise his friends and relatives, &c.

(II) Want of teaching industrial arts and agriculture, without which education does no good to agriculturists and others—on the other hand, it makes them worthless.

(III) Disappointment naturally results after gaining tuition for six or seven years when the position of a pupil becomes worse; he is not allowed by his guardians to continue his studies in school, and, on the other hand, he has not gained a sufficient knowledge to get employment and to support himself and family. His natural propensities are awakened for higher enjoyments, best kind of food and clothing, and a strong hatred towards the imperfect, and what he considers despised, profession of his forefathers leads him to a miserable life.

(IV) There is not a single instance, I believe, in which a student of a village school has ever entered into a successful career of life.

(V) The principle of the Education Department to admit students from all classes, like sweepers, *khanjars*, or *chamárs*, keeps back respectable men from sending their sons to such schools, where, in addition to want of moral education, they are likely to imbibe the habits and characters of low men.

Primary education should be given in the mother-tongue, the Punjabi: now, it is being given in a foreign tongue, the Urdu. By instructing a pupil in a foreign tongue, through the medium of another similarly foreign one, the student is thrown into a perplexity, for reasons plainly obvious.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In our province, like other parts of India, primary education is chiefly sought for by persons who wish to get employment for their sons.

The wandering classes like Hárnis and Sánsis, and such others, hold aloof from education because they seem fond of wandering, thieving, and robbing the travellers. Sweepers, *chamárs*, *dumnás*, are practically excluded from education, as neither Hindus nor Muhammadans allow them to sit by them, or to come in contact with them, from their being of a low caste.

Influential classes wish that all the professional classes should give their sons instruction in their own profession, which will thus be improved in course of time, and all classes that have no profession to follow should receive education in general science, &c.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The Report of the Director of Public Instruction for 1877-78 gives the number of indigenous schools to be 5,381, containing 61,818 pupils, but in my opinion there are as many more. These schools are of five sorts:—

(1) Schools kept by Pándhas, Bháis, and Mullas, who charge a pice a boy per week, and in addition receive food and something on festivals and other ceremonies.

(2) Schools established by private subscriptions and endowments, where a number of teachers are employed, and the people are not only taught gratuitously, but some provision is often made for their food and clothing.

(3) Schools established by respectable persons for the instruction of their own children wherein a Hindi or Persian teacher is employed. In such schools the boys from the neighbourhood are also admitted.

(4) Self-supporting schools, where a teacher of some repute establishes or opens a school in a populous part of a city or town; his support rests altogether on fees charged on the boys.

(5) Schools of private individuals who devote themselves to teaching the pupils for the public benefit, or as a meritorious act.

No. 1 and a few of the others follow the old village system of teaching the boys one by one, and have no fixed course for their guide.

The Pándhas teach in the Lunde character and the multiplication table as far as 30 × 10. The Bháis teach Gurmukhi; the Mullas Persian. As the teachers depend on the pupils for their support, the discipline in such schools cannot be said to be good. The fees in schools of the last three or four classes do not exceed 8 annas. No fees are taken at the Sat Sabhá School at Lahore, where English, Urdu or Persian, Gurmukhi, drawing plans, and surveying with chain and compass or theodolite, &c., are taught gratuitously.

The masters of such schools are not generally selected from any particular class. Some of them have excellent qualifications, but some have only a poor education. Government has established normal schools for training masters for the schools. If they are well supervised, they may be turned to good account as part of the system of national education, provided the

teachers allow such supervision. The masters are willing to accept State aid and to conform to the rules under which such aid is given. In my opinion the grant-in-aid system has not been extended to indigenous schools; when applied for, the application was rejected.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—My experience leads me to think that the value of home instruction can never be equal to that of public instruction, provided the teachers bear a good moral character, and provided also that morality be taught in public schools; but the present system of giving no moral instruction in public schools, and taking no notice of the private good or bad conduct of a teacher, gives home instruction superiority over the public instruction.

Very few really good private schools are in existence in comparison with the public schools, and the number of boys educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at schools is too small, as can be judged from the number of private students who have passed the Entrance and other examinations during the last 20 years.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The number of private schools in the province for the supply of elementary instruction in rural districts is very small indeed, and wherever such schools do exist they are purely intended for religious instruction, and not to prepare students for public service and professional callings. There are some schools in towns chiefly for instruction in arithmetic in Lunde characters, but their usefulness is next to nothing in comparison with the mathematical system of the public schools.

Except the indigenous and mission schools, there are no other agencies existing for promoting primary instruction.

Ques. 7.—How far in your opinion can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—In my opinion funds assigned for primary education in rural districts can advantageously be administered by District Committees presided over by the European district officers.

The full control of inspection in the district schools should be left to the European district officer, under the control and direction of the Punjab University. The office of the Director and Inspectors will not be required when the University is created. This will save about half the expenditure of the Education Department, which the University can apply to other important objects of public utility connected with the education of the province. At present the system of direction and inspection is too expensive.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—All schools in towns where there are Municipalities, and all village schools, should be under the full control of the District Committees which exist in each district of the Punjab. Any deficiency which may occur should be made up from surplus of other towns through the University.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures other than increase of pay for improving their position?

Ans. 9.—The selection and appointment of village schoolmasters must rest with the European district officers. These schoolmasters should always be the residents of the locality or the district, and before their appointment full evidence of their good moral character should be taken through local officers; this will obviate the defect in the present system of selecting teachers without reference to their moral character. The present social status of village schoolmasters is very low; they exert very little, if any, beneficial influence in the villages. But by allowing them some share in the village management or in Municipalities, their social status would be improved without increase of pay.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Arithmetic, mensuration, the art of agriculture, domestic economy, and different professions. Books containing the above subjects and sanitary rules must be composed to make those subjects efficient.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of our province is not the dialect of the people; and on that account the schools, far from being a blessing, are in a way a curse to the people, because as soon as a boy learns to read and write Persian or Urdu, he begins to despise his profession, and goes out in search of employment in Government offices.

If he succeeds in his pursuit, he thinks himself lucky; but thousands are not able to get employment, and go out begging and humbugging the world rather than go to their shops. Had they learned their mother-tongue, and through it their professions, they would have gone to their business, and in that case their education would have been a blessing to them. As long as boys get their education in a foreign tongue only, their old thought—that they were learning merely for the sake of getting employment in public offices—takes a still deeper root; but when they are taught their mother-tongue, the Punjabi, and their profession along with it, they will leave off their old ideas and will think of their professions. There is another evil in the introduction of Urdu into the courts. Sometimes a judge does not understand what the parties say, and the Punjabis, who have seldom heard people speak Urdu, cannot understand what the judge says. They sometimes take *ikbál* for *inkár*, and *vice versâ*; and in a court where the mother tongue of the province is neglected, there is a possibility of failing in the administration of justice.

In Bengal, the Bengali is the court language of the province; in Gujarát, Gujaráthi; in Sind, Sindhi; and in Hindustan proper, Hindustani. It cannot be understood why Punjabi cannot be made the court language of the Punjab. It is an easy language, can be written as fast as any other character, and will be cheaper to Government than Urdu or Hindi.

Ques. 12.—Is the system of payment by results suitable in your opinion for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In my opinion the system of payment by results *is* suitable for the promotion of education amongst a poor and ignorant people.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees should be taken from agriculturists, who already pay a percentage to the school funds, but from all others it should be taken. The rate of fees must certainly be lowered.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased by an increased grant in money, and can be rendered more efficient by supplying them with trained teachers of a good moral character.

Ques. 16.—Do you know of any cases in which a Government institution of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ans. 16.—They might be transferred to the control of the Punjab University.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The gentlemen able to come forward and aid public instruction have already subscribed largely to the Punjab University Fund, which now amounts, it is believed, to Rs. 3,50,000. It is not likely they can do more in the establishment of schools and colleges upon the grant-in-aid system. The gentlemen who carry on public schools will be certainly glad to come forward for the affiliation of their schools to the Punjab University upon the grant-in-aid system.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government withdraw from the maintenance of any higher institution in the Punjab, education will not be injured, provided the Punjab University is prepared to take over charge, and the school fund is made over to that institution for the purpose.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The present educational system is of perfect neutrality, but it is full of disadvantages. I think all moral principles that are common to all religions should be taught in schools and colleges; this will improve the moral character of the student, which is generally below the standard, and at the same time it will not be prejudicial to any particular sect, the tenets taught being common to all religions.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The upper and middle classes mostly; after them the lower classes avail themselves of Government or aided schools and colleges. The complaint that wealthy classes do not pay enough for education is unfounded. The fees fixed by the Education Department are fully

charged. The rate of fees charged for higher education in the Punjab is Rs. 5, which is quite adequate.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are proprietary schools, but no college. The Sat Sabhá schools, Pandit Ishri Pershad's Hindu School, Pandit Gunga Din's Hindu School at Lahore, and a Muhammadan school at Delhi, are proprietary or self-supporting schools.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In my opinion it is not possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. It might become so if it were placed under similar favourable circumstances with respect to the efficiency of teachers and grant of scholarships to boys.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The educated Natives in the Punjab do not readily find remunerative employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entranc Eexamination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—No.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number is certainly very large when compared with the requirements of the country. Large numbers of pupils going for the Entrance examination prove a great interest in education. No remedy seems to be required to prevent this good tendency in this direction.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support, I think, is very rarely given to mission schools, though it is given to other schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for this purpose?

Ans. 31.—Normal schools are needed for the purpose of giving sufficient training for teachers in secondary schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—At present the schools are inspected by the Inspectors of Circles and District Inspectors of Schools. It can be improved if the duty of inspection be entrusted to the district local officers, as they have greater influence over the people than an ordinary Inspector can have.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in use in all schools, especially the Government schools, are not quite suitable.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In the course of Government schools, definite instruction in duty and the principles of moral conduct occupies no place, but a little of moral philosophy is taught in the colleges.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Several sports are introduced for the physical exercise of students.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is very little of indigenous instruction for girls compared with the mass of the people in the Punjab, and its character is both secular and religious.

Ques. 42.—What progress has been made by the Department in instituting schools fos girls; and what is the character of the instructicn imparted in them? What improvementr can you suggest?

Ans. 42.—The progress made by the Education Department in the matter of female education is very poor. The instruction is given in Punjabi or Gurmukhi, Hindi and Urdu. Teaching in needlework, lace-making, and other such work is a desideratum.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools will never suit nor flourish in this country.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Teachers for girls ought to be selected from the good-conduct females trained at the Female Normal School at Lahore.

BIHARI LALL,
Secretary, Sat Sabhá, Punjab.

LAHORE,
The 5th June 1882.

Answers to the Questions of the Commission by THE PUNJAB BRAHMA SAMAJ.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The members of the Samáj have had various opportunities of forming an opinion on the subject of education in this province. Some of them have been teachers in Government schools, some examiners, some are connected with the colleges, some are founders of schools and literary societies, some are editors of English, Hindi, and Urdu journals and newspapers, while almost all of them, being educated men, have taken a special interest in educational questions. The leading members, ministers, and missionaries of the Samáj have been instrumental in the diffusion of useful knowledge among the people. The members of the Samáj belong to different parts of the Punjab, and some of them also to the North-Western Provinces and Bengal; they are therefore acquainted with the educational requirements of the province. The missionaries of the Samáj visit the people, delivering lectures, holding conversation, &c. Thus the Samáj has general information on most of the educational questions of the day. The experience of the members has been gained chiefly in the Punjab, though of some in other provinces also.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary education in this province is far from being based on a sound basis. *First*, because the medium of instruction is a language which is neither the national language of the people, nor such as is calculated to raise the nation, intellectually and morally, to a level with other civilised nations, for it does not possess those facilities which other national languages of India do. It is based on *two* foreign classics, and is written in characters which are most difficult[1] and imperfect. *Second*, because a great portion of the time of the students is wasted in acquiring knowledge, *up to a very high standard*, of a foreign language, as Persian is, which hardly possesess any material for enlarging the objective knowledge, or cultivating the mental faculties of the students. The compulsory learning of this language, not only in the high and the middle schools, but also in the primary schools, at the sacrifice of more useful knowledge, is the greatest drawback in the system of popular education of this province. *Third*, because, for the above reasons, there is a great waste of time in receiving primary and secondary instructions through the Urdu and Persian languages. The same amount of real or useful knowledge which is now gained in eight years could be gained in three years if it were imparted through the Hindi Bháshá and the Devnágari

[1] The orthographical difficulty of the Arabic characters is owing to the same sound being represented by more than one letter, for instance the sound of "*t*" is represented by two letters ت and ط;

that of "*s*" is represented by three letters ث س and ص;
„ of "*z*" is „ by four letters ض ز ذ and ظ;
„ of "*h*" is „ by two letters ح and ه;
„ of "*a*" is „ by „ ا and ع;

Hence for each word in which these sounds occur, the student must commit to memory the particular symbol in vogue in it to represent that sound. Again, the forms of the characters representing several of the sounds are identical, for instance the symbol representing the sounds *b, p, t, s, h, n, h, y, i, e,* in the middle of a word or joined letters is the common stroke ـبـ, *e.g.*, the word "seen" is written thus سين. This single symbol can represent (as proved by the law of permutation) above 700 words (!), the distinction being only maintained by means of dots; but as in practice the dots are often omitted or misplaced, the ambiguity is never removed. Even with a particular series of dots, the same symbol can express several sounds; thus, the same symbol تين with three dots on the top and two below may mean "teen," "tane," "tayan," "tayun," "tayin," "yatan," "yatin," "yatun," &c. In printing (or rather lithographing, for Persian characters are not well suited to printing) the dots are generally used; but unless one can recognise a word by the practice of a number of years, or from the context, one cannot always pronounce it correctly; foreign words written in Persian characters become altogether illegible, for it is difficult to determine to which of the strokes written closely together the dot or dots belong. But in printing also the diacritical marks for the short sounds of *a, i, u,* called *zabar, zêr, pesh,* respectively, are never used in Urdu or Persian language. Hence, taking these sounds also into account, the single symbol mentioned above can stand for above 2,000 words! There is no room for any such difficulty or ambiguity in the Devnágari characters, in which every sound has a separate symbol.

The Arabic characters are imperfect, inasmuch as they do not contain distinct symbols for several of the articulate sounds, for instance the vowel sounds *i, í,* and *e* have only one symbol called "ye" ي, the vowel sounds *u, oo, o,* have one symbol to represent them, while, as stated above, no character is provided for the short sounds *a, i,* and *u.*

characters. *Fourth*, because, for the above reasons, there is a great waste of educational funds; for the same amount of instruction could have been imparted on three-eighths of the present amount of expenditure by making Hindi the vehicle of instruction. *Fifth*, because the present curriculum of studies does not include practical subjects, such as agriculture, book-keeping, land-measuring, laws of health, and sanitation, &c., nor lessons on the principles of ethics. *Sixth*, because the real object of primary instruction is entirely ignored both by the parents of the students and the educational authorities. The present system serves the only purpose of training up a large number of *Munshis* for Government service instead of making the students better cultivators, artizans, traders, and enlightened members of society, depending more upon self-exertion than upon Government patronage.

So long as the above-mentioned defects are not remedied, the system of primary education is not capable of development up to the requirements of the community in the widest sense of the term.

The improvement we suggest in the course of instruction is that *primary* instruction may be given through Hindi Bhásha[1] written in the Devnágari characters, which are the most perfect of all the characters in use in this country, and which are used more or less and are well known in every province of India. It is these characters only which can be the connecting link between the diverse vernaculars of this vast country, and the easiest and the best means of communication of thought, to which purpose they were applied for above a thousand of years with very beneficial results, and are applied even now in the Deccan and, with more modifications, in other provinces, and might have been applied in Upper India also had not the Muhammadan rulers given an undue encouragement to the Perso-Arabic characters and the British Government been too conservative to continue the system of the Muhammadan Government. As the railways, by facilitating physical communication, have conferred innumerable material advantages on the populace, so are the Devnágari characters, by facilitating intellectual communication, calculated to confer innumerable mental and moral advantages upon the inhabitants of this vast country. The *secondary* instruction may be conveyed through English and the court language. One of the oriental classics, Sanskrit, Arabic, or even Persian, may also be optionally taken up by the students at this stage of their education. The following subjects may comprise the range of instruction in the primary schools:—

1. Reading and writing.
2. Arithmetic up to rule of three, including mental arithmetic.
3. Method of keeping accounts.
4. Land-measuring.
5. Elements of agriculture and other useful arts, as well as recipes and formulæ, medical, chemical, and mechanical, of every-day use.
6. Laws of health and sanitation.
7. Moral anecdotes.
8. Maps of the World, India, and Punjab.

The secondary school course may be identical with the University Entrance course, with continuation of the practical subjects that may be commenced in the primary school. It is enough to hold a departmental examination for certificate of completion of primary education. The next examination should be the University Entrance Examination. An intermediate "Middle School examination" seems to be superfluous. The Primary School examination should make the line of distinction between the mass-education and the higher education for Government service, &c.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The whole of the Hindu and Sikh sacerdotal classes, the mercantile and the trading classes, the artizans and the agriculturists, are "practically excluded from primary instruction" in this province, for neither the languages nor the subjects taught in the Government primary schools are of much practical use to them in the pursuit of their respective avocations. Such of them only as intend to train up their sons for service in Government offices avail themselves of the Government schools.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools exist in this province to a large extent. Every principal village and town has its *Pandit, Pándha, Bhai*, and *Maulvi* teachers in proportion to the

[1] By Hindi Bhásha we mean the popular Hindi or Hindustani as distinguished from the high or Sanskritised Hindi on the one hand and the Persianised Urdu on the other.

different classes of population, *viz.*, Brahmins, Kshattris, Sikhs, and Musalmans. The instructions given by the *Pandits, Maulvis,* and *Bhais* are chiefly in religious books. The *Pándhas* teach mental arithemetic and Lunde Mahájani writing. The Persian indigenous schools have almost disappeared, as their place has been taken up by the Government primary and middle schools contrary to the spirit of the Educational Despatch of 1854.

The indigenous schools can be turned to good account as part of a system of national education by giving grants-in-aid to such teachers of these schools as may undertake and be able to teach the secular subjects that may be prescribed by Government. The best method to adopt for this purpose is to sanction the grant to each teacher annually, according to the *number* of students taught in the secular subjects (in addition to whatever else they may learn at their own desire or that of their parents or teachers) and the *amount of progress* made by each student. The progress may be reported by means of a monthly statement, and its accuracy tested by the periodical examinations of the District Inspectors of Schools, or the members of the Local Board, if it be decided to entrust the management of primary schools to the Local Boards.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education in rural districts can be advantageously administered by District Committees or Local Boards, so far only as these committees or boards are composed of *educated* and conscientious men.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—All "primary" and "secondary" schools, as well as the technical schools or schools of industrial arts (of which there should be one in every Municipality) situated within the municipal boundaries, should be entrusted to Municipal Committees for support and management. These committees should be bound to make such provision in their annual budgets for educational purposes as the officers of the Public Instruction Department may indicate, provided the amount does not exceed a fixed proportion of the municipal income,—cases of difference of opinion between the Municipal Committees and the educational authorities being settled by the Local Government.

The vernacular recognised and taught in the schools of this province is not the dialect of the people, and the schools on that account are certainly less useful. They are popular with certain classes of people only, chiefly the upper ten of the Muhammadans, and some of those Hindus who educate their children with the object of securing employments for them in Government vernacular offices: they are not popular with the bulk of the populace. That the Government schools are less useful than they might be, is evident from the fact that they are very little availed of by the shop-keepers, the artizans, the agriculturists, the pandits, the bhais, &c., who compose the bulk of the people. In fact, Urdu is not suited to the education of the masses. It is only of use to those who seek for Government appointments, so long as it is the court language, but the number of Government employés bears, and must ever bear, a very small proportion to the total population of the province. The effect of extending primary instruction through the medium of Urdu written in Perso-Arabic characters, will be to increase the number of such men as hawkers after Government service, but being unable to obtain it, are reduced to the state of paupery. The political effect of increasing a class of paupers is obvious. It cannot be said that the same result will follow by giving the primary instruction through the medium of Hindi written in the Deva Nágari characters, for that will attract a different class of men, who will understand, from the very beginning, that the object of their education is not to secure Government appointments.

The reason why we prefer Hindi to Punjabi is that, in the first place, the latter is only a dialect of the former; and, secondly, Hindi being almost identical with easy Urdu, the change required will chiefly be in the characters. The greatest advantage of the Deva Nágari characters is, that they can be learnt in such a short time that their use will not only save a great amount of expenditure on primary education (which saving can be applied to increase the number of schools, and with them that of students), but will also attract those classes who are at present unable to send their children to school for *five years* before the latter can have a smattering of Urdu, for the boys will learn to read and write through these characters sufficiently well for practical purposes within the course of a year. What a vast difference to the poor and labouring classes! Again, the Deva Nágari characters are so unambiguous and legible in contradistinction to the Perso-Arabic characters, that they can be read more fluently and easily than the other, particularly those of the books printed in types. This is an additional advantage which adds greatly to the usefulness of the Deva Nágari characters. Hence, in our opinion, Urdu or Hindi written in Persian characters is less useful than that written in Deva Nágari characters. The Gurmukhi characters, indeed, possess the same characteristics and advantages as the Deva Nágari characters; but as the use of the former is confined to this province only, and here also to a small section of the people, while that of the latter is universal throughout the country, and as Hindi possesses a rich vernacular literature which can be availed of if instruction be given through the Deva Nágari characters, we recommend the use of the Deva Nágari characters in educational books in preference to the Gurmukhi characters also.

Here we may casually observe that itis the belief of many Europeans ignorant of Hindi that Urdu is the *lingua-franca* of India; but the fact is that so much only of Urdu is the *lingua-franca* as is identical with Hindi. What is peculiar in Urdu, *i.e.*, the Persian and Arabic words, is not understood in Bengal, Guzerat, or the Deccan, while such Sanskrit words as are used in Hindi are perfectly intelligible in all parts of India. The language of a Hindi newspaper will be understood all over India, whereas that of an Urdu newspaper only in the North-Western Provinces and the Punjab, and here also by those only who are acquainted with Persian or Urdu. Hence Hindi, and not Urdu, is the real *lingua-franca* of India.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased by (1) extending the grant-in-aid system to the indigenous schools of all descriptions; (2) inviting co-operation of educated Natives by making them members of educational boards, honorary examiners, and inspectors. They will add, by their voluntary subscriptions, to the funds at present available for educational purposes. The primary schools can be rendered more efficient by making Deva Nágari characters the medium of instruction, as thereby more children will be educated, and better educated, than through the Persian characters in a given time, for reasons stated above.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—The principles of the grant-in-aid system should be more liberal than they are at present in the following respects:—

(1) At present the grant never exceeds the cash income of the school, or half of its cash expenditure, but in this country many give more of their time gratis to teaching than money. Hence the value of the *time* of the teacher given *gratis* should be added to the small income from fees in calculating the amount of grant-in-aid payable. In other words the grant-in-aid should be calculated on the estimated value of the time of the teacher, or on the quantity and quality of instruction given, and the number of students, irrespective of the amount of cash income or expenditure.

(2) The grants-in-aid should be given to every indigenous school that may undertake to send its students for examination in the prescribed *subjects* (not books).

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality; *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system, as far as the Government schools and colleges are concerned, is of perfect neutrality between the different religions; but it is something more—it ignores religion altogether, and thus favours irreligion or atheism. We would therefore recommend that lessons on morality (chiefly translated extracts from religious scriptures of Hindus, Christians, and Muhammadans) and theistic moral philosophy should be made compulsory subjects of instruction in all Government schools and colleges. In grant-in-aid schools and colleges the principle of practical neutrality is rightly observed.

Some are of opinion that religious instruction should be given to the students by the community to which they may respectively belong at an hour set apart for the purpose. This opinion may be good in theory; but practically the communities have not hitherto cared, nor is there any reason to hope that they will care in future, to impart religious instruction to the students of the Government schools or colleges. Besides, there are many practical difficulties in giving instruction to students of Government schools in sectarian and dogmatic religions, any attempt for which is likely to lead to a harmful result.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Those educated in English do find remunerative employment at present, though such employments are gradually becoming scarce; but those educated in vernacular only do not even now easily get remunerative employments.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is calculated to store the minds of those who do not pursue their studies further with useful and practical information, but not sufficiently. Practical subjects, such as book-keeping, elementary principles of mechanics, chemistry, agriculture, manufactures, &c., which would be useful to those who might not find employment in Government offices, should also, in our opinion, be taught in the secondary schools.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—Special normal schools would be needed for training teachers of indigenous schools if the grant-in-aid system be extended to them; but they are not needed for those who have been brought up in public schools and passed the University examinations, as we do not find much difference in their qualifications for teaching between those graduates and undergraduates who have been trained up in the Training College, and those who have not been so trained.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The several public societies might be asked by the Government every year to forward names of those educated Natives who wish to be elected honorary inspectors and examiners of schools with a statement of their qualifications. We believe that many will gladly volunteer to perform such duties. The honorary inspectors and examiners should have the same honours and privileges under the Government as honorary magistrates or members of Municipal Committees. Our Samáj can supply a number of honorary inspectors and examiners, if desired to do so.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Yes; the Middle School examination scheme is too narrow, as it makes such examination through Urdu and Persian compulsory. Alternatives ought to have been allowed for those who might wish to be examined through Hindi and Sanskrit, or Gurmukhi and Sanskrit, so that Sanskrit, Hindi, and Gurmukhi schools might receive at least equal encouragement with the Urdu and Persian schools. In the examination scheme no particular book should be prescribed, and it should be optional with the candidates to choose any one of the several classics, and of the several vernaculars of the province recognised by the University. In Government schools the same book need not necessarily be used throughout the province, or for a number of years. The Local Board may be authorised to allow the use of new books in Government schools in preference to the older ones, unless the educational authorities find anything particularly objectionable in such books. The present system of keeping a large number of text-books in the Government Book Depôt does interfere with the production of a useful vernacular literature; and unless some such system as recommended above be adopted, the free growth of useful vernacular literature would be impeded.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The State should arrange for the supply of necessary funds from the provincial, local, and municipal sources, and encourage private contributions by marks of honour or other kinds of recognition of the services of the contributors, or by associating them with Government officers in the administration of educational affairs; it should arrange for inspections and examinations, prescribe the subjects for examination, grant scholarships to deserving students, and rewards to deserving authors; it should, in short, generally guide education by proper control and supervision. All other administrative duties should be left to committees of educated men and private agencies.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not occupy any place in the course of Government colleges and schools. Our suggestions on this point are contained in our answer to Question 46.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Girls' schools, chiefly on grant-in-aid principles, have been established in some principal districts, but they are not enough: such schools should be established in *every* district, even where they cannot secure private contributions. The instruction imparted in the girls' schools has not yet attained to a higher standard than that of the lower primary schools for boys. The reason is that girls are generally married at a very early age. But there are many girls who have become widows at an early age, and, as widow-marriage is prohibited among Hindus, they can continue in the schools for any length of time, provided they receive some subsistence allowance. We would recommend that every widow should receive a stipend of Rs. 2 to 5 per mensem, provided she bind herself to remain in the school until she has attained to the highest standard up to which the school can impart instruction. The standard of the girls' schools should gradually be raised up to the Entrance class. We are glad to observe that Hindu girls, unlike Hindu boys, are taught through the medium of Hindi and the Deva Nágari characters. This is as it should be. But as the instruction to boys is given through a different medium, the two sexes cannot co-operate with or assist each other in matters of education. The sooner this defect is remedied by making Hindi compulsory (and Urdu optional) for Hindu boys, the better.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls is the establishment of normal schools of widows *in every district*, on stipends ranging from Rs. 5 to 10 per mensem. Hindu

widows will seldom be able to go to distant places on service as teachers; hence the necessity of having a female normal school, or a female normal school class, in every district.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European missionary ladies only have taken any share in the promotion of female education, but such ladies are only stationed at the head-quarters of a few districts, and they are scarcely able to visit the zenana oftener than once a week. European ladies might form societies in every station for promotion of *secular* education among native females. They should first start female normal schools, and then through the passed students of such schools convey instruction in the zenana, and also open girls' schools. They may also teach needle-work, fine arts, and other useful arts to native ladies in zenanas, or to students in the normal schools.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defect is that educated Natives and their public societies are not associated with, nor is their co-operation asked for by, the educational authorities. Even in the Senate of the Punjab University College very few of the educated Natives have yet been elected as members. Our suggestion for remedying this defect is that the Local Boards, as well as the Punjab University, be largely composed of *educated Natives*. By "educated Natives" we mean those who have received education, not only in the Oriental languages, but also in Western sciences and literature.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To the indigenous schools, pathsalas, and maktabs should the system of assigning grants according to the results of periodical examinations be applied. The grant may vary every year according to the number of students who may pass the annual examinations in the prescribed subjects, obtaining at least 25 per cent. of the maximum marks for each subject. It may be a fixed sum of money per student per subject per annum.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—The "system of assigning grants in aid of the salaries of certificated teachers" can be best applied to those grants-in-aid schools the teachers of which have received sufficient training in a normal school and certificate of proficiency after passing the prescribed examination of such a school.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—The grant-in-aid should not be any fixed proportion of the gross expense. It should be made on a different principle. *Vide* our answer to Question No. 19.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educated up to the B.A. standard?

Ans. 65.—We consider it necessary that European professors should be employed in colleges educating up to the B.A. standard, so far only as the teaching of English language and literature is concerned.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of no class of the population in our province are such as to require exceptional treatment in the matter of English education. It is a wrong principle to make any difference in this matter on religious grounds. So far as education is concerned, all men should have equal privileges.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—Yes; the conditions on which grants-in-aid are given in our province are more onerous and complicated than necessary. See our answer to Question 19.

On behalf of the Samáj,

NAVINA CHANDRA RAI,

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Answer to the questions of the Commission by THE SRI GURU SINGH (SIKH NATIONAL) ASSOCIATION, PANJAB.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—No; and the system is not capable of improvement desired for unless it is so based as to be acceptable to the people in general, which can only be done by imparting primary education through the vernacular of the people (which they speak), and not through any foreign tongue. The course of instruction is also defective: it gives no moral instruction, and is not such as to sow the seeds of practical instruction in the minds of young beginners, that it may prove useful in after-life.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—No, not by the people in general; the people have not as yet arrived at a stage as to understand the value of learning, and therefore the majority of them do not appreciate its blessings. Hence education is sought (in the schools) by such people, or classes of the people, that prefer employment to their own or other sort of profession.

There are some people who have got certain sort of prejudice against learning (anything) what they think is not sacred in their own eyes.

Some people think that the popular education now given is of such a nature that, if not deeply drunk, it intoxicates the brains of the youths, who are gradually habituated to hate their ancestral profession, and, being themselves not learned, squander away their lives in useless pursuits.

Classes like sweepers, chamárs, bajígars, sirkivás (the latter two are wandering tribes), are mostly excluded from (learning) receiving any sort of instruction in the public schools, although there are sweepers and chamárs who, being of Sikh persuasion, learn Punjabi and Sikh religious books. The influential classes, although not wishing to shut up the door of education to the children of the people placed below in rank, are by no means disposed to think with favour that the latter should rise to any position (through merit) that may be equal or superior to their own; yet regarding the lowest servile classes, these people would never like that sweepers and chamárs should on any account receive instruction in schools along with their own children.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are four sorts of indigenous schools in the province:

(I) Punjabi, (II) Lunde, (III) Sanskrit, (IV) Persian.

The first and second can be safely called Punjabi, for the second differs from the first in having like characters without sufficient number of vowels. The language used in both is the same (Punjabi).

(I) Punjabi schools, or dharmsálas, prevail almost all over the country. They are found in Deraját, in Sind, and in other countries beyond the limits of the Punjab.

There is hardly any village (except that which is inhabited mostly by the Muhammadans) or town where one or more such sálas are not found. They are attended both by Hindus and Sikhs.

(II) Lunde schools are found in towns or cities, and are devoted chiefly to the mercantile classes.

Those who (may they be Hindus or Muhammadans) wish to learn book-keeping and shop-work learn *Lunde* characters.

In the Punjabi schools are taught the *Granth, Janam Sakhi,* and other moral books; in several schools mental arithmetic is taught, and shop-work also.

A Punjabi sála is supported either by the produce of some piece of land (as in villages) attached to it, or by voluntary charitable gifts. In many places the pupils pay weekly fees, one pice and *sidhá* (one or two seers of flour with a little of pulse and salt) after every month, or on the first day of each month.

Thus, fees paid by the pupils are either in cash or kind, or both.

Besides this, the teachers are entitled to receive, on every occasion when betrothal, marriage, or other happy ceremony in connection with their pupils takes place, or when their pupils are advanced to higher classes,—one or half rupee, and sweetmeats for the school-fellows. This sort of payment made to the teachers also prevails in Lunde schools, but as these schools do not

exist in villages as in towns, no produce of some piece of land is given to *Páhda* or Lande teacher.

Any Sikh priest, údásí or nirmalá fakír, any *Bihangam* Sikh, or any ordinary Sikh who wishes to open a Punjabi school, can do so; but there are places where, besides Sikhs, Hindus are found who have opened such schools.

But the case with the Lunde schools is different.

Brahmans among the Hindus, or some Muhammadans called *Raowls*, generally open *Lunde* schools.

The Punjabi teachers are in some cases mere *Granthis* or readers and expounders of the sacred scriptures, but most of these are learned in Punjabi and Sanskrit.

It may be remarked here that the Granth is composed of many different tongues, such as Punjabi, Hindi, Persian, Arabic, Sanskrit, Gujarathi, &c.; and so a teacher of Granth cannot be said to be a perfect master unless he knows a little of all these languages. *Lunde* teachers called *Páhdas* or *Raowls* know mental arithmetic and Lunde character only. There is no literature or any other book in these characters.

As explained above, the language used by the Lunde writers is Punjabi.

But these *Lunde* characters differ according to the distance of localities. *Lunde* (tail-less or having no sufficient number of vowels) is learned by shop-keepers only.

(III) The third sort of indigenous schools are called pathsálas or Sanskrit schools.

These pathsálas are the relics of the ancient village system of education that prevailed in the early period of the Hindu civilisation, when the sons of Brahmans used to devote the second part of their lives to study only.

But great alteration has occurred both in the principle and the system of imparting instruction.

The only remnant part of that old system is seen in certain places where vidyárthi or pupils learn Sanskrit, and serve their teachers like household servants.

Most of these pupils are supported by the teachers themselves, who give food, clothing, and learning in return for their services.

But a great many of these live upon alms or charitable gifts, or donations made by Brahmans and Khattris, or live by begging food from the houses of these two classes.

The idea of regarding a tutor with due deference and too much reverence (seldom observed in public schools of now-a-days) is seen still prevailing in these pathsálas.

The present learning is confined to such subjects that concern the performance of certain rites in connection with marriage, birth, death, or some other occasions.

Besides this, commentaries of *Mahabarat* or Bhágwat or Rámáyan are taught, but these subjects being deemed difficult are sought by few.

Some Brahmans learn astrology, but on account of the ignorance of mathematics this branch of the Hindu sciences remains imperfect.

These pathsálas are attended by Brahmans only, and it is a fact that, except with a few of other classes, Sanskrit is confined to Brahmans alone.

The pathsálas are set up in towns, cities, and large villages, where there are several Brahmans eager to learn Sanskrit.

There is no mode of paying fees. As stated above, such pathsálas are often supported by the teachers themselves, or by voluntary gift or donations.

But there are cases wherein we find that a teacher is appointed (to teach Sanskrit) by some subscription, and the pupils made to pay something by way of fees in cash or kind.

The fourth sort of indigenous schools is Persian; but these can be again divided into Persian, Arabic, or Persian alone.

In the former *Kurán* is taught, and such schools are chiefly attended by Muhammadans; the latter are attended both by Hindus and Muhammadans, even Sikhs not excepted. The origin of these schools dates from the time of the early Muhammadan period, when the Persian literature became a general literature of the people, and when Persian stood in the same position as *Urdu* now does.

In these latter schools the Persian literature is taught.

The system of payment of fees for the support of *mullas* or *maulvis* is in cash or kind or both, and is something like *Lunde* schools.

Out of these schools the Punjabi schools can be turned as a part of national educational system, for they can give instruction in everything through the vernacular of the province, and are found scattered all over the province.

Let a teacher of general knowledge be attached to each of these schools, or the teachers of these schools may be made to learn general knowledge.

Besides this, practical elementary treatises may be also taught in these schools.

The Lunde schools can be made useful for mercantile profession, and commercial treatises may be taught in them.

The Sanskrit and the Persian schools have greatly decreased since the establishment of the public schools, and in order to encourage their literature they may be made branches of the Punjabi schools.

The conditions on which State aid is given (provided they be not onerous) can be conformed to.

The grant-in-aid system is not so extensive as it ought to be; the reasons being that most of the people of the country, being still ignorant of the value of learning and the modern system of education, cannot take advantage of this system. It is therefore necessary

that some means be adopted to awaken the desire for, and teach them the use of, the grant-in-aid system, for this is the only way tospread education through private agencies.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The home instruction is very much limited. There can be two sorts of home instruction:

(1) Mother home instruction, (II) private school home instruction.

The first one is totally excluded (with very rare exceptions) from the ideas of the people, for there is no chance or hope that women would ever give their children the benefits of learning, or sow the seeds of elementary instruction in their minds.

The reason of this is obvious and clear. Women are taught Punjabi, while their sons learn Urdu, the two diametrically opposite; the mothers cannot teach Punjabi to their sons, for it is of no use in their school study; the children would not learn it, for they are, in the early period of their lives, made to learn Urdu in the very beginning of their study.

In order that this sort of home instruction may be encouraged, either women may be obliged to learn Urdu up to the primary schools, or their sons may learn Punjabi in the primary classes (of schools). Adoption of Urdu primary schools is therefore a great hindrance to the progress of real home instruction.

The second sort of home instruction is not so general. Some persons of position, opulence or rank, keep a paid teacher in their houses to give instruction (independent of that of schools) to their sons.

But teachers thus employed are not much feared by the children of these great men, for they think their teachers as their household servants.

Hence it is seen that sons of such great men seldom succeed to learn much from their teachers. But cases are not wanting which show that this sort of instruction, if duly received, is sounder than that of school one; and there are men who have become learned through instruction received in such private home schools.

It appears difficult that one instructed at home may be able to compete with one instructed in any public school, for the latter possesses knowledge of more subjects (languages and general knowledge), whereas the knowledge of the former is confined to few books of literature only.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The state of the people of the rural districts is not such as to have their education upon their own efforts, therefore the Government may create some boards or committees that should be responsible for this work, or leave them to the care of the Senate of the Punjab University, which represents the province. The societies and the indigenous schools are the best means to promote primary education.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The schools falling in the municipal limits are giving instruction up to primary education. The schools of high education should be under the control of the General Education Committee, that should be under, or be a part of, the Senate of the University.

The whole arrangement and system of education should be under the management of the University. The Government may have a special officer, called Minister of Education, that may be a member of the Senate, and a channel to afford information of education to the Government.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present system wants alteration: the teachers that are provided for village schools receive instruction in Urdu and Persian.

They are therefore of less use to the people to whom they are sent, and who like Punjabi better than other vernacular. The teachers, being learned in Persian, use such words in their discourse, even with the common people of villages, that are hardly understood by the latter; in other words, the language of the teachers is quite different from those of their village pupils.

The only advantage that villagers receive from these teachers is that they make them read or write their letters, or explain to them any other writing written in Urdu or Persian.

The *zamindárs* send their sons to the village schools; but seeing that the medium of instruction is such as to take more time, and the course of instruction is such as to give no practical or useful lessons, they make them leave schools and look after their fields or cattle.

The schoolmasters, who, having received no religious or moral instruction (given to them in the public or normal schools), although they themselves be of good moral character, and who, having also learnt nothing of the practical or industrial arts, prove to be of no use to the

villagers, and are therefore not held in that respect and reverence which their position warrants.

They cannot therefore possess sympathy of the people, or obtain love of their pupils, for they do not command their hearts.

It is therefore desirable that these village schoolmasters should possess religious, moral, practical, and industrial instruction; and in order to make them respectable, they may be elected as members of the Sub-District Committees.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The following sorts of instruction may be generally acceptable:—

(I) Part of popular education up to the end of the primary standard.
(II) Practical and industrial.
(III) Religious and moral.

But the agricultural classes need instruction in agricultural subjects in addition.

In order to make these sorts of education lasting and efficient, examinations may be appointed and prizes to the successful candidates fixed.

But provisions may be made to base their primary education in such a manner as may enable them (if they want) to join the high (education) schools and pursue their study up to the University course.

The case of the Sikh agricultural classes needs special consideration. It is known that the majority of these people live in villages; therefore if no provision is made to enable these men to acquire high education, they will for ever remain deprived of the benefit of that education, and the whole nation would be kept in a lower scale of educational progress, whereas their other fellow-subjects, most of whom live in towns, would become nations of learned.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—No; the vernacular taught and recognised is not the mother-tongue of the people (which is Punjabi).

And on that account schools and their instruction are less popular, and afford little benefit to the people in general.

It is a fact that Urdu has failed to diffuse elementary instruction among the masses in the province.

Urdu was introduced, as it seems, in this province for two reasons:

(I) For the other vernacular (Punjabi) was not so much in use at the time of annexation.
(II) Because it was also prevalent in the North-Western Provinces.

But, notwithstanding so much encouragement given to it, it is found now that there is only one village school to 24 square miles in the Punjab. Hence the progress which Urdu made among the masses is very slow.

Urdu is learnt now, not as a medium of instruction, but as a means to get some employment.

Besides this, a greater portion of that language being composed of love poems, it is regarded by some people as injurious in spoiling the morals of youths.

Its comparative difficulty, when placed side by side with Punjabi, will be explained in our memorial separately prepared.

In short, unless the vernacular of the province (which is Punjabi) is made the medium of instruction for the primary schools, no satisfactory progress can be expected from a tongue which appears more difficult to a student at the very threshold of his study.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is suitable for ignorant, but not for the poor, for whom some special provision may also be made to help them in order that they may be able to obtain instruction.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In the primary schools fees should be levied in such a manner, and on such a moderate scale, as to make learning fall within the reach of every grade of people; some (special) arrangement may, however, be made to charge it according to the position and rank of every person.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—By extending the grant-in-aid system to the indigenous schools the primary schools can be increased, and by putting such increased schools under proper management they can become more efficient.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The secondary schools can be made over to the charge of the municipal bodies under the control of the Punjab University Senate or the general managing educational committee of the province.

The entire educational system can be managed better and with little trouble by the Senate, for the University education is already in the hands of that body.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There are certain schools which are established in the province by private efforts, and such schools can be rendered efficient through grant-in-aid system.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—By teaching the people the value of learning and by awakening their desire to maintain institutions upon their own dependence and support.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Munshi or Babu classes, but since the introduction of the British rule people have come to learn that education is a means to get Government employment. Hence not even of those two classes, but every one else whose circumstances can admit, sends his son to school to receive instruction. Hence we see those who cannot, or do not like to, take employment remain deprived of the benefits of learning; and so we see that the artizans, the agriculturists, and the masses in general have not as yet received even first elementary instruction and have remained illiterate.

The wealthy classes pay by way of school fees which in some institutions vary according to their positions, but in reality these classes take not so much interest (for they have not as yet learnt the value of education) as to pay liberally or support some institutions at their own expense. The college fee is fixed, being Rs. 2, while in schools it varies.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes, if it be under good management, and the staff of efficient and well qualified teachers.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The eagerness of the people to get as soon as they can any employment makes them try their best to pass an examination that may entitle them to a certificate of qualification, irrespective of any regard for acquiring sound and thorough education.

The same may be considered about such private institutions that have at their disposal means quite insufficient to compete with a Government institution. The authority of the former would try with all their power to make their school stand equal in competition, but in these efforts they sacrifice much of the progress of the students.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—No; the educated Natives cannot get employment so readily as they ought to have. Hence we see they are either learning love, or going to office after office to present their application for employment.

The reason of this seems to be the coming of the people of the other provinces in the Punjab, and occupying some good posts to the great detriment of the natives.

These foreigners, such as Bengalis, &c., when they see any post vacant under them, or in connection with their own, try to procure it for a man of their own country.

Thus, the educated Natives have to look after their own fortune.

Unless this evil is remedied, there is little chance for a native (educated he may be to any degree) to get any suitable post as soon as he may want.

Besides, the intrusion of the foreigners is a hindrance to the encouragement of higher education, for the people, knowing that their labouring up to B.A. or M.A. would be of no avail at last, leave their study earlier to get any smaller post they can.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The secondary education, as it is imparted in these days, makes a man able to become a good clerk and to work in any office, but in other respects of practical or industrial utilities it is by no means useful. And also education up to this (secondary) standard is progressive; therefore a man, after leaving or finishing it, cannot be said to be a most competent translator or munshi, for his knowledge is such as to make him fit for any employment, and not such even as to leave no room for his further progress of (his) learning anything.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes, so far only as it concerns promotion of a teacher and his student.

A teacher would try to make his student pass in order to gain the credit of his qualification and increase of his pay, and a student would try to get a certificate of Entrance, for he knows that it would open him the door of taking any honourable profession or any post.

Yes; it impairs the value of learning; for some people would acquire it with as much haste as they can, not because they want to learn it thoroughly, but because they want to pass the great limitation that places some check in their way to get a University certificate.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The proportion is not large when compared with the wants of the province; but when it is remembered that greater number of posts than can be (better) filled by the natives are occupied by the foreigners, it can be concluded that the number of those who pass Entrance is not unnecessarily great.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The system prevailing is not of scholarships, but of stipends.

It is desirable that stipends may be given to the persons whose means are scanty and who cannot afford to acquire knowledge, and scholarships may be awarded for merit only both to the rich and the poor.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Not so extensively as to encourage the increase of aided schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—Yes; University education is sufficient to prepare teachers for the secondary schools, and supposing there be any need for a model school, it can be attached to the college under that University.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspection of schools is divided into two grades: (I) Inspectors, (II) District Inspectors. The Inspectors inspect large schools in towns and cities, whereas village inspection is reserved for the District Inspectors. The Inspectors make inspecting tours in the plains in winter, whereas in summer they retreat to the hills, where they are said to inspect hill schools.

This arrangement is costly as well as imperfect.

If the work of Government Inspectors may be divided into divisions, and each division may be put in the charge of a native Divisional Inspector, assisted by some District Inspectors, the work of inspection will be done cheaper and will be more complete, for the native Divisional Inspectors would receive less, but work more in winter and summer than the present staff.

The Punjab University Senate can have a full control over these Inspectors of Divisions.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The members of the District Boards (that are under contemplation) that may be acquainted with educational matters (of inspection and examination) can take up these duties. The professors of colleges and head masters of high schools can assist in the matter.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books used for the beginners and primary lower classes are such as take more time of a student, and appear more difficult than they ought to have been.

A lad spends more than two years in struggling with the intricacies which are found in his elementary lessons: he remembers to-day what he forgets to-morrow, for the language and the characters which are offered him look to him quite strange and perplexing.

Besides this, these books contain nothing of moral instruction or attractive lessons; what they contain is some stories which, although taken after the model of the European elementary books, appear tasteless and barren when taught in the vernacular.

The books must contain Eastern ideas, or Western, but shaped after the manner of the Eastern; and all the books required for the elementary instruction should be in Punjabi, or the vernacular of the people.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The private institutions would like more to adopt such books as would suit the taste of the people that attend them, and therefore these institutions do not like to teach books having nothing attractive or instructive.

But, as it becomes necessary to prepare students for the public examination, the private institutions are obliged either to adopt the text-books, however useless they may be, or to adopt such other books which may not differ entirely from the former.

As stated above, the people who do not like to learn through the medium offered to them now, or who cannot give so much time as that medium requires, remain deprived of the benefits of education. The Education Department fixes one standard, and offers one mould of instruction and examination, and this mould being itself too narrow to admit the wants of the masses, it can be easily seen that the system is not unpopular only, but preventive of diffusing education among the (masses) people in general. Besides, the text-books do not contain anything of practical or industrial instruction; hence they are useless for the working classes. Thus, the system does not only prevent the diffusion of education among the masses, but it also prevents the creation of vernacular literature and improvement of industry.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The people of the country are not in such an advanced state of education that the total withdrawal of the Government aid or control from the education may not produce a retrograde effect upon its further encouragement and spread.

The time has not yet come that the spirit of self-reliance or of creating private institutions may be awakened by itself. Therefore the Government now should have some share in helping the diffusion of learning.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Yes.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place int he course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No, not at all; but, instead of this, stories and fables in the lower primary classes, and love poems in Urdu in higher classes. Thus, the instruction, being devoid of any lesson of morality or duty, is sure to turn out students destitute of all principles of duty, obedience, and fear.

The fault lies here also in the selection of the medium of instruction, for the love poems of Urdu do great harm in spoiling morals of the students. It is therefore necessary that selections out of the Punjabi literature that is full of moral instruction may be made as a medium, or part of medium, of instruction in the primary schools.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There are gymnasium exercises erected in school compounds, and several schools (especially Government schools) play cricket matches.

But these exercises cannot withstand the amount of labour that a student has to bear in learning three or four different foreign vernaculars at a time. In the beginning of his study he commences with Urdu; then Persian comes in; bye-and-bye he is to learn English, Arabic, or Sanskrit also, besides the branches of general knowledge which are compulsory for him. In India, and particularly in the Punjab, a man grows to manhood sooner than in colder climates. At the age of fourteen begins the growth of his strength, but at the same age begins or ends his secondary school study.

The germs of strength that are to make him a powerful man are exhausted by the counter-force of his study, and therefore he is brought up exhausted of his strength and deprived of his power.

Hence the means adopted to keep up his strength are not sufficient. It is therefore essential to take his mother-tongue as a medium of instruction; for it would relieve him of one foreign vernacular's burden, and to take such other exercises as are most necessary to save him from falling a victim to the fury of the goddess of learning.

The case of the Sikhs wants a separate and special consideration. This nation, too much useful to the Government, can only remain so as long as its strength is not exhausted; therefore some such means may be adopted as may not bring them down to the level of pusillanimousness. In order to keep up their strength it is desirable that they may be permitted or made compulsorily to learn discipline and drill under any police officer in tahsils, thanas, or other convenient places, with or without weapons.

From the age of fifteen up to eighteen they may be required to undergo such discipline. This discipline can be carried on in winter, and in summer they can be relieved of this duty.

Unless such arrangement is made, this (the Sikh) part of the subjects of Her Majesty the Empress would gradually lose their physical strength and natural training, and would become quite useless for the service of Her Majesty in the field.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There had been private home schools in the houses of some men of position, but it is not expected that such schools existed in any other community than the Sikhs.

But since the public girls' schools are established those private home schools have decreased, or rather disappeared. However, there are still to be found certain sorts of industrial girls' schools opened by women, and in these schools sewing and thread-work are taught.

Ques. 42.—What progress has been made by the Department in instituting schools for girls, and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Both Government and aided schools are established all over the country; but the instruction imparted in such schools is limited and therefore not useful.

The girls have to read and write in the schools before they are married; and no sooner their nuptial takes place than they are for ever severed from the schools, and from learning (further) in their own parents' or father-in-laws' house.

It is therefore necessary that the girls' schools may be placed upon such a footing that they may rise gradually to the completion of high education.

A girl that may begin at six or seven may be able to finish her primary course at nine, and her secondary school course at thirteen; and if she may like to have still higher education, she may do so after thirteen or fourteen years of age. Girls may be made to compete with boys in public examinations, or there may be separate public examinations for girls.

Certificates may be given for proficiency in learning, and rewards fixed for success in their examinations.

Girls can appear in the University examination of the Punjabi language up to Giyáni standard.

Besides this sort of instruction, girls should learn housekeeping, thread or needle-work, rearing of children, house economy, fear of God, obedience to their husbands, and keeping their morals pure. But nothing can be done successfully unless some arrangement may be made for girls not to marry them before any of them is sixteen years of age, or before she has completed her secondary course of instruction. Rewards for good conduct may also be fixed.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—It is impossible, under the present circumstances, to set up mixed schools. Such schools are sure to produce results contrary to expectations. The state of these cities, the taste of some of the people, and some social habits are so defective and corrupted that the mixing of both male and female can surely lead to worse consequences. There may be mixed schools before the age of six or seven of both sexes, but after that it is impossible that a mixed school should exist.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—This is a most important question. Much of the future conduct of girls depends upon their teachers. It is therefore necessary to select such teachers as may keep the morals of the girls so pure that they (the girls) may be a means to produce a moral nation and regenerate the country.

There should be no man employed as a teacher for girls between the age of ten and fifty, subject to such exceptions as may by no means inspire distrust. But great discretion should be diplayed in selecting women teachers, for women can spoil (if they are of suspected characters) and women can correct and improve (if they are pure in morals).

It may be remarked here that girls should not be allowed liberty or access to young lads on any occasion.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—The European ladies have exerted much in diffusing education among females; and it is a fact that they spare no pains in elevating the characters and improving the habits of their Indian sisters. They should always do as they are doing now.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—One great defect is this, that no efforts seem to have been made by the Department to stimulate the desire of the people to make themselves able to depend upon their self-reliance, or take the advantage of the grant-in aid system in diffusing education among their brethren; hence one great object of the Despatch of 1854 is totally neglected.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—The high education is under the control of two departments—

(I) There is an Education Department which keeps control over it, and manages all its branches.

(II) There is a University, which is a sort of chief court for the high educationin which the educational abilities of the students of that Education Department are tested.

Hence it is unnecessary that both should exist, as one of them is quite competent to carry on successfully the duty of imparting that education and holding its examination.

This would at once show that the Education Department, which is kept at an enormous expense, is superfluous, and that the University should exercise the powers now vested in that Department.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—Yes; the higher education seems to be regarded by them as worthy of their attention. What more proofs can be required than when we see that, after twenty-eight years, the only progress that primary education could make among the masses is that there is one village school to 24 square miles.

Yes; it is most necessary and would prove beneficial.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the professsion of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No; the schools opened are few, and not so very important as other public schools.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Ques. 61.—Do you think that the institution of University professorships has an important effect in improving the quality of high education?

Ans. 61.—Yes; it is most necessary, for it renders the profession of teaching honourable.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—The public examinations may be held when one grade of instruction is finished and the next to be commenced. Thus, for instance, when lower examination, or primary examination, or secondary examination is held, there should be a public examination, and a student should be advanced to higher grade if he passes in the examination of the lower one.

The monthly or annual examination may be under the control of the school authority.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Yes; it seems that there are, but not so fixed as to be everywhere in force. Sometimes these rules are set aside, and great difficulty is experienced.

It is very much necessary that when a student who is expelled from one institution desires to get admission in another, he should give full satisfactory explanation of his being expelled; and if the principal or head master of the latter is satisfied with his answer, he may admit him, otherwise that principal or head master may enquire from the principal or head master of the former for the cause of his expulsion.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Yes, if not several.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—If native professors competent in the subjects for the teaching of which they are sought may not be found, European professors may be engaged.

But English literature should always be taught by European professors only.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Yes; the Sikhs in particular belong to that class, for the majority of the Sikhs live in villages. It is impossible to imagine that they can in any way take advantage of the English education.

Therefore, if no special arrangement is made to give English education to this part of the subject, they would remain for ever deprived of its benefits. It is found out that a twelfth part of the Sikhs live in towns and cities.

Out of this twelfth part a great many are artizans and shopkeepers; therefore, the very smallest number is left in towns and cities even which can receive English education, for the artizans cannot spare much time for their sons to learn in schools. But supposing that all the Sikhs living in towns and cities have got opportunities offered to them to receive English education, it can still be urged that, they all amounting to the twelfth part of the whole nation, English education will remain debarred from those that form the majority and live in villages.

If this point may be further considered, it will be found that only a few of the Sikhs have been able to reach up to F.A. and hardly any to B.A. standard.

Answers to questions of the Education Commission drawn up by the Select Committee of THE ANJUMAN-I-PUNJAB, *appointed for the purpose and confirmed in the General Meeting of the Society held on the 15th July 1882.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The opportunities that the members of the Anjuman, of which the President has been up to the present time (with the exception of a short interval, during which it was presided over by a Judge of the Chief Court), Registrar of the University, Principal of the Government College and Superintendent of the Oriental College, have had of forming an opinion on the subject of education are as follows :—

(*a*) Some members are also members of the Senate;
(*b*) Some have been or are connected with the Public Education Department;
(*c*) Some have founded schools;
(*d*) Some are parents of pupils in public or private schools;
(*e*) Some are parents of students of the Government College or of the Oriental College;
(*f*) Some are connected with the above educational institutions as teachers or professors.
(*g*) Some have witnessed the course of education from the time it has commenced in the Punjab;
(*h*) Some have been promoters of various measures for the spread of useful knowledge or have taken an active interest in the progress of their respective communities.

The experience of most of the members has chiefly been gained in the Punjab.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education has not been placed on a sound basis, and it is not capable of development up to the requirements of the community.

The following suggestions of improvement are made as to the system of administration :—

(1) That the management of primary education be transferred to Local Boards;
(2) That the course of instruction in primary schools be as follows :—

(*a*) Language; one of the vernaculars, *viz.*, Urdu, Hindi, Gurmukhi or Pushtu, as desired by the students.
(*b*) Arithmetic up to double rule of three, including mental arithmetic.
(*c*) Mensuration of surface.
(*d*) Surveying.
(*e*) Elementary principles of agriculture, with a general sketch of agricultural chemistry.
(*f*) The six mechanical powers.
(*g*) Religious and moral lessons.
(*h*) Principles of hygiene.

The suggestions Nos. (*a*) to (*h*) refer to the improvement in the course of primary education among the rural classes, but in respect to town schools, Dr. Raheem Khan wishes to introduce English after the second year.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In our province primary education is sought for, not by the people in general, but by particular classes only, as stated below :—

(1) The people whose livelihood depends upon reading and writing, as, for instance, the Government officials of all classes;

(2) The following classes specially hold aloof from primary instruction: artizans, labourers, and agriculturists.

(3) These people do so because they cannot afford to keep their children away from their professions and to give them primary instruction for five years.

(4) The classes who receive primary education do so to qualify themselves for higher education with the view of obtaining lucrative appointments under Government, and not with the object of improving in their respective professions by the aid of education, or with a view of improving their spiritual welfare.

(5) The following classes are practically excluded from primary education :—

(*a*) Pious Muhammadans, because they do not get religious and moral instruction, which they consider desirable above everything.
(*b*) Artizans, because they do not get instruction useful to them in their professions.
(*c*) Brahmans and Pandits, because neither is their religion taught, nor is instruction given to them in Sanskrit or in the Deva Nágari characters. These people study in their

private houses or in private schools what is useful to them secularly and religiously.

(*d*) Hindu shopkeepers, because instruction is not given to them such as would be useful to them in their respective avocations, *e.g.*, book-keeping in the Mahájani and Hindi characters. These people receive their education from their *Pándahs*.

(*e*) Sikhs, Bhais, Granthís, Akalis, and other Sikh artizans and cultivators, because they are not taught their sacred books, and because Persian or Urdu is quite useless to them.

(*f*) Chamárs, sweepers, and other low classes, because their children cannot get admission into the public schools, and because they themselves do not feel the necessity of education.

(6) The attitude of the influential classes towards the extension of elementary knowledge to every class of society is not favourable. The former think that if every class were to obtain the education required to secure Government appointments, the respectable classes would not find suitable appointments so easily as at present.

If, however, the extension of elementary knowledge to every class of society were allowed, simply with the view to diffuse enlightenment, the influential classes would cease to be disturbed with jealousy.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any re-arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are many indigenous schools in our province and the system followed in them is a relic of the ancient system.

The subjects and the character of instruction generally given in them are as follows:—

Hindus.—Books on religion and devotion only in some institutions, and in others Purans, Jotish, Dharmshaster, Vedant, &c.

Sikhs.—Granth, Janam Sakhi, Gur Belas, Bhagwat, Niaya (logic), Vedant and Hindi literature generally in the Gurmukhi characters.

Muhammadans.—First religious books and then Persian reading and writing. In higher schools Arabic and Logic.

The system of discipline in vogue in the above institutions is very satisfactory.

In some institutions fees are taken, and in others not. Where they are taken, they are not always in cash, but often also in kind. The masters are selected from among the Pandits, Pándahs, Bhais, &c., among Hindus; and Mullas among Muhammadans.

They are sufficiently competent to teach the subjects above mentioned. No arrangements have been made for training or providing masters for these schools. These indigenous schools can be turned to good account as part of a system of national education if Government aid were given to them, and if subjects imparting useful knowledge were taught in them, but not under restrictions of any scheme fixed by Government.

The best method to be adopted for this purpose is, that no payment should be made to them unless they submit a report of progress and a bill of expenditure attested by the Local Boards. The report of progress should be attested by the District Inspectors when on inspection tour.

Many masters of these indigenous schools are willing to accept State aid and to conform to the rules under which such aid is given, provided the rules are made more elastic and liberal.

The grant-in-aid system has been extended to a very limited extent, and it should be further extended to the indigenous schools.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction. How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction in some special subjects is very satisfactory, but the ability acquired by a knowledge of general subjects in Government schools is not acquired by home instruction.

A boy so educated is not able to compete on equal terms, at examinations qualifying for the public service, with boys educated at Government and mission schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government can expect nothing from private effort without a liberal aid to elementary instruction in rural districts.

The following are the private agencies (known to the Anjuman) for promoting primary instruction:—

INDIGENOUS SCHOOLS.—In mosques, dharmsalas, private Sanskrit schools (pathsálas), schools of Pándahs, schools of the Anjuman-i-Islamia, schools of the Anjuman-i-Hamdardi, the Anarkali School of Maulvi Rahim Buksh, the schools of the Arya

Samaj, Sat Sabha School, Siri Guru Singh Sabha School, Shia School. The Anjuman Sanskrit School, the Hindu schools at Lahore, Ludhianah, Jullundur, Lahore, and Amritsar; Sikhsha Sabha schools, Bhatra schools of Gujranwalla, Jhelum and Rawalpindi Sanskrit School of Rai Mul Singh, at Gujranwalla, &c.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—All the funds available should be placed at the disposal of Local Boards, there being no other agency by which such funds could be more advantageouly administered, but the system of instruction should be guided by the University or the Government.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The support and management of all primary and secondary schools may be entrusted to Municipal Committees, who should have control over all matters connected with such schools, excepting the method and system of teaching therein.

If the provision of elementary instruction in towns is to be a charge against municipal funds, the security that could be suggested against the possibility of Municipal Committees failing to make sufficient provision, is that the committees should be bound to make provision for the school expenses in their annual budgets *first of all.*

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system in force for providing or training school teachers involves a superfluous expenditure, and must be in public interests at once dispensed with. To the best of our knowledge the village schoolmasters have no social status any more than what a schoolmaster is ordinarily expected to have, and their influence does not extend beyond the limits of their schools. In short, their influence among the villagers is almost nothing compared to what pandits of pathsálas and maulvis of maktabs had in previous times. They may be made members of Municipal Committees, District Committees, or Local Boards, if it is desired that they should exert a beneficial influence among the villagers. This is the measure which the Anjuman would suggest for improving their position.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making instruction in such subjects efficient?

Ans. 10.—The subjects of practical utility in life, together with religious and moral subjects, if introduced into primary schools, would be highly acceptable to the community at large, and especially to the agricultural classes. These subjects are enumerated in answer to Question 2. The introduction of these subjects in primary schools is highly desirable.

In town schools English should be introduced in the secondary stage.

Pandit Amar Nath is of opinion that English should be introduced at the beginning of the secondary stage.

Dr. Rahim Khan is of opinion that English should be taught from the beginning of the second year.

Baboo Novina Chandra Rai is of opinion that if a boy has studied Hindi for one year he could be set about learning Urdu, Persian, or any other language with rapid success.

No teacher of inferior ability should be appointed in these schools. If a competent teacher is appointed, the subjects mentioned above will be properly taught.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of our province is not the dialect of the people, and on this account the schools are neither popular nor useful. The classes who do not like the vernacular recognised and taught at present in the schools are as follows:—

Pandits, Brahmans, and Khatris.—These like Sanskrit, and Hindi in Deva Nágari characters.

Sikhs.—These people like Punjabi in Gurmukhi characters. The people who like the Urdu dialect in Persian characters are only those who seek employment in courts and offices, whether private or public, in which business is transacted in the Persian characters; that is to say, the Amla people, the higher classes of officials, and the Muhammadans.

The above is the opinion of Baboo Novina Chandra Rai, Pandit Guru Purshad, and Pandit Bhagwan Dass.

Dr. Rahim Khan is of opinion that in the Punjab schools, besides the English language, the Urdu dialect is used generally; although Urdu is not the dialect of the country, still it is not on that account detrimental to the number of pupils; no complaints against Urdu have ever been heard from the public at large, but only from a few who are prejudiced against Urdu from a religious point of view, and are desirous of introducing Hindi dialect, which is just as much foreign to the country as Urdu. In any part of the Punjab proper no one understands Hindi, except a few Brahmans. If instruction in primary schools were given in Punjabi, that

certainly would be a great improvement, and Urdu might reasonably be discarded. But the Punjabi dialect is not so rich that books on advanced subjects can be translated into it without the aid of Persian and Arabic—*vide* the Director's annual report.

Abu Syad Muhammad Husain is of opinion that no doubt Urdu is not the general language of the Punjab, but at the same time it is not generally unpopular. Those who desire to obtain Government employment, or to acquire middle or high education, like Urdu. All the rest like Punjabi in their every-day dealings, but in the Persian characters.

The opinion of Maulvi Pirzada Muhammad Husain is as follows:—

"It is not easy to answer the first part of the question in a few words, because it is necessary before giving any answer to ascertain the meaning of the word 'Vernacular.' If we mean by it any *one language* which is spoken in every part of the province, there is no such vernacular in the Punjab. Besides the local dialects, there are four or five different languages spoken in the Punjab. They are Urdu, Punjabi, Multani, Pushtu, and Pahari.

"In the divisions of Delhi and Hissar and the district of Umballa, the vernacular of the people is Urdu, though in the rural parts of the country far from the towns, the seats of courts, &c., the inhabitants of the villages speak several uncouth and uncultivated forms of Urdu, which is sometimes called Ganwari Urdu or Hindi (not the classical Hindi, the language of Tulsi Das, &c., which was the language of this part of the country 500 years ago and is not spoken anywhere now).

"In the remaining parts of the Punjab, Urdu is spoken along with Punjabi, Multani, and Pushtu in their respective parts in the *towns*, and is fairly understood even in the *villages*, because it is the court language of the country, though it is spoken very seldom there. Thus in the absence of any *one vernacular* for the whole province, its place is naturally occupied by a language which, though not spoken all over the country, is understood tolerably well.

"The recognition of Urdu as the vernacular of the province has produced more beneficial effect both in *civilising* the province and in spreading education within such a comparatively short time, than that of any other provincial dialect would have done.

"Its usefulness and popularity are unquestionable, because, if we take into consideration the poverty of the agricultural class, who cannot support and spare their sons for schools, the number of the students in the schools is not very unsatisfactory, and besides this no Punjabi, Multani, or Pushtu schools have been established by private enterprise in order to show the supposed popular dislike to the recognised vernacular.

"There are indeed some classes of the people, such as Brahmans and Bhais, whose profession is to assist the Hindus and the Sikhs in the performance of their religious ceremonies, and to explain to them parts from their sacred books, and for them, as far as their profession is concerned, there is no use to teach their sons Urdu. But this grievance is not confined to Brahmans or Bhais, but the Mullas feel the same want, which can only be met by the introduction of religious education in the Government schools in the manner suggested by the Anjuman-i-Punjab.

"Besides this, if there be any real wish on the part of the people to learn their local dialects, there is no reason why a teacher of that dialect should not be added to every school, and why the people should not be allowed to learn their local dialects along with Urdu, as stated by Sir Charles Aitchison in his answer to the memorial of the Siri Guru Singh Sabha."

Dr. Syad Amir Shah agrees in the opinion of Pirzada Muhammad Husain.

Bhai Gurmukh Singh is of opinion that the language in which instruction is given in the Punjab is not the mother-tongue of the people. Urdu came to the country along with the British Government. Before that Persian was the language of the Sikh courts. The British Government substituted Urdu for Persian, which was already used in the country and was much easier than the Urdu. Urdu has not been so beneficial as was expected. Only those people learnt it who desired to have Government employments, but such people are, comparatively speaking, very few.

The rest, *viz.*, shopkeepers, artizans, cultivators, Pandits, Bhais, Kazis, &c., transact their business in the Punjabi language or in the language of their sacred books.

The shopkeepers use the Punjabi language in the Lunde characters; many Hindus, Sikhs, Muhammadans, and many others, use the Gurmukhi characters; the Pandits use the Sanskrit characters; Muhammadans use the Persian characters. That the Urdu has not proved a beneficial medium of instruction is evident from the fact that in 25 years the proportion of the educated is too small when the whole population of the Punjab is taken into calculation. Had the mother-tongue of the country been adopted as the medium of public instruction, almost the whole population would have been benefited.

Pandit Amar Nath is of opinion that Hindi and Urdu are two names for the same thing, subject to the difference that Hindi is written in Deva Nágari characters, and Urdu in Persian characters, and that in the former the local dialect is mixed with Sanskrit words and in the latter with Persian and Arabic words. Deduct from it either the Sanskrit or the Persian Arabic, there would remain nothing but the pure dialects of the country, *viz.*, Hindi, in contradistinction to Brij Bhásha used in Mathra and other surrounding districts. This being so, Hindi, if adopted as a medium of instruction in primary schools, would be a great boon and convenience, but he would not make any language compulsory, but would make a provision in every primary school for Urdu, Hindi, Punjabi, and leave it to the option of the people to learn whichever they prefer. It is highly pernicious to make Urdu a compulsory language; he fears that Urdu has not done so much good to the country as would have been done if Hindi and Punjabi had been added.

Pandit Ishri Pershad is of opinion that a greater improvement would be effected by adding the media of other vernaculars than by using the only medium of Urdu.

He is of opinion that as primary education in the strict sense of the term is altogether unknown to the country, the question of popularity does not arise at all.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results will be very suitable. No doubt the system will promote education amongst a poor and ignorant people.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees should be taken in primary village schools, but it should be taken in towns according to means, as is the present practice of the Education Department.

Ques. 14.—Will your favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they canbe gradually rendered more efficient?

Ans. 14.—The primary schools will increase and will become more efficient—

(1) When instruction will be given in secular useful subjects together with religious and moral lessons.

(2) When instruction will be given in the vernacular of the people.

(3) When encouragement in various ways is given to the teacher, the founders, and to the industrious pupils.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—Non-compliance with the requirements of paragraph 62 of the Despatch of 1854 is solely owing to the imperfect discharge of duty in this respect on the part of the educational authorities.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Yes; district schools might be transferred, but with liberal aid of Government.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Yes; we think there are.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The only measures in such cases to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing, are that the Government should give a liberal encouragement and aid without any kind of interference on the part of, or any restrictions imposed by, the Public Instruction Department.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—In the revised grant-in-aid regulations for the Punjab, as sanctioned by the Government of India:—

ARTICLE III.

Condition "(1) that the school is under competent management" should be superseded by "good result of instruction," so that the officers of the Education Department might not get any chance of interference with a management opposed to their own interests.

Condition "(2) that the instructive staff is adequate—there being ordinarily a teacher for every thirty boys in average attendance" is superfluous; no restriction as to the number of pupils is required.

Condition "(3) that the funds on which the local expenditure is based are stable" is superfluous.

Condition "(4) that the extended operations to be brought into play by Government assistance are justified by the wants of the locality (due regard being had to the relative requirements of the institutions seeking aid and to the funds available to meet them, and by the school accommodation provided" is very injurious.

ARTICLE IV.

Condition "(1) Of the name or names of the person or persons responsible for the management of the school, and for the disbursement of all funds expended on the same; it being stated whether such person or persons are resident or non-resident, and how long he or they are willing to be responsible" is reasonable, except the concluding portion, no restriction of time being necessary.

Condition "(2) Of the following particulars:—

"(*a*) The resources (in detail) at the disposal of the above, to augment which resources a monthly grant is asked for. The resources as above may include the amount of school-fees collected," may stand.

"(*b*) The number, names, qualifications, and salaries of the teachers employed or to be employed, and a statement of the total expenditure incurred, or to be incurred, in the maintenance of the school on its proposed footing." may stand, though going into such details seems to be superfluous.

"(*c*) The average attendance registered or anticipated" may stand.

"(*d*) The extent in cubic feet of the internal school accommodation provided with short notice of site and locality," unnecessary.

"(*e*) The scholastic regulations (as to attendance, fees, fines, &c.) in force, or to be in force," unnecessary.

"(*f*) The books studied or to be studied—(detailed list)," unnecessary, for the books may be changed. The *subjects* taught might be substituted for books.

ARTICLE V.

"The grant asked for must not exceed the monthly income or half the expenditure, as noted under clauses (*a*) and (*b*), respectively, of Section 2 of Article IV. This amount is a maximum, and only such portion of it should be given as may be deemed proper with reference to the circumstances of the case, the funds available, and the general requirements of the province."

The grant, in our opinion, should not depend only on the income or expenditure, the value of the time of the teacher given gratis, as in most cases it is, should also be taken into account.

Again, the restriction as to half the expenditure is not essential. The Government should only consider whether the estimated expenditure is absolutely necessary, and whether it is less than what Government might have incurred had it established the institution itself. Should there be a saving there is no reason why the restriction of *half the expenditure* should be enforced, or the aid be limited to *half* only, especially in those places where no Government school exists, and a private party volunteers to establish one, the restriction of *half* will be a great obstacle, and should be removed, at least for a certain time.

ARTICLE VI.

"The grants, after allotment, will be payable month by month, from the month succeeding each allotment. New grants will not be allotted till it is known that budget provision is available, and it is distinctly to be understood that the expenditure on grants-in-aid for the year will be strictly confined within the budget grants, and that no institution, which cannot be provided for within that grant, will receive any assistance until the close of the current financial year."

"N.B.—*It is necessary that application for the new grants be registered in the Director's office before the preparation of the Budget Estimates in October.*"

The first part is unobjectionable, but the second part, laying down some restrictions, is not expedient, inasmuch as any application for grants-in-aid might be met from savings in other items. No restrictions as to the time of making the application are necessary.

ARTICLE VII.

"No grants will be made to schools which are not open to examination by the Government Inspectors, and in which, with the exception of female, normal, and purely vernacular schools, some fee is not taken from at least three-fourths of the scholars."

The restriction regarding fees should be removed.

ARTICLE VIII.

"The Inspectors are to take no notice whatever, in the case of schools for children of other than Christian parents, of the religious doctrines which may be taught, but are to confine themselves to the verification of the conditions on which the grants are made, to collect information, to report the results, and to suggest improvements in the general arrangements of the schools."

The concluding portion is injurious, as the Inspectors should not have any control over the management of the schools.

ARTICLE IX.

"Grants-in-aid will be withdrawn or reduced if, in the opinion of the Local Government, the institution does not continue to deserve any or so much assistance from the public revenues."

Is highly injurious to the progress of education, for by the Local Government is practically meant the head of the Education Department. The withdrawal or reduction of grants should never be made without consulting the District Committees, and in such cases only where no arrangement can be made to put the institution on a satisfactory footing.

ARTICLE X.

"The grant may be either withheld or reduced for cases arising out of the state of the schools,—

"(*a*) If the school is found to be held in an unhealthy or otherwise undesirable locality, after due notice from the Inspector.

"(*b*) If the teachers have not been regularly paid, or are manifestly incapable or otherwise unfitted for their posts.

"(*c*) If the attendance has been exceptionally irregular, or if the register be not kept with sufficient accuracy to warrant confidence in the returns.

"(*d*) If from any cause the progress of the school is so unsatisfactory as to make it evident that it does not fulfil the educational objects for which the grant was given."

(*a*), (*b*), and (*c*), should only be considered as *established* when the Local Board *agrees* with the Inspector; (*d*) should only be considered as *established* when the Local Government consider it to be so after receipt of the *report of the Education Department, as well as the opinion of the District Committee.*

ARTICLE XI.

"In every aided school are to be kept, besides the register of attendance, the following books:—

(*a*) An account-book, in which all receipts and disbursements of the school shall be regularly entered and balanced from month to month.

(*b*) A book in which the names of all scholars admitted, with date of admission, are entered. The father's or guardian's name is to be added in each case. The same book will serve for the registry of withdrawals or dismissals.

(*c*) A log-book, in which the managers or head teachers may enter occurrences of an unusual character, affecting the interests of the school. No entry once made can be removed or altered, except by a subsequent entry of corrections, and all entries are to be dated and attested."

This rule is useful.

ARTICLE XII.

"These books will be open to the Inspector at his annual visit, and he will enter in the appropriate place such remarks as he may have to make on the state of school, forwarding copies of the same to the office of the Director of Public Instruction before the end of the official year."

Unobjectionable.

ARTICLE XIII.

"In case of the excellence of the school being established to the satisfaction of the Director of Public Instruction, by success at such periodical examination as he may, from time to time, determine, a special grant may be given, not exceeding one month's average expenditure of the school, subject to the general limitation to the effect that the total aid given by the Government in any year shall not exceed half of the total expenditure on the school for that period. Such special grants will count as an adjunct to the grant for the ensuing year, and must be laid out by the managers in reward to the most deserving teachers and scholars in such manner as they may prefer, unless the particular mode of its distribution is prescribed by the Director of Public Instruction, and agreed to by the managers of the school. Besides making special awards to the teachers from extra grants, the Director may, with the consent of the managers, bestow certificates of merit on them."

Special grants do a great deal of good, but it need not be subject to the condition that the total aid given by the Government in any year shall not exceed *half* of the total expenditure of the school for that period.

ARTICLE XIV.

"In purely vernacular schools which are unable to comply with all the conditions imposed by the preceding Articles, but which are found to impart adequate elementary instruction, special grants may be awarded from time to time, on the recommendation of the Inspector of Schools; but the sum of such special grants to any one purely vernacular school shall not exceed, during the official year, one-half the average annual cost of a Government vernacular school of a similar size and standard."

A good rule, but it should be acted upon on the recommendation of Local Boards, and the limitation of *one-half* should be expunged.

ARTICLE XV.

"*Female Education.*—Girls' schools will receive encouragement on the principles laid down in Articles III and V, so long as the Government is satisfied that the management of the same is in unexceptionably trustworthy hands."

"N.B.—*The inspection of these schools by Government Officers will not, as a rule, be enforced.*"

Dr. Rahim Khan and Pandit Ishri Pershad are opposed to female education.

Pandit Amar Nath is of opinion that the present system of female education is not based on a proper footing. He thinks that female education should be made general and open to all classes; that, leaving aside the secular point of view, the Government and the people of this country are, in a moral point of view, bound to enlighten the females no less than the males: so that male and female children may both grow wiser simultaneously, and in course of time we may have mothers knowing reading and writing, arithmetic and geography. There is reason to believe, from the evidence available in European countries in which women are educated, that the children of such women do finish the primary and secondary courses of learning much sooner than the children of ignorant women. He considers that to keep women back from acquiring knowledge is tantamount to keep them in the dark: nothing could be more inhuman than to deny enlightenment to our fellow-beings who are our partners in life possessing immortal souls.

Babu Navina Chandra Rai thinks that female education should be as general as the education of the other sex, for the one helps the other, and that Government should give *equal* encouragement to the education of *both* sexes, not only on moral grounds, but also from an economical point of view, for educated mothers will eventually lessen the amount of State expenditure on primary education.

ARTICLE XVI.

"*Grants for Buildings and other special purposes.*—Aid of this sort will not be granted to private schools, unless the Local Government is satisfied that the conditions for ordinary grants-in-aid, laid down in Article III, are fulfilled."

Unobjectionable.

ARTICLE XVII.

"Grants made for building, enlarging, improving, or fitting up schools, must not exceed the total amount contributed from private sources for the same purposes, and the full amount will not be given as a matter of course."

"Such contributions may be made in the form of

(*a*) Individual subscriptions.

(*b*) Allotments from benevolent societies.

(*c*) Materials (at the market rates).
(*d*) Sites given without valuable consideration.
(*e*) Cartage.

Unobjectionable.

ARTICLE XVIII.

"The sites, plans, estimates, &c., must be satisfactory to the Local Government."

"Local Board" should be substituted for Local Government in this rule.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The general impression is that Government is not neutral. People think that Government has reduced English education in towns, leaving the mission schools to impart it in their institutions, and thus inducing the people desirous of acquiring English education to go to mission schools more largely, although the admitted object of these institutions is to impart a knowledge of Christianity.

Pandit Amar Nath can testify that, although Christianity is taught in the mission schools, it is a fact which cannot be denied that the instruction given by the missionaries has done great good in improving the morals of the people educated in their institutions, and the large towns of the Punjab are very much indebted to them for their labours.

Babu Navina Chandra Rai thinks that Government schools and colleges have atheistical tendencies. He prefers mission schools and colleges, though he is of opinion that the best institutions are those where neither sectarian religions are taught on the one hand nor ethics omitted on the other. If Government institutions were based on this principle, then the principle of practical neutrality would be rightly observed.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Middle classes derive more benefit from Government schools and colleges or Government aided schools than the wealthy and poor classes. The complaint that the wealthy classes do not pay enough for the education of their children is to some extent true.

The fees in this province are regulated according to the income of the parents for higher education. As middle classes chiefly avail themselves of the Government educational institutions, the rate at which the fees are charged is quite adequate, but is not so for the wealthy classes.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In our opinion it is quite possible for a non-Government institution of the higher order to become influential and stable, if Government will give it a liberal pecuniary assistance. Institutions so assisted will not only become influential and stable, but will also do more good to the public than Government institutions, because their founders will spend their time and money mainly with a view of doing good, and not from any motive of receiving large salaries.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The popular opinion, specially of the Natives, is that missionary competition is injurious to the cause of higher education.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives in our province do not readily find remunerative employment. The Amlah class are preferred to the educated, and the latter are rejected on the plea of want of *experience*, or *conceit*, or some similar excuse.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Since a committee for text-books has been appointed in this country, instruction in secondary schools will, it is hoped, store the minds of those who do not wish to pursue their studies further with useful and practical knowledge, provided practical subjects are added to the present course.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University is perfectly true; practical and useful instruction is now neglected.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in secondary schools who present themselves for the University Entrance Examination is not unduly large when compared with the requirements of the country. If instruction were not imparted through the medium of Urdu only, and other vernaculars were also added, the proportion will correspond more truly with the requirements of the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In order to answer this question it is important to understand what is meant by a scholarship. If it means a money-prize won by competition, there is no system of scholarship in existence in our province. The so-called scholarships in the Punjab are virtually stipends, or are given on the principle of eleemosynary grants. We strongly deprecate the system, and recommend it to be replaced by a system of scholarship in the literal sense of the term, as a reward for proved proficiency, which should be impartially administered between Government and aided schools.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is at present given to the grant-in-aid schools, and it will be given so long as the Municipal Act relating to the educational cess remains in force.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—In the University curriculum might be included an examination in the method of teaching for those only who wish to become teachers, and there would be no need for a separate normal school.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The schools are inspected annually by the Inspector and oftener by the District Inspector of Schools. The inspection may be made over to the Local Boards in accordance with the Resolution of Government regarding self-government. These Local Boards can make their own arrangements with due regard to economy.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The work of inspection and examination could efficiently be conducted by the Local Boards under which the schools, it is suggested, should be placed, though some honorary Inspectors and Examiners may also be appointed by the Government.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books are not quite suitable, but as there is a special committee appointed by Government for fixing the text-books, it is hoped that it will fix suitable text-books, and consequently there is no need of our going into the question.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The grant-in-aid rules are unnecessarily strict, and they therefore interfere with the free development of private institutions, and without the pecuniary aid of Government, it is too much to expect from private enterprise that it should be able to compete with Government institutions successfully.

It is a fact too palpable to be denied that the Government examinations and text-books are unsuited to the development of natural character and ability, and they do in a great measure interfere with the production of a useful vernacular literature, inasmuch as the real vernacular is not at all recognised either in the examination scheme or among the text-books prescribed.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In our opinion the State should give liberal pecuniary aid, and leave the administrative work of education to private agencies.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—If Government withdraws from the direct management of schools and colleges, and makes them over to educated Natives, then it can confidently expect that education will not only spread much wider, but that it will also satisfy the natural wants of the people, which it fails to do under State management.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any

class of institutions would deteriorate? If you think so what measures would you suggest in order to prevent this result?

Ans. 38.—No, it will not, provided the recommendations made in connection with the foregoing questions are accepted.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No. Instruction of this kind should occupy a prominent place in the colleges and schools.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are a number of girls' primary schools in Rawalpindi and other districts wherein Punjabi, in Gurmukhi characters, is taught. Except these there is very little of indigenous instruction for girls in this province. The poor girls learn spinning and sewing from their mothers or from their female relatives or friends, and this is the whole of the education they generally receive.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very little progress has been made by the Department in instituting schools for girls. The whole system of female education, as prevailing in this province, is based upon a wrong basis. Very few girls of even the middle classes attend them. The normal school at Lahore is not much thought of by the people for two reasons:

1st.—The people generally are prejudiced against giving literary instruction to their female children.

2nd.—The women educated in the Government institutions or mission schools are not considered to be of good moral character.

The higher classes of Muhammadans generally teach their girls the reading of religious books.

The highly educated Hindus, with few exceptions, do teach, or try to teach, their wives and daughters reading and writing, but the generality consider female education to be an evil and try to stop it to the best of their power.

Pandit Amar Nath is of opinion that Government should do away with all the small girls' schools in different parts of each city, or treat them as branch schools, and should establish a high girls' school in some central conspicuous locality in each city, town, and gradually in each village. These institutions should be placed under the management and direction of English ladies of high moral character. These ladies should be assisted by Hindu and Muhammadan ladies of excellent moral character. These European and native ladies should teach the girls reading, writing, and arithmetic, as well as needlework, and give them some idea of the world, of astronomy, of physical geography, and of natural philosophy. Such schools must first be tried in large cities. If they suceeed, the experiment might be extended to smaller towns also, after a reasonable time. Hindu ladies should have the charge of the Hindu department and Muhammadan ladies of the Muhammadan department, both departments being under the superintendence of a European lady.

Babu Navina Chandra Rai concurs generally in the above opinion.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools will not be liked at all in this country.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls is the establishment of a high school at Lahore as stated above.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms, than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—Yes.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—No share has yet been taken by European ladies, except the missionary ladies. Any such attempt by European ladies will result in waste of time, labour, and money, unless a high school is established, as suggested above.

Ques. 47.—What do your regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defect is the stereotyped system at present adopted by the Education Department, wherein the wishes and wants of all classes of the community are not attended to, nor is the co-operation of the educated Natives in matters of education sought for.

Ques. 48.—Is any part of the expenditure incurred by the Government on higher education in your province unnecessary?

Ans. 48.—The expenditure on salaries of European professors and teachers where native teachers of equal ability are available at a lower rate of salary.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—There were places of instruction almost everywhere before the establishment of Government schools. Grants-in-aid or other assistance would have adequately supplied the wants of the people.

Ques. 50.—. . . Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—We are not sure.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so please state how it works.

Ans. 51.—Not generally or satisfactorily.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There was such a tendency formerly, but as there is no such tendency now-a-days, no measures are required to check it.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—In strict justice they should not vary, but, looking to the present circumstances of the country, the rate of fees in primary and secondary schools should vary according to the means of the parents for a few years longer.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education on the part of the people depends on the Government demand for educated Natives. There being no such demand, it has not practically reached a stage so as to make the profession of teaching a profitable one. No schools have as yet been opened by men of good position as a means of maintaining themselves.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—Indigenous schools. Those which have sources of income and support might receive less than those which have no such sources, but the examinations should not include any less useful and less practical subjects.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—To those grant-in-aid schools the teachers of which may have been trained in a normal school, but we have advocated not to have separate normal schools in the Punjab. (*Vide* Answers 9 and 31.)

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—As for schools, we are of opinion that in the case of old schools, the grant of one-half of the gross expenditure is sufficient; but in the case of new schools opened by natives, they should receive two-thirds of the gross expense, as the latter cannot for some time to come compete with the old-established schools, but will only make the desired progress if such liberality is shown at the commencement.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In primary schools 15
In secondary „ 30
In colleges 50

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No; though the withdrawal of the Government is desirable on other grounds mentioned in the preceding answers.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—The institution of University professorships in an University which is a teaching as well as examining body similar to our local institution, would be highly beneficial in improving the quality of high education.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Though it is highly desirable that promotions from class to class should depend upon the exertions of the students, yet a provincial examination for the purpose is quite undesirable; the decision of the question of the fitness of the pupils to be promoted should be left in all cases to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are some, though not very general, but we think that no such arrangements are necessary, they being rather injurious than beneficial.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—For the present, the Government should retain at least one college in each province as a model to other colleges under the management of educational boards. In the Punjab we have a board already, *viz.*, the Senate of the Punjab University, to which the management of the Lahore Government College should be made over.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—One European officer should be attached to each college for general management and for lecturing on the English language and literature, the rest of the work being done by native professors. But the decision of this question will properly rest with the managing boards suggested in the preceding answer.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—To our knowledge no such instance has yet occurred. The future depends upon circumstances as they may occur.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Exceptional treatment may be necessary for the Muhammadans, as well as for the Sikhs, but it is exceedingly doubtful that it will be attended with good results, as such an encouragement is opposed to the principle of self-help, which we have been advocating in preceding answers.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Looking to the wishes of the people it would be undesirable that Government should withdraw from a Government school or college in any case where the only alternative institution is objected to by them on the ground of its religious teaching; though in strict justice the measure does not seem unjustifiable.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—Yes.

PANDIT AMAR NATH,

Secretary.

20th June 1882.

Statement of the DELHI LITERARY SOCIETY.

I. The Delhi Society, which was established in 1865 by the late Colonel G. W. Hamilton and Mr. W. Coldstream, has now been in existence for seventeen years. Its objects are to organise efforts for advancing education and social reforms, and to promote good-will between the governing and the subject classes. It holds periodical meetings for the purpose of delivery of lectures on subjects of general weal and reformation, on matters literary and scientific, and on points connected with arts, trade, and social economy. These lectures are delivered by members and, in some instances, by strangers. They represent the views of writers of experience, and of thinkers of various races and creeds on questions of social life and intellectual and moral culture. The society has on occasions tried and succeeded in eradicating some pernicious customs that had latterly obtained vogue among the people belonging to higher castes residing in the city, *e.g.*, reduction of expenses in marriages.

The Education Commission having expressed a desire to have an expression of the Society's views on the subject of education, as touched upon in the printed set of questions circulated, the Society proceeded on the 29th May to appoint a sub-committee for the purpose of drawing

up a memorandum or report in reply to the questions. The sub-committee was composed of the following gentlemen:—

1. Lálá Rámkishan Dás, Honorary Magistrate, Delhi. His qualifications are that he for some years attended the Delhi Government School; is manager of the Anglo-Sanskrit School at Delhi; was one of the trustees of the Delhi College Fund, and proceeded to Simla as a member of the deputation sent in connection with that movement; generally takes a keen interest in educational matters.
2. Syyid Sultán Mirzá, a representative of the old Itmad-ud-Dowla family. Nawáb Itmad-ud-Dowla gave a donation of Rs. 1,70,000 in 1829 for the general purposes of education in the city; is, besides, Secretary of the Managing Committee attached to the Anglo-Arabic School, Delhi; was a member of the Delhi College Committee; takes an hereditary interest in education.
3. Reverend Tara Chand.—For several years a most promising student of the old Delhi and Agra Colleges; was for some time a teacher in the St. Stephen's College at Delhi.
4. Munshi Zaka-ulla, after a brilliant career in the old Delhi College, was appointed teacher of mathematics in that institution; has since then served as Deputy Inspector of Schools in the North-Western Provinces; head master of the Normal School, Delhi, and is now professor in the Muir College, Allahabad; thus possessing unique and rare qualifications for observing the nature of education as imparted in both the primary and secondary schools, and pointing out the defects that in a long career he has been able to detect in the course of instruction.
5. Lálá Sri Rám was a student of the old Delhi College; was for some time Tahsildár of Delhi and *ex-officio* in charge of primary education in his sub-district; generally very fond of promoting and encouraging education.
6. Lálá Girdhari Lál.—For about ten years attended the Delhi College; is a prominent member of the local Bar; takes a lively interest in education.
7. Madan Gopál is a graduate (M.A.) of Calcutta; served for two years as teacher at Lahore; was Secretary of the Delhi College Committee, and proceeded to Simla in connection with that movement; has been Secretary of the Delhi Society for about six years.

In addition to the above, the Honorary Secretary, Mr. Allnutt, M.A., of the Cambridge Mission, was an *ex-officio* member; but, owing to press of other work, he was unable to join the discussions.

II. This subject may be approached from several sides. And (i) as to funds, we are all of opinion that if the education cess (1 per cent. on gross income) be specially and *exclusively* appropriated to the purposes of *primary* education, making a distinct and separate provision for secondary education from imperial and other sources, the amount thus collected would be quite sufficient for the purpose of imparting elementary education to the general masses. In case the expense of education be smaller in any district, provision might be made for erection of school-houses, habitations for masters, &c., from the surplus. Scholarships and stipends and half-yearly *ináms* on the occasion of an inspecting officer's visit might also be made.

(ii) As to inspection we are decidedly of opinion that the means and machinery of superior inspection obtaining at present are very inadequate. We submit that the office of Inspector of Schools, as at present constituted, should be abolished. Our reasons for desiring such a radical change are—(i) the circles are much too large. Look at any educational circle. It generally comprises within its jurisdiction all the schools, high or low, situate within three civil divisions. The Inspector, in all cases a European, cannot afford to remain in camp more than five months in the year, and during that time he has to go through ten districts, *i.e.*, at an average spend a fortnight in each district. During this time he has not only to examine schools—all the classes from the highest to the lowest—allot marks to each boy that comes before him in almost all subjects of the curriculum separately, but has to write his opinion about the teacher's capacity for work, to point out flaws in the method of tuition, direct the teacher's attention to the physical and moral training of his boys, the sanitary and conservancy arrangements of the school-building, and the cleanliness of the urchins; but has, besides, to invite and court the attention of the district officer, without whose help and support education is almost impracticable. Now, education is such a ramified subject that it is impossible that all this should be done within the limited space of a fortnight, and yet, properly or otherwise, the Inspector has to do it, with what result can be easily imagined. The performance of his duties has become more a matter of dull, monotonous, uninteresting business, to be performed in the same way from year to year, than an office in which acuteness of intellect, force of genius, bright natural parts, well-grounded education, should have their full play. (ii) Gentlemen are frequently appointed Inspectors at an early stage in their career, when their sympathies with Natives amount to *nil*, and their acquaintance with our language is very limited. For the first few years they have to learn the work, and naturally tread in the same paths as their predecessors, and when, at last, they get an insight into their business, they meet with the appalling difficulty that if they follow their own opinion they would be creating the greatest consternation in the ranks of education, placing everything topsy-turvy, and not finding it advisable to disturb the existing arrangement of things, they let things run in the old groove, and thus, instead of eradicating the weeds, they hesitate even to disturb their rank growth. We would suggest that each division should have attached to it an Inspector of Schools, on a salary sufficient to attract and induce men of high liberal education and moral culture (say from Rs. 300 to Rs. 500), and that

this officer should confine his attention solely and entirely to vernacular schools. The Director might devote his attention to visiting and inspecting schools imparting secondary education. The very high pay that the Inspectors now get will be amply sufficient for three Divisional Inspectors. For instance, the Inspector of Schools, Lahore Circle, at present gets from Rs. 1,000 to Rs. 1,250 per mensem. Under the proposed scheme three Divisional Inspectors on Rs. 400 each would cost about the same, and yet work very much more satisfactorily and efficiently. These officers will have time during their presence at head-quarters to read works on primary education as conducted in Great Britain, on the Continent, and in America, and thus learn the method of bettering their own system.

In the matter of appointment to the post of District or Deputy Inspector of Schools, we are of opinion that a sounder discretion should be exercised. It does not require much argument to show that it is on the character and reputation of these officers that the progress or retardation of education depends in a considerable degree. We would suggest that the selection to these appointments should in future be confined to graduates of the University who have, after obtaining their degree, attended the Central Training College or a normal class for a year or two, and thus mastered the principles and methods of teaching successfully. That the salary of these posts is high enough to attract such men, there can be no manner of doubt. Another inducement is, that the office carries with it a seat in the local durbars. We would suggest that a register of qualified candidates be kept in the office of the Director, and that in future appointments be made solely on intellectual qualifications and influence in the community. The privilege of pension might also be granted to these officers. We would also suggest that the office of Sub-Deputy Inspector, as now obtaining in the North-Western Provinces, be abolished. There is no good in having two co-ordinate agencies for performing the same work. The attention of the Deputy Inspectors should be directed to a larger extent in examining the work of the schools. The proper work of a Deputy Inspector should be to point out to the teachers the best method of imparting instruction; so that it may convey a permanent impression on the mind of his students; to devise means for popular exposition and explanation of natural phenomena; to give lectures to the boys on the subjects of good manners and good breeding; to direct their attention to respect for parents, superiors, and elders, and the benefits flowing therefrom; to point out means by which difficult subjects might be made easy of comprehension and amusing; to take up subjects more familiar to, and nearer the home of, students, and explain their uses, advantages, and their historical development; in short, to make education not the hard and repulsive task it now is, but a system at once attractive and edifying. Boys should be taught the value of time by a system of illustrations and examples. At present natives of this country are found sadly wanting in this respect.

We would also suggest that greater interest be taken in education by executive officers. Without the cordial support and co-operation of district officials, the most unremitting efforts of educational officers will be found hampered. In fact, the district officer is the natural gardener and keeper of this plant-education of the masses. It should be made a rule that each district officer going out into camp should visit the schools where his camp is pitched for the day. The visit of a district official gives a great *éclat*, and the village elders are more ready to help the cause of education when they find the Deputy Commissioner fully attentive to its interests. The district officer carries in his train a respect for constituted authority which the people pay due attention to; and if the Deputy Commissioner, the lord of the district, so to say, encourages the schoolmasters, what else can be wanting in spreading education abroad in the district? We have also considered the proposals of the Honourable Syyid Ahmad Khán to appoint a Deputy Collector, in whose hands may be placed, *inter alia*, the Department of Public Instruction in each district. We find, however, that the numerous other duties devolving on this official will not permit of his devoting that attention to education which is requisite, and which would be secured by the adoption of the arrangement proposed by us. He will naturally be apt to devote more attention to duties which will daily come under the eye of his superiors. Another objection to the proposal is that, unless the whole Department be reorganised, the present Deputy Collectors are generally men who have no sympathies with education, never having attended a school in their life.

III. *Tuition.*—We think that the teachers at present employed in primary schools are a fairly good set of men. Almost all have received some sort of training in one or other of the normal schools. All that is required is better and more efficient inspection and supervision. We take this opportunity of observing that the maintenance of normal schools, as separate educational institutions, is an unmeaning and unnecessary expense. The economical, but at the same time equally efficient, plan would be to require the head master of a district school to lecture on method for an hour daily to a class specially intended for the profession of teaching. The expense in this way would be almost insignificant, compared to the enormous outlay now made on normal school establishments, while the results would in no way be inferior. We would say the same of the Central Training College at Lahore. We suggest that, in connection with other subjects, one hour daily, or every other day, might be devoted in the Government colleges to directing the student's attention to the most efficacious method of teaching, found after careful observations in Europe and America. We consider that both the number of primary schools as well as the instruction imparted therein are adequate to the wants of the community, and that no further expansion is required in this direction. In connection with the subject of tuition, we will take up the course of instruction now in use in primary schools.

The only curriculum needed in primary schools is simple reading and writing and the elements of arithmetic. Mental arithmetic is, of course, a great help in making calculations;

but one of us is of opinion that mental arithmetic is acquired better by *practice* than in school. It is generally observed that boys learning mental arithmetic, as it is taught in indigenous Hindu schools, are apt to forget the whole of what they learnt within the first fortnight of their leaving the schools. Unless, therefore, a scheme be devised of teaching mental arithmetic in a better way than is at present in vogue, its value, as a part of education in primary schools, cannot be estimated at a high figure.

As regards the books now in use in primary schools, we think that with slight modifications they can be adapted to meet all the wants of the community. Attempt should be made to introduce into these books some elementary accounts of the stars, the sun, the planets, and other natural phenomena; of things which come before the eyes of the students in their daily life, sanitation, and agriculture, and that all this should be done in the way of amusing stories, and not scientifically, the latter being likely to prove dry and repulsive. There might also be inserted a story or two descriptive of the way in which patwáris (village accountants) try to deceive and circumvent the landholders and cultivators.

The residents of villages are generally ignorant, and it is the habit of their boys to read to them at home what they have learnt in school. At present the lessons taught are so disagreeable that these men really do not attach any value to them, and wonder what the Government could mean by placing before their boys such utterly useless stuff. This apathy would be removed if the proposed alteration were made in school-books.

Reading and writing must naturally be taught; why then not teach lessons on subjects which will engage attention, and prove more useful than dry nothings about unfamiliar animals and plants, man's creation, and the history of Alexander's conquests in Asia. In the higher classes of primary and middle schools endeavours should also be made to teach the first principles of mensuration, the utility of which to a landholder cannot be over-estimated.

III. All classes of Hindus and Muhammadans, except the very lowest, avail themselves of the advantages of primary education. The classes thus excluded are bhángis, chamárs, dhobis, khatiks, dhanaks, achaiajs, butchers, and a few more similar to the above.

The reasons for their exclusion is that the sons of the superior and the middle classes would never condescend to sit near boys coming from these classes, whose very approach or contact is despised. A Hindu would wash or bathe immediately his cloth or any part of his body touched the cloth or the body of a bhángi, and abuse the latter into the bargain. Hindus and Muhammadans are alike very conservative in this matter. This is a point on which their feelings are generally most delicate and sensitive. There are several cases on record of attempts to admit chamár boys in schools, the result of which was that benches were left empty and the school deserted. There was a great howl, and the attempt was ultimately given up in despair. The idea of difference in position and rank is instructive in every race and creed, and for a century at least there is not the remotest hope of its losing ground or vanishing before the light of advancing education.

The attitude of the influential classes, with the special reservation made above to the expansion of elementary knowledge among the masses, may be characterised by one simple word—apathy. So long as their sensibilities are not touched in this respect, they do not care to know when, where, how, and to whom education is imparted.

IV. The existing indigenous schools may be divided into the following classes:—

i.—Pathsálas, or, as they are more popularly called, sáls.
ii.—Maktabs, kept up by maulvis and munshis.
iii.—Maktabs, kept up at private houses.
iv.—Classes taught by eminent maulvis, pandits, and fakirs.
v.—High schools of Arabic and Persian.
vi.—Special classes in medicine, law, &c.
vii.—Schools in connection with masjids and tombs.

Classes (i), (iv), and (v) are so far relics of ancient village communities that some are supported from the proceeds of endowments and jágirs made by former rulers and noblemen.

It was not unfrequently the custom of the well-to-do classes, such as landholders and respectable officers of Government, to assign so much land, or such a part of their income, towards the maintenance of boys and teachers. Lands were granted revenue-free or on a quit-rent, and other similar indulgences were made to encourage the poor and the needy to reap all the advantages of a free education. Such liberality was looked upon as an act of virtue which would meet with its due reward in the life to come. Such grants still exist in districts bordering on the frontier, *e.g.*, Derá Ismail Khán, Derá Gházi Khán, &c.

And first as to pathsálas. Sir John Phear in his able work on Aryan villages thus describes a Bengali pathsála:—

"In passing along a village path one may come upon a group of ten or twenty almost naked children squatting under a peepul tree, and engaged in marking letters on a plantain leaf, or in doing sums on a broken piece of foreign slate, or even on the smoothed ground before them. The instruction is quite gratis. The instructor generally is an elderly Bráhman. Although there is no regular pay for the duty, the instructor does not, any more than other people, do his work for nothing. On the occurrence of special events in his family, the parents of his pupils make him a small present of rice or dâl, or even a piece of cloth; and when a child achieves a marked stage in its progress, a similar recognition of the occasion is made. A Bráhman guru (teacher) will, in addition, get his share of the gifts to Bráhmans made on festivals and ceremonies."

The foregoing account of a Bengali pathsála is subject to numerous variations when applied to a Hindustani sál. As far as the caste of the teacher is concerned, the general rule in this part of the country is that none but Bráhmans carry on this work. Recently, however,

an attempt, and a successful one, has been made by a Muhammadan in this city to carry on the same calling, and as he is possessed of a most agreeable disposition, and is careful not to betray the least bigotry, Hindu parents are glad to send their boys to his school. Strict discipline and effective teaching have equally contributed to maintain the high reputation of this school. We suggest that it is this class of schools which the Government ought to encourage. In pathsálas the usual curriculum of study commences with teaching the numerals, goes on to the multiplication tables of integers and fractions, and ends with teaching how to read and write the Mahájani and Hindi alphabets. The utmost qualification attained, but very rarely, is writing letters, accounts in discount and interest, and stories about Rájá Parichat. The usual hours of tuition are from six or seven in the morning to eleven, and from two to sunset in the afternoon. There are generally no classes. Each boy learns his own lesson. The spirit of competition is thus absolutely wanting. In the evening all the boys, no matter to what extent they have advanced in their studies, have to repeat at the top of their voices after the guru or generally the monitor (barchatta), the senior boy in the school, the whole of the multiplication tables. Boys thus learn to repeat all the tables from sheer force of daily recitation, although, if examined in a way different from that in which they are taught, they at once fail to answer the question. They try to go back and recite from the beginning, and the joke is that sometimes the urchins pass over the answer required, simply because their intelligence had not been called into play, the whole being a mere matter of memory. The pernicious nature of such instruction needs no comment. Suffice it to remark that time and energy are equally wasted, and no appreciable result is obtained.

Fees are collected both in cash and in kind. Every fortnight the boy takes a sidhá, or offering of attá, dâl, salt, and ghi to his teacher. In some houses the guru is given a feast on *mávash* monthly in honour of ancestors; on occasions of marriages and srádas, and other festivals or jovial occasions, the guru's appetite is satisfied with victuals, cloth, and money. *Chauk chaknie* is the grand gala day of the guru. The offerings made on this day go to maintain him or his family for several succeeding months. Cash is generally taken on the boy's having learnt how to write his numerals, his multiplication tables one after the other, and the alphabets. On such occasions the patti is painted and polished, and the boy carries his writing in glee to his father, and receives the usual douceur for the guru, commensurate with the position in life of the boy's father. Presents in sweetmeats, &c., are also made to fellow-students. The day a boy is admitted into the school is observed as a closed holiday. The admission is also marked with a bountiful distribution of *láddus* (sweets). The attainments of gurus are generally very limited. Beyond reading and writing Nágari, and knowing a little Sanskrit, their attainments in literature are almost *nil*, while in arithmetic their qualifications do not comprise the more recondite rules of profit and loss, compound interest, proportion, partnership, square and cube roots, least common multiple, and decimals. No arrangements exist as regards the training of these teachers, for the simple reason that they have not yet been brought under Government supervision, and while Government has had anything to do with them, it has been in the way of taking over their boys, establishing a Government school, and leaving the guru to his own fate unconsoled and inconsolable. Natives would be happy if some change for the better were made in the status and position of these men. Up to this time they have been discouraged in every way. As, however, the system under which they exist has taken deep root in the soil, it would be wise to utilise them, to give them a small pay, to train them in normal classes, to teach them the subjects that would be most useful in villages and towns, and generally, after training, to send them to the village where their home is. Hereditary claims have always been acknowledged in India, and the influence of an hereditary schoolmaster is always very great in the community. These teachers would gratefully receive any support that the Government would vouchsafe, and the people of the village would be personally obliged for any favour shown to their hereditary guru. We have no doubt that these teachers would agree to conform to Government rules and discipline, in consideration of the aid granted by the State. At the same time we wish to submit that statements and nakshas should not be required from them in such numbers as is now the case. Under the present scheme perjury and false statements are resorted to, instead of being discouraged; and the aim of the teacher is more to prepare and submit a glossy naksha than give a substantially good education to his boys; for the inspecting officers have more time to look at the nakshas, and find fault with this thing and that in them, than for actual inspection of tuition.

The second class of schools are maktabs kept up by maulvis and munshis who have made teaching their profession and obtain their livelihood through it. These men usually levy small fees, say from 1 anna to 4 annas a month, from each boy, the amount of fees depending on the income of the father. The course of instruction is confined to reading and writing elementary books in Persian, and making calculations about pay and wages for so many days in a month, according to the old-fashioned practice which obtained in Muhammadan times. Some of the schools are fairly well attended, the income from fees being quite sufficient for the maintenance of a large family. Generally, however, the teachers are with difficulty able to keep body and soul together. The qualifications of these masters are also of a very limited character. On the principle, however, God helps those who help themselves, it is suggested these men should receive some encouragement. The men now in the service of Government in its Department of Public Instruction would be nowhere if Government dismissed them. These men, on the contrary, manage to earn a living without Government support, and are trusted by the people. Instead, therefore, of maintaining a large highly-paid school establishment everywhere, would it not be wise and economical to utilise these men? The remarks about conformity to Govern-

ment regulations and the grant-in-aid system made in connection with pathsálas, apply with equal force to this class of teachers.

The third class of schools are transitory in their nature, and depend altogether on the whim or caprice of the individual who employs a maulvi or munshi to teach his children. These schools are in all cases liable to disruption on the boy's attaining the requisite knowledge to enable him to go to a Government school. Such maktabs are usually attended by boys from the neighbourhood, who pay some small fees. The teacher in addition gets Rs. 4 or Rs. 5 per mensem from the master of the mansion. No State aid would be of any lasting benefit to such schools. Not being permanent, they do not deserve any grant-in-aid.

The fourth class comes under the head of secondary education. Some learned maulvi, pandit, or fakir employs his leisure hours in teaching the Kurán, Hadis, the sacred books of Hindus or of religious sects, as the case may be; no fees are charged—nay, food is supplied to students in some cases. Sitting in a grove of trees, or by the side of a stream, or in public places, such as baghichas, dharmsalas, or belas, pandits and fakirs devote themselves to religious instruction and meditation. Such places are usually held sacred, and offerings are made there in large quantities, which go to maintain the teachers and those taught.

V. Traces of the 5th class are observable in the North-Western Provinces, at Deoband and other places, but nowhere in the Punjab. These schools teach to a high standard in Arabic and Persian, and are maintained by private munificence, as well as by funded endowments. From their very nature they are incapable of conforming to Government rules, their great aim being to impart religious knowledge.

VI. Some Muhammadan physicians and divines keep up classes for instruction in medicine and fiqa. The remarks made above apply to this class also.

VII. This is a peculiarly Muhammadan institution. Boys and elderly men of poor parentage and slender means are fed and taught the Kurán. Some in time grow to be imans, and thus succeed in earning an income of Rs. 4 or Rs. 5 per mensem. For reasons recorded under the preceding heads, these schools also do not call for any State support.

To sum up. We are of opinion that Government support be extended to schools coming under classes i and ii; that half-yearly prizes be given to students attending them at times of examinations; that the masters be paid a fixed salary per mensem, and rewarded every now and then in addition, when found deserving of further encouragement; that, besides subjecting these schools to inspection by Government officers, a scheme be devised of appointing a Local Board for a circle of 30 miles or less as suitable opportunities may offer; the members of these boards being selected from the influential classes of residents in the circle, entrusting to them the supervision of these schools, and looking to them for their proper management, rewarding and complimenting them whenever their efforts are successful, and for all these purposes bringing them under the influence of the district officer. We would also suggest that the grant-in-aid rules be relaxed to a certain extent in favour of these schools.

The Maharaja of Kashmir has recently made an endowment for such a school at Benares. We would take this opportunity to observe that the institution of primary schools in villages, if undertaken by missionaries under Government support, would occasion the greatest distrust and suspicion. The people are not advanced enough to know that Government support extends to secular education only; when then in a mission school they will find the Bible taught as an essential and compulsory subject, and learn at the same time that the school gets Government aid, they will naturally be apt to connect one with the other, and a great deal of unnecessary consternation and unpleasantness will be the result. Besides this, there will be occasions for still further tumult and annoyance. Conversion will be more rampant in villages than in towns. Priestly influence and public feeling are abroad in towns, while they are wanting in villages, where the people are more independent. In towns there is always a larger number of well-to-do people who are callous to pecuniary inducements or official preferments, while in villages the people are generally poor, and therefore more susceptible to the influence of these considerations.

VIII. We are of opinion that the quality and dimensions of home instruction are alike limited and confined within a very narrow compass; the course of instruction is generally very elementary. Home instruction is generally a stepping-stone to school education; and where it is not such, as in the case of rich classes, it is of no value at all. In home instruction, geography, history, arithmetic, and kindred subjects find no place whatsoever. Now, these subjects form an essential part of the examinations qualifying for the public service; and it is clear that a boy who has received nothing but home instruction is completely at a disadvantage, compared to one who has read in schools, where these subjects form part of the curriculum. The field of information, the range of mental vision, the knowledge of men, and of their habits, as possessed by a man educated at home, must naturally be of a very dwarfish growth compared with those of a boy educated in school. Except in the very lowest offices, where nothing but a knowledge of vernacular is requisite, we think there are no other offices where home instruction can keep pace with school education. We do not deny that there are isolated instances of men holding high offices, who have received nothing but home instruction, and yet perform their duties creditably. Probably these men possess vast and varied energies, and a fund of natural self-reliance; and through sheer force of these they outshine men who have had the advantage of school education, but have not been gifted with such parts. Yet, if they were placed by the side of men whose qualities in these respects were equal, and who in addition had received a school education, they would cut a sorry figure indeed. School education enlarges the area of mental vision through contact with your betters and superiors

in learning and in skill. A school-boy's sympathies are generally more extended and readily roused than those of one who has received home instruction. A school-boy's knowledge of the world and all its tortuous labyrinths, of the motives of action which guide men in the daily affairs of life, of the whims and caprices which actuate them, of their feelings and shortcomings, of their temper and habits, their strong and weak points, is always deeper than that of a home-bred boy. This knowledge is of great value and consequence in the daily affairs of life. It is of great value everywhere, public offices included; and for this reason a school-educated boy ought always to meet with more favour in the nomination to offices than a home-instructed boy. Look from whichever point you may, there is hardly any competition between the two.

IX. Unless the district officer stirs in the matter and induces rich landholders to establish and maintain primary schools within the area of their estates, either at their own expense entirely, or supported in part by Government, as the case may be, we think that no reliance can be placed on private efforts in this direction. If the district officer draws the attention of the well-to-do classes inhabiting the rural districts, the rich lambardars, zaildars, talukdars, the moneyed bankers thriving through accommodations made to rural classes, there cannot be the least doubt that in the principal villages contributions will be forthcoming for maintaining schools with the support of Government. In time, when people become habituated to the measure, Government support might be withdrawn without causing disturbance. At present the landholders are, as a rule, ignorant. They cannot value education as do the rich zamindars in Bengal. If rules be made to the effect that, among other qualifications, candidates for appointment as a lambardar and zaildar must know at least how to read and write Hindi, we think this class will in course of time come to estimate education at its proper value, and to give to it their pecuniary and moral support. The district officer need not put any pressure, but tender mild advice, which alone can bear good fruit.

X. The assignments for primary education in the Punjab are made by District Committees of which the District Inspector of Schools is usually a member, on whose report and suggestions the assignments are made. The system, in our opinion, is working tolerably well. We would suggest that, as the District Committee usually meets at the head-quarters of the district, two prominent members of the local Bar, men of learning and influence, be appointed on the board in each district. Their position in life, their profession, enables them to come into contact very frequently with villagers, and thus to know about their wants. In addition to this, their vocation naturally gives them a certain independence. They would be able to assist the district officers materially in the distribution of funds in prizes, scholarships, books, furniture, buildings, &c., and in discussing the Education Budget. It is unjust to expect the Magistrate to give full consideration to every little thing that is placed before him. If some such assistance were rendered, his work would become very much lighter, and he would be able to manage it more satisfactorily to himself, as well as to the people.

XI. Unless the Municipal Committees be re-organised, and a number of really intelligent men placed on them, we regret we do not see the advisability of entrusting any class of schools to this body.

At present the Municipal Committees are curiously and quaintly constituted—we speak only of the non-official members. Even in large and central places, where one would expect better things, it is frequently seen that there is not a single man on the board who can lay pretensions to anything beyond the most elementary education. We know of some instances in which persons learnt to write their names only on appointment as members of Municipal Committees.

Besides this, the same men are re-appointed term after term. No fresh blood is ever introduced. In India, merchants and bankers are not, as a rule, so intelligent as similar classes of people in Europe and America. It would not be wise to entrust the support and management of education to such people. Being uneducated themselves, how can they be expected to forward the cause of education? They have no occasion to read works on sanitation, drainage, and police, simply because they cannot read them; and yet it is these subjects on which they have to give their opinions daily, being the custodians of the people's health and security. The arrangement of Municipal Committees should be overhauled altogether; educated men should be placed on them; and only then (not before) primary schools within their jurisdiction might be left to Municipal Committees for support and management.

In the matter of management and supervision, the opinion of the head master of the district school, who should invariably be a member of the Municipal Committee, should always be obtained before new measures are adopted. If the income from octroi of some staple article of consumption be set aside for purposes of education in each Municipality, and exclusively appropriated to that, we think that a perfect security would be obtained against the Municipalities failing in doing their duty in the matter of education. We are further of opinion that secondary education should on no account be placed within the control of municipal bodies.

The supervision and management of superior schools requires a degree of learning and experience in administration which may not always be at the command of outlying mofussil corporations, and in such cases they would be peculiarly ill-fitted for the work.

XII. As already observed, we are of opinion that the system of training teachers now in force in the Punjab is working satisfactorily. In normal schools the teachers are instructed, not only in the subjects which they will have to teach in primary schools, but also in approved methods of imparting instruction. Villagers have often been observed to display curiosity to know the causes of natural phenomena, such as the eclipse, the rainbow, rain, heat, hail, &c.,

We think that while being trained in normal classes for their future work, the special attention of the teachers should be directed to these subjects. Scientific explanations are not needed at all. Popular and easily comprehensible explanations, very often of an elementary character, might be supplied, and reference made to books where more complete information could be obtained. Teachers from the hereditary pandit and maulvi classes are greatly respected in villages, and their influence on the people is, on the whole, beneficial. Great respect is also shown to teachers possessing good ability and tact, and performing their work conscientiously, especially where they do not foment quarrels, and abstain from meddling in village affairs generally; and, as a rule, however, teachers do not command any respect, but are, on the contrary, looked down upon. In the category of persons entitled to respect, villagers include only such as wield some sort of executive authority. The patwári, the kánungo, and even the tahsil ardli, are always considered as more important personages than the schoolmaster. The latter's duties are confined within very narrow limits. While the village officials are always sharper, more unscrupulous, more exacting and oppressive, and in all cases better off in pecuniary matters, the poor schoolmaster knows not chicanery and fraud, and, having no occasion to resort to them in his simple life, has no voice in village administration, and therefore can command no respect in a village, for the villagers respect him only who wields the rod, and, though better paid, has not those occasions of enriching himself by unlawful gains which the others have, and consequently cannot exercise any influence for better or for worse. Wealth and riches, even when disunited from authority, often command respect, but the schoolmaster may be likened to a church mouse, having no competency and not hoping to make any.

His social status is thus of no bright character. On the contrary, villagers often speak of him with contempt as *laundon-ka-parhava*, as if to say, "How can such a person be wise or clever?" To raise his status, the Committee would suggest (*i*) that in villages and towns where there are Municipalities he should invariably be appointed a member; (*ii*) that the tahsildars and munsiffs should treat him with courtesy and kindness; (*iii*) that, whenever practicable, parties in cases should be advised to refer their differences to him as an arbitrator; (*iv*) that he should be consulted by the tahsildar in village affairs about which, from his very position, unconnected with anybody, he would be able to afford an impartial opinion; (*v*) and that he should be allowed the rights of pension and gratuities.

X. Mensuration, elements in agriculture, sanitation, preparation of village papers, petition-writing, elements of plane-table, surveying and measuring, descriptions of common objects, principles of the collection of revenue and assessments, are subjects which may usefully be taught in primary schools. It is not proposed that these various subjects be taught separately and scientifically. All that is suggested is that new text-books be compiled, which should include, *inter alia*, the rudiments of some or all of these subjects, arranged in such a way that the treatment may not prove repulsive but attractive. When the student has once begun to take interest in the thing, he is sure to pursue the subject further in after-life, and thus a very good substratum will have been laid. These are subjects which concern the villagers in their every-day lives, and if they once come to value them, much good will be attained. But great care should be taken in their treatment. Every endeavour should be made to make the subject amusing. For instance, sanitation. Let a story be inserted of a man who, having observed the laws of sanitation, was never sick or sorry; another of one who, knowing how to write a petition, presented one to the District Magistrate, and thus foiled the attempts of the patwari to ruin the village; and so forth. If the above suggestion be adopted, some apparatus must of course be supplied to make the instruction effective.

XI. At this stage we wish to approach the subject of Hindi *versus* Urdu. On this point we regret to state that there is not a concurrence of opinion among ourselves. The more conservative members are of opinion "that the vernacular recognised and taught in Punjab schools is Urdu, which is spoken and understood by the educated classes in almost all towns, and by all classes of the people in and about Delhi. Being the language of the courts, and the only dialect in Upper India, which has been greatly enriched by translations and compilations, it has acquired at least some capability of expressing scientific ideas, and on this account its introduction in Government schools all over the country is not in the least less popular. On the contrary, so far as experience goes, it is observed that its study is very ardently sought for by all classes of the community. In some agricultural districts, where the population is chiefly Hindu, and a desire is expressed by them for Hindi schools, such should be established more largely than is the case at present."

The advocates of Hindi wish to urge that the schools would secure a larger attendance and become more popular if Hindi were adopted; that Urdu is a language perfectly foreign to the masses of this part of the country; that it is the growth of Muhammadan times,—in fact, is not even a hundred years old; that it is not the mother-tongue of the people; that the rural population do not know Urdu,—their wives, sisters, mothers, daughters, cannot speak or understand Urdu; and that this is not only true of Hindu but of Muhammadan villagers alike; that even in towns Urdu is not spoken at home, but only in public societies, courts, and offices; and this for the simple reason that Government has made it the language through which, for six or seven years, instruction is imparted in schools, and that it is the language in which all State business is conducted. The arguments of Hindiphiles have been forcibly stated in a memorial to the President of the Education Commission, submitted by the residents of Lahore. It is sufficient to state on their behalf that the national language is peculiarly the language of women, as is clearly implied in the word "mother-tongue;" that Hindi is spoken and understood by women all over the country; and that Urdu would have died a natural death were it

not for the encouragement it generally receives. These members hope that the Government will not force a foreign language on the people who are entirely averse to it. They are perfectly conscious of the great hesitation the officers of Government must have in helping Hindi against Urdu, as, in case of the movement proving successful, they will have to learn another alphabet and a different set of words. But it is trusted that this personal consideration will not deter them from doing justice to the people.

XII. We entertain a decidedly adverse opinion as to payment by results. The time has not yet come for the adoption of this measure. The position of a schoolmaster is already precarious and unstable, and education will not be encouraged by rewarding him according to the number of boys passed by him. Living from hand to mouth for twelve months in the contingent hope of being rewarded if his boys turned out well, is repugnant to the mind of a man in pecuniary difficulties, such as a schoolmaster generally is. Payments by results should be made *auxiliary*. First pay a fair and decent salary to the teacher to enable him to live upon, so that he may have no cares for the morrow. Unite with this payment by results,—that is to say, give him the hope of being rewarded if his boys passed a successful examination at the end of the year. The time may come when private individuals will take to teaching as a profession, or private schools will be founded by rich enterprising merchants and landholders. In their case, payment by results would be a very efficient factor in encouraging education. Only Bengal proper is suited for the application of this rule. Our province is in too backward a condition to depend for the diffusion of its education on such an advanced principle, which had its origin in a spirit of self-reliance, and of carving out an independent career for oneself, the result of a very advanced state of education and culture.

XIII. More freedom and a greater latitude of discretion should be allowed in the matter of remitting fees than obtains at present. The sons of the very poor should not be driven and kept away from schools simply because they are unable to pay fees. In villages where the poor and the indigent form the majority of the population, education should not be made a matter of sale and barter, as if to say, "You must pay so much if you wish to obtain the advantages of education:" it should be made free in the case of those unable to afford fees. A certificate by the lambardar might be made the test of inability to pay fees.

XIV. The number of primary schools may be increased in the following ways:—

(1) By providing larger funds.
(2) By inducing rich classes in towns and villages to maintain one or more schools at their own expense, or in part with the aid of Government.
(3) By employing a portion of municipal income to the support of new schools.
(4) Some schools have a staff in excess of their actual requirements. Take away the surplus staff, and establish a new school where there is need for it. Do not have a large staff in this new school. Let it be tried as a tentative measure with one or two teachers, to whom may be held out promises of reward or promotion, and time will show whether the schools will flourish or decay. This measure will combine economy with efficiency.
(5) By making offers of grants-in-aid to teachers of existing indigenous schools, or paying them by results.

How to make them efficient is a question which has been touched more than once in the preceding answers, and we would therefore refrain from repetition.

We wish to urge on the attention of the Commission the second head *supra*. If pursued with tact and in proper light, this will prove to be a very efficacious mode of enlarging the number of schools in the province.

XV. Questions 15, 16, 17, and 18 relate to the subject of high education. Both the resolution appointing the Commission and the 15th question refer to the Education Despatch of 1854. Before taking up each question *seriatim*, we would prefer to make a few remarks on the manner in which the provisions of the Education Despatch have been carried out, to institute a comparison between the views of eminent statesmen at the helm of Government in 1854 on the one hand, and the theories and practice of eminent officials guiding the State machinery down to 1880 on the other. Our main object is to show that the provisions of the Education Despatch have not been carried out in the Punjab.

The views of the Board of Directors had their origin in humane and philanthropic motives. Apathy, however, has been shown in carrying them out. Such a discussion will place us in a better position to answer the 15th question and enable us to handle it more skilfully.

The following quotations are from the Education Despatch, and show how keen, ardent, earnest, and sincere were the solicitude and anxiety of the writers to promote education among Indians, and to confer upon them those vast moral and material blessings which flow from the diffusion of useful knowledge:—

§ 3. "We have always looked upon the encouragement of education as peculiarly important, because calculated not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants, to whose probity you may with increased confidence commit offices of trust in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State.

§ 4. "Nor, while the character of England is deeply concerned in the success of our efforts for the promotion of education, are her material interests altogether unaffected by the advance of European knowledge in India. This knowledge will teach the natives of India the marvellous results of the employment of labour and capital, raise them to emulate us in the development of the vast resources of their country; guide them in their

efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce, and at the same time secure to us a larger and more certain supply of many articles necessary for our manufactures and extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour."

§ 10. "We are desirous of extending far more widely the means of acquiring general European knowledge."

§ 40. "It is well that every opportunity should have been given to those classes for the acquisition of a liberal European education, the effects of which may be expected slowly to pervade the rest of their fellow-countrymen, and to raise in the end the educational tone of the whole country.

§ 41. "Our attention should now be directed to a consideration still more important, and one which has been hitherto too much neglected, namely, how useful and practical knowledge suited to every station in life may be best conveyed to the great mass of the people.

§ 42. "Schools whose object should be to provide more opportunities than now exist for the acquisition of such an improved education as will make those who possess it more useful members of society in every condition of life, should exist in every district in India."

§ 47. The whole of the paragraph.

§ 62. "It is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay."

§ 72. "We have always been of opinion that the spread of education in India will produce a greater efficiency in all branches of administration by enabling you to obtain the services of intelligent and trustworthy persons in every department of Government; and, on the other hand, we believe that the numerous vacancies of various kinds which have constantly to be filled up, may afford a great stimulus to education. The first object must be to select persons properly qualified to fill these situations."

§ 73. Whole paragraph.

§ 79. Ditto.

§ 80 and 81.

§ 98. "We have only to add, in conclusion, that we commit this subject to you with a sincere belief that you will cordially co-operate with us in endeavouring to effect the great object we have in hand, and that we desire it should be authoritatively communicated to the principal officers of every district in India, that henceforth they are to consider it to be an important part of their duty, not only in that social intercourse with natives of India which we always learn with pleasure that they maintain, but also with all the influence of their high position to aid in the extension of education.

§ 99. "We are not sanguine enough to expect any sudden or even speedy results. To imbue a vast and ignorant population with a general desire for knowledge and to take advantage of that desire, when excited to improve the means for diffusing education amongst them, must be a work of many years."

The above extracts represent, though most inadequately, the general views on the propagation of learning and enlightenment entertained by the framers of the despatch. To fully gauge their opinion, the whole despatch must be read, and then one would see how sacred they considered their task, how important, how essential, and what high place they assigned to it in their duty to India.

Now let us see what has been done in the Punjab to carry out the directions of this despatch. The despatch was sent out in 1854. The mutiny followed in 1857. At that time Delhi formed part of the North-Western Provinces, and there were four colleges in all in that province. Shortly after the mutiny, Delhi was annexed to the Punjab, thus leaving three colleges in the North-Western Provinces. During the space of about fifteen years or less one college was knocked on the head, and another is about to be abolished.

Two out of three have thus been swept away on the restoration of peace. No attempt was made to establish the Delhi College, although very good material was at command. The old students were all ready and willing to join, but their hopes of receiving further instruction were frustrated. In 1864 a new college was established. From the beginning it was undermanned. A similar college was also set up at Lahore. Now, look at the results. The Delhi College continued in existence for about twelve or thirteen years. That during this time the number on the rolls were always larger and the results constantly better than the other colleges, appears from the fact that all the prizes and honours were carried away by Delhi boys, and yet the only encouragement accorded by Government was to abolish this college, leaving only one, and that a most inefficient inititution, for high education in the Punjab. Again, has anything been done in the Punjab since 1854 to establish an agricultural school, a school for civil engineers or overseers, a school of industry, a school for training practical engineers, or any similar institution? Have any educated Natives been appointed to offices of trust, as the Board of Directors expected? There are about seventy Extra Assistants in the Punjab, but, strange to say, only two graduates find their place in the lot. Promotions to this office are made almost every month; but who are the fortunate recipients? Not the educated Natives who, from their very training, must be honest and impartial, but the members of the Amla, whose reputation is quite unenviable, and who are generally found to sell justice to the highest bidder. This is truly and actually the state of things in the Punjab. The people submit to all this, and do not complain because the Indians are extremely apathetic, and suicidally tolerant of Government measures and arrangements. They are believers in fate, and consider it foolish to protest. In one or two instances where attempts have been made to show the real state of things, those attempts have not only been frustrated, but an effectual prevention made of any future similar attempts. The educated Native finds his efforts hampered in every direction. A man industriously and perseveringly goes through the University curriculum for more than ten years, obtains the highest degree which the University has in its power to grant, is the first or second man of his standing in the province. People naturally expect he would be honoured and encouraged. Yet, what does the Government hold out to him after all these years of toil and patience and industry?—an appointment as naib tahsildar on Rs. 30 per mensem, not in his own division, but 500 miles from his residence! The post entails the keeping of one or more horses, without which it is impossible to carry on the work. His salary would just meet the horse expense, and where is the fellow to go for his own and family's subsistence? He is honest and trained in the ways of probity. He does not find his

way to keeping his soul and body together on this pittance. He is compelled to decline. Yet Amlawalas and others every day eagerly apply for this post. The expense is the same, but these men manage to live they themselves know how. It is impossible to live honestly. Thus, encouragement is given to vice and corruption and immorality, and a set of spoliators are let loose on the people. We have said something about Extra Assistants. In the selection for appointments to tahsildars and munsiffs, educated Natives are still more effectually excluded. In the whole lot of munsiffs there are only two graduates, and even they are rotting; they have no chance of promotion.

It might be objected that it is unfair and absurd for educated Natives to look to Government for appointments. They must carve out fresh and independent careers for themselves. This would be true if there were in number more educated Natives than appointments. The fact, however, is that the appointments are considerably larger in number compared to qualified candidates. Let a rule be passed that appointments to the offices of Extra Assistants, tahsildars, and munsiffs will be made by competitive examinations.

Has the system of appointing covenanted assistants by competitive examination proved a failure? Nobody will venture to say that. Then why not carry out this principle, and give the educated Natives the same advantages? Is it an encouragement to education, or the very reverse, that these offices are open to corrupt and half-educated men?

We regret to have to state that this is not the right interpretation of the Despatch of 1854. But even if a man tries and cuts out an independent career for himself, is he secure in making his fortune? No. He is snubbed and ill-treated. His independence is unjustly interpreted into impertinence, because he is found wanting in that spirit of servility and abjectness which the men of the Amla assume in the presence of British officers.

The framers of the despatch wished their servants in India to give education a fair trial.

We have made some remarks about colleges. They apply to schools with equal force. Schools are established, then closed, then again opened, on no consistent principle whatever. The wishes of the people are not taken into consideration. No proper trial is given. The existence of a school is condemned if failure is observed in two or three consecutive years. The occult causes are not looked into.

Again, have any attempts been made to teach Natives the good results proving from the employment of labour and capital? Have they been taught how to develope the resources of their country? Are there any means by which better modes of agriculture may be learnt in the province?

The reply to all must be in the negative. The fact is that the educational tone of the Punjabis is now lower than what it was in 1875. No useful or practical knowledge is taught at all. No attempt is made to make the rising generation more useful members of society,—none whatever to imbue the people with a general desire or craving for education.

Now, to the 15th Question the answer must be in the negative. Two colleges were established in 1864; one abolished early in 1877. There was no occasion for a sufficient and fair trial of the experiment. Education has not made such signal strides in the province that people should make independent efforts to take over in their own hands the instruction of their youths. We think this need not be discussed at all in the Punjab.

The Board of Directors had no idea that colleges once established and found prospering would be abolished. Their intention was that, having instilled into the minds of the people a keen desire for education, Government might hand over colleges to the people themselves, and give them its moral support, only withdrawing the pecuniary assistance, wholly and partially. Where the premises might be wanting, the keen desire might not have been generated; there it was never their intention to shut up colleges.

XVI. We think that some portion of the enormous outlay on the Lahore Government College and the Central Training College might be saved by a certain curtailment of these two institutions. The Punjab University College, which, it is hoped, will soon be made a University, is not only an examining body, but teaching is one of its peculiar and exclusive functions. These two colleges may safely be transferred to the Punjab University. It could not employ its teaching functions to any better purpose. There can be no good in keeping up the Oriental College, which costs much without producing any beneficial result to the country. We would also suggest that Government high schools existing at places where there are also aided schools might be abolished. They are an unnecessary stumbling-block to the progress of these latter. There could be no harm done by abolishing them and giving somewhat larger grants to aided schools. Immense savings would be secured. We would thus suggest the abolition of the Delhi, Amballa, Ludhiána, Jalandhar, Lahore, Amritsar, and Peshawur Government schools, and the making of a larger grant to the mission schools at these places.

XVIII. There are many gentlemen in the Punjab who would readily and willingly aid in the establishment of schools and colleges on the grant-in-aid system, provided they received encouragement from local authorities.

The native gentlemen of Delhi recently tried to establish a college of their own, but cold water was thrown on their efforts by the Government of Sir Robert Egerton, and therefore the whole scheme fell through, and the funds collected had to be returned. The Punjab University College is an opposite instance, *i.e.*, of encouragement by the authorities. It should not have seen the light had not the Rajahs and Nawabs of the Punjab been invited to give donations by Sir Donald McLeod. The amount originally raised by the people of Lahore and Amritsar under every encouragement was only Rs. 8,000. That kind-hearted and philanthropic governor took up the matter right cordially in hand, induced the ruling Chiefs to join in extending the movement

and the result was that enormous donations were made. The subscriptions for the Delhi College were in amount seven or eight times larger, and the promoters hoped that with a little encouragement from the Local Government they would be able to raise 2 lakhs, but owing to Sir Robert Egerton's action the proposal had to be abandoned. This was heart-rending to the people of Delhi.

Endeavours should be made by local authorities to induce rich native gentlemen to come forward and aid the cause of education. This suggestion is made only because education has not been allowed its full play, and it has not pervaded all classes. Its influence is limited. If it were as wide and as deep as in Bengal, the people would have come forward of their own accord, and there would be no necessity for invitation and inducement. In the absence of a self-propelling motive, we would suggest that those who contribute largely should be recommended to Government as the fit and deserving recipients of honorary titles—Khan Bahadur, Rai Bahadur, &c. Each contributor should receive some sort of recognition in order to encourage others. Education committees should also be organised, and influential people placed on them and invited to discuss measures tending to the improvement of education.

XXI. The middle classes principally avail themselves of the education in Government and aided schools. Such being the case, it cannot with justice be said that the fees they pay are inadequate. A scale of fees, according to the class the boy is in, and the income of his parents, is in force in all schools. In colleges, however, there is a uniform fee of Rs. 2 for all students. We should suggest that the principle obtaining in schools might also be extended to colleges. The rich classes do not send their children to school. They do not see the value of giving high liberal education to their boys, and thus keeping them away from their family business for a decade or more. In India all sons share alike in ancestral wealth. The law of primogeniture has no place. Younger sons, therefore, have no more necessity or incentive for carving out a livelihood than the eldest son. The rule of primogeniture is in many ways a very healthy and useful one. It leaves the younger members more to their own resources, and induces the parents to give them a better and sounder education, so as to enable them to eke out a decent livelihood independent of the eldest brothers. Equal right in heritage is one stumbling-block to the education of the children of the richer classes. The force of this might have been checked to a certain extent if Government had encouraged education. Where wealth does not pass to one, but is equally divided among many, the time soon comes that there is nothing left of it, and an incentive would arise to working independently for a decent livelihood, but that is denied to them, simply because education is at a discount, Thus, the richer classes turn their attention entirely to commercial pursuits, where larger profits are at command.

XXIII. Where education has made large strides, where people have taken to teaching as a profession, where the people consider giving donations for education a virtuous and charitable act, where men have become fond of giving instruction even gratuitously, there a private institution may become as popular and stable as a Government institution. Such are the colleges in Calcutta, *viz.*, the City College and Vidyasagar's Metropolitan Institution. In the Punjab we do not expect this state of things for twenty years to come.

XXIV. We regret to find that there is no competition worth the name; no keen desire to win the race of life in the matter of high education in the Punjab. Indeed, our previous explanation must have prepared the Commission for this answer. Higher education is at a discount. No encouragement is held forth, and the whole system, which is so vitally necessary to the rise and progress of a nation, is utterly wanting.

XXV. The answer to this question must be in the negative. This statement could be easily proved by the aid of statistics. We know of many young men who are wasting their time and energy for lack of useful employment. The superior officers of Government object to help them on apparently two grounds: (*a*) incompetency to discharge their duties; (*b*) their spirit of independence which some characterise as "rebellion." That both these objections are untenable it does not require much argument to show. For every appointment some more or less training of a preliminary character is required. The civilians get this training in the first year of their appointment. They are, in fact, not allowed very heavy independent charges for several years, but are kept under the eyes of experienced officers, in order to enable them to learn their work. If a similar indulgence were permitted to native educated young men, *i.e.*, sufficient time to learn the elements of their work, they would in time be far abler men than the members of the Amla. The second is simply unjust. The idea of the thinkers of this class is that the result of giving a great stimulus to the Indian intellect has been political danger. They say that educating Natives is like forging a weapon which will shatter the Empire. But the statesmen who resolved to do all that in them lay to promote education set aside the notion of political danger. The fact is that intelligent people are not so dangerous to deal with as an ignorant one. Diffusion of knowledge is more inseparably followed by orderly habits, increasing industry, a taste for the comforts of life, and the growing prosperity of the people. In short, education makes the people Banyas rather than Sikhs or Mahrattas. That a liberal education is likely to open one's eyes to his rights may be easily conceded. It is for this reason that some say, "Make the Indian intelligent and capable of national views, and we shall no longer be able to govern them." But, as Sir Arthur Hobhouse said, "An Englishman's saying in this respect should be, 'Make them such a nation, if only it were possible, and we shall have done the noblest work that ever was done by a conquering people.'"

Educated Natives are quite powerless to do evil. Their complaints are all made in a constitutional way. It is far from their wishes to desire a change of Government. They are the

class who benefit the most under the British administration, and they would be nowhere in case of a change. They sincerely and loyally pray that the British rule may long continue in India. The educated Native has been happily expressed as the offspring of the marriage of modern science with Indian habits of thought. He must thrive and increase in vigour under the British rule. He is the natural political ally of the British; and by giving him what he deserves, the surest means would be laid of broadening the foundation on which British rule rests. Says the *Hindu Patriot*—"It is the educated classes who are destined to act as the interpreters between the rulers and the ruled." Obviously, therefore, it should be the interest of our rulers to encourage them in every way.

XXVI. No; the scheme of studies and the mode of instruction are such that very little permanent impression is made of any really useful matter on the mind of the pupil. No stable foundation is laid of a craving or desire for further improvement. Immediately a boy leaves his school, he closes his book, and never thinks of improving his knowledge, or of adding to the stock of information acquired in school. Up to the Entrance standard no really useful or practical information is imbibed.

XXVII. The statement is decidedly true. Instead of the teacher's attention being directed to teaching his students to speak and write English correctly, to draw inferences in morals from history, to make an intelligent use of his geography, to apply his arithmetic and mensuration to purposes of practical life, his every endeavour is concentrated in coaching them up in these subjects, in order to enable them just to pass the examination. The boys work mechanically and use their memory more than their understanding. Keys and cribs are resorted to in large numbers, and a stranger would be astonished to see the vast difference of ability shown in answers sent up by the same boy, in some of which he had the help of the key, while the others he had to work out independently. The latter are marked with most inferior ability, while the former show signs of an admirable command over the English language.

XXVIII. This is not true of the Punjab. Here the number is unduly small, compared to the requirements of the province. We want high schools established in every district (one at least). At present many students do not go up for the Entrance Examination, simply because there is no school teaching up to that standard near their home, and they are unwilling or unable to bear the expense of going to a distant station for education. By establishing a larger number of schools, a larger number of pupils would appear at the Entrance Examination. A taste for further education would be inspired. The pupils would become fond and eager for college education. More capable men would thus be obtainable for public offices.

XXXI. We have already expressed our opinion on this subject. We think that an hour daily should be devoted in colleges and higher schools to teaching method, and that there is no necessity for the establishment of special normal schools.

XXXII & XXXIII. We have touched this question also in the course of preceding discussions. We think that educational officers should invite capable and learned European and native gentlemen to inspect schools and report on their efficiency.

Civil servants are generally very able men. Their study extends to a variety of subjects, and no more capable men could be found outside the Department fit for the work of inspection or examination. They should be invited to give help, and we have no doubt that they would cordially do so. At present the only assistance that educational officers require is from the head of the district in the matter of rudimentary education of the masses in villages. Educated native gentlemen in Government service or in professions might also be invited to help the officers of the Department in examinations.

XXXIV. We would suggest that in English text-books a larger number of poetical selections be introduced, and lessons be inserted which would teach how to speak good English in every-day life. At present a student is often found to know his Milton or his Shakespear pretty well, but he is sure to make mistakes in an ordinary letter, or in speaking to an Englishman on any ordinary subject. We have already made some comments on text-books now in use in primary schools.

XXXVII & XXXVIII. To say that education would be at a stand-still would not be quite the truth. The article would be lost to the Punjab, and the people left in total darkness.

The Punjab is a perfectly backward province. Here the idea of withdrawing should not be entertained for a moment. The people have not yet acquired that taste for learning which would enable them to work for themselves in the absence of extraneous aid.

XXXIX. No. Such instruction cannot be imparted by books, but by precepts and examples. The morals of boys depend much on the morals of their tutors.

As the twig is bent, the tree inclines. The example seen in early life is imitated in after-life. Care should therefore be taken in making selections for professorships, so that atheists and materialists be avoided as far as possible.

XL. We think that in this matter endeavours are being made with a vengeance. The country is ill-adapted for the numerous games in vogue in colder countries.

Money is extravagantly thrown on things which are not at all suited to us or our habits. We would suggest that the Oriental modes of training be adopted, and the present costly and expensive games be abandoned or at least not brought into use till a very advanced stage in college life, when they may be recommended on the score of their bringing together Europeans and Natives, and being thus the means of social intercourse of some sort between the two.

XLI—XLVI. We do not think that there is any growing, deep, or wide-spread desire in the Punjab that women may share the advantages of modern culture. As a rule, females have no education. Young men who have received good education are generally apathetic in the matter of enlightening the views of their wives, sisters, and daughters. They do not wish to exert themselves, yet they always want a well-educated woman to be their mate in life. But if everybody will neglect his duty, where will such women come from?

The life of every educated young man is full of misery and trouble. He has either absolutely no society at home, or one of a very inferior character. English education has failed to impart to him a spirit of self-reliance and exertion which is necessary for the purpose of raising women. The fact is a lamentable reality, and should be enough to rouse us all to do our utmost in the matter. We must set about to practically educate our wives, in order to make our lives other than what they are. We must improve and refine our home life. Such knowledge must be taught as will make women fit companions for their husbands and their brothers, as might carry comfort and refinement in homes. The first desideratum, therefore, is education at home by relatives. Where this is not obtainable, we think that the present system of zenana mission is likely to do much good, and has already proved of great advantage. These ladies, although they, in addition to ordinary teaching, give instruction in a religion which their pupils do not believe in, still this latter instruction has not yet caused any complaint. If, however, a system of purely secular education could be devised by Government, with the aid of the rich and the educated classes in the native community, the measure would be very popular. House-to-house visiting of teachers is very acceptable to Natives. In course of time native ladies will be persuaded to meet at each other's houses, and thus classes could be formed.

XLVII. None that we know of.

We do not think that the present system of tuition is likely to do any good. Female education in villages is all a farce. We would suggest that female schools be established only in large stations, and that a European mistress be appointed as superintendent in each school. Our reason for this suggestion is that the Hindustani female teachers are generally not confided in, but, on the contrary, looked upon with great suspicion. Their moral character is very often open to severe criticism. In fact, no respectable native women have as yet taken to teaching as a means of obtaining a livelihood. Besides this, one or more itinerary lady superintendents should be appointed in each large town for the purpose of going about from house to house imparting instruction to elderly ladies who cannot come out to schools, which must necessarily be confined to girls.

Mixed schools are entirely foreign to our habits and ideas.

We think that European ladies, other than those engaged in the work of the zenana mission, should be invited to take interest in this matter.

Some time since we heard of two ladies, wives of high officials, going to houses of native gentlemen to examine native ladies. This example might, if followed generally, be productive of much good.

European ladies may rest assured that they will receive the utmost respect from their Indian sisters, who look upon Europeans with great awe.

XLVIII. It is very little compared to the wants of the province.

L. Not true of the Punjab.

LI. Not in the Punjab; in point of fact works badly.

LIV. Decidedly not.

LVII. No hard-and-fast rule need be laid down in the matter.

As a rule, the proportion should never be less than half, but ample room should be left for discretion. In exceptional cases, where it would do good to foster desire for education, a larger grant may be made.

LVIII. This depends in a great measure on the relative physical capacity of the teacher. Generally, however, in a college no more than fifty pupils can be efficiently taught at a time by one master. In schools the number should be comparatively smaller.

LIX. By the month. The idea of paying by the term is foreign to native ways of thinking. Natives can more easily dole out a monthly fee than pay for a whole term in a lump.

LXII. Up to the Entrance standard, promotion from class to class should be left to school authorities. The present system of middle-school examination is very pernicious. It prolongs unnecessarily the period of study, and demands great intellectual efforts at an age when stiffness in examination disheartens most of the boys.

LXIII. There are some such arrangements in the schools of Delhi.

No student of one school can be admitted into another unless he produces a certificate.

LXV. The services of European professors should always be entertained to teach English and physics. Other subjects can be taught equally well by Natives.

LXVI. We think not. The only exception we know of is the Anglo-Muhammadan College at Aligarh.

LXIX. This has been proved beyond doubt at Calcutta.

SREE RAM.

The 28th June 1882.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—At present all schools teach to the upper primary standard, confine such schools to the larger centres, and develop a system of *lower* primary schools, the standard of which is really all that can be looked for among the masses. Persian should not be taught in the lower primary classes. Primers on sanitation, agriculture, and simple book-keeping should be taught.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The Jains, a very large class in Sialkot, hold aloof almost entirely from education. The Chara class is practically excluded from education. Lower primary schools might be opened for them in towns where large numbers are congregated together.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the schools? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Masjid schools might, where they do not conflict with existing schools, be made useful under the grant-in-aid system.

Ques. 6.—How far can the Government depend on private efforts, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—No private efforts seem to be made. The grant-in-aid system might be extended to rural schools under the management of District Committees. The difficulty seems to be that under the present system of educational taxation and of District Committee management the grant-in-aid system would not have a fair chance.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—A certain proportion of the local funds should be set apart for education. Local Boards and District Committees should administer these educational funds subject to the ultimate control of the Education Department.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—When practicable make the schoolmaster postmaster. This would increase his status, and would save expenditure.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education among a poor and ignorant people?

Ans. 12.—No.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—Local interest and local aid should be stimulated in every possible way by making it part of the duty of zaildars, &c., by the appointment of village committees, and by the use of honourable acknowledgments to local and private gentlemen.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reason why more effect has not been given to the provision?

Ans. 15.—In Sialkot the Government school was handed over to the Scotch Mission 14 years ago with 88 boys on the rolls. There are now 540 attending the school, so that education has not suffered by the exchange.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to

education or to any interests which it is the duty of Government to protect?

Ans. 16.—The middle-school department of the Government school at Gujranwala might be advantageously given up, since the secondary departments of the Mission school, which is more popular than the Government school, amply meet the needs of the place. Hand over the Government school in its secondary departments at Gujarat to the Scotch Mission, which has already a middle school there, and which is popular.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Encourage the transference of the Arts department of the Lahore Government College to any private party competent to undertake it on the grant-in-aid system.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—The grants have been disproportionate without any apparent reason.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—Religious instruction is not a cause of inefficiency. Extra-time is taught in mission schools.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—Where Government schools are found competing with mission schools, as in Gujranwala and Gujarat, the impression conveyed to the native mind is that mission schools are objectionable to Government. A hostile impression is thus generated and fostered towards such schools.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—They are put at an unduly unfair disadvantage by the preference given to family influence.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—No; the stimulus is not undue.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? . . . .

Ans. 28.—No.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The abuse as to aided schools has happily been remedied; but the system should be further extended to aided colleges.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support to aided schools is very limited. The support given is uncertain. The adoption of general rules might be beneficial.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—Yes; normal schools are not needed. When boys are well taught in common schools, they usually turn out good teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Passing of boys in the primary departments of aided schools should be left to the discretion of their managers, and not, as at present, to that of Sub-Inspectors.

The system of inspection is far too expensive. A much less expensive class of Inspectors would meet the needs of the present state of the country.

The Provincial Directorships should be abolished and one Minister of Education appointed for the whole of India. The senior Inspector of each province, in addition to his inspection duties, might have special powers granted him for dealing with special provincial difficulties.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Anderson's Geography for high school use is too elaborate in general, and with reference to India comparatively too meagre. Morris's Grammar for use in middle school classes is unsuitable. It deals too much with antiquated English. Lethbridge's selections is not a suitable reading-book, as its selections are not sufficiently confined to modern English.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertion and combination for local purposes?

Ans. 37.—So far as missionary societies are concerned, experience shows that education is safe in their hands. Private enterprise should be encouraged, as far as possible, whenever sufficient guarantee is given for efficiency.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—If the grant-in-aid be made dependent on the results as tested by examinations, deterioration would be provided against.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—A small primary text-book on morals might be taught in Government schools.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Municipalities should provide for gymnastics in all high schools.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Normal schools are needed for the training of *married* women as teachers.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—The grants are smaller. The terms are the same, though they are not strictly insisted on. The distinction is not sufficiently marked.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—Too much stress is laid on Persian through the whole course up to the Entrance examination.

Memorials from the Inhabitants of Jhang and Maghâina, to the Honourable W. W. Hunter, L.L.D., C.I.E., President of Education Commission.

We, the undersigned inhabitants and residents of Jhang and Maghiâna, beg to lay before you the following representation in regard to the vernacular of our province, and we humbly hope that you will give it that consideration which the importance of the question discussed deserves.

Primary instruction in the Punjab has, since the advent of British rule, been conveyed through the medium of Urdu and Persian, both of which, we humbly and yet firmly hold, are languages perfectly foreign to the masses of the province. That the latter is a foreign language is granted on all hands; but the case is, unfortunately, not so in regard to the former. The opinion is general among Anglo-Indians that Urdu is not only the mother-tongue of the people of the North-Western Provinces and the Punjab, but the *lingua-franca* of all India. As we are at present concerned with the Punjab alone, we shall, in the following lines, attempt to prove that Urdu is not the language of this province.

First of all we beg to be clearly understood as to what we mean by the term Urdu as used in this memorial. By Urdu we mean the language spoken by the "Amla" people in general—the language spoken by the upper ten of Muhammadans—the language of the Urdu newspapers and the Urdu books, such as "Fasánah Ajaib," &c.,—the language in which the Acts and Regulations of Government are translated—the language in which the court papers are written;—in short, the language which consists of 80 per cent. of Persian and Arabic words. It is this Urdu which is not the mother-tongue of the people of the Punjab. The nation, which, as a great man had said, dwells in the cottage, does not know Urdu. It speaks a far different language. The undersigned do not forget that more than half the population of the Punjab is Muhammadan. When they say that the nation does not know Urdu, they mean that the people of the Punjab, whether Hindu or Muhammadan, do not know it. It is only the highest section of the Muhammadan community who speak it. The village Muhammadans know no more Urdu that the Hindu women do. If the upper classes of the Hindus speak Urdu in public meetings held in cities and towns, it is because that is the language they

are taught by Government for 6 or 7 years in their boyhood, because that is the language of the cutcheries and offices, and the only native tongue understood and patronised by their rulers. Just as English, though sometimes spoken by highly educated Natives, is not their language, so Urdu, though sometimes spoken by some educated Natives, is not their mother-tongue. One has but to enter their homes to see that educated Natives speak neither Urdu nor English, however well acquainted with them they may be, but a language far different from either. It is not the Hindus alone who speak in this tongue, but also the Muhammadans, excepting only the upper ten. The fact that out of 33 newspapers in the Punjab 30 are written in Urdu, has been adduced as a proof of that language being the popular tongue of the province. But the undersigned do not see how this can be held to be a proof of Urdu being the language of the masses *who never read a paper*. The papers depend for support on the educated classes, and the only education these classes receive in the schools in their young days is a six years' schooling in Persian and Urdu. They are not taught a word of Hindi or Sanskrit. How could they be expected to subscribe to any but Urdu papers? If they are to read any papers at all, they must read the Urdu ones, because that is the only language (excepting Persian) they are taught in their boyhood. That there are so few non-Urdu journals is also explained by the fact that, the Urdu being the language of the schools and cutcheries, those who do not know it are, as a rule, ill-educated and poor, and such men can have neither the inclination nor the means to subscribe for newspapers. This is why Urdu journals only succeed, which explains also the fact of there being so few non-Urdu newspapers. Again, Urdu being the language of the schools, the Director of Public Instruction takes from 200 to 300 copies of several of the Urdu papers for circulation among the students. These are some of the reasons which have combined to make Urdu the language of the newspapers. As regards Hindi newspapers and periodicals, although they are neither encouraged by the Government nor by the "Amlas," yet there are *four* of them issued in Lahore alone. Even in great cities like Lahore, the vast majority of the Muhammadans, not to speak of the Hindus, do not speak nor know Urdu. The higher-class Muhammadans know fully as well as we do that Urdu is not the language of the vast majority of their co-religionists. There are many Muhammadan religious books, such as *Pakki Roti*, *Baran Anwa*, and others, in Punjabi, meant for the religious education of the lower classes of Muhammadans and Muhammadan women. Had Urdu been the popular language of the Muhammadans, these Punjabi books would never have seen the light. Another thing put forth as a proof of the popularity of Urdu, is the fact that the people never complain of Urdu to the Director of Public Instruction. Nobody, who knows anything of the people of this country, could advance this as a proof of the popularity of Urdu. The Indians are a nation extremely—often suicidally—tolerant of existing facts: they are believers in fate, and they accept the decisions of their Government, which in their eye is divine, as the decrees of that inexorable deity against which it would be both foolish and useless to protest. The villagers do not complain before Government officers of grog-shops, the license-tax, and the ruinous delays of the courts, and yet they hate them. The same in regard to education—in respect of Urdu. The language of a province is the language of its masses—of its women and children—of its homes, which Urdu certainly is not. It is, as already observed, confined only to the cities and towns, and there even only among the highest section of the Muhammadan community.

This one fact alone should be enough to banish Urdu from the primary and middle schools of the province as the compulsory medium of popular instruction, for it is absolutely futile and absurd to try to educate a nation through the medium of a foreign tongue. It has been held by competent scholars that Urdu is not a foreign language, but only a dialect of Hindi, and their contention is based upon the fact that the grammatical structure of the former is perfectly Hindi. There can be no doubt that Urdu has no separate grammar of its own, and so far as grammar is concerned it is Hindi. But that is hardly a sufficient reason to argue that Urdu is only a dialect of Hindi. Open whatever Urdu book or newspaper they may, they will see that above 80 per cent. of the words are Persian and Arabic, and less than 20 per cent. Hindi; and even this less than 20 per cent. can hardly be called words, for most of them are mere case-marks, inflections, and the like. The *Aligarh Institute Gazette*, admitted on all hands to be the best-written Urdu journal, or any other Urdu newspaper, will bear out our contention. Urdu, with its more than 80 per cent. of Persian and Arabic words, is no more Hindi than the language of an Englishman would be if he used nothing but English words with mere Hindi case-marks, prepositions, and a few verbs. Hence the opinion that Urdu is only a dialect of Hindi is, in our humble opinion, erroneous and wholly misleading. Had it been only a variety of Hindi, 600 years of Muhammadan rule would have been able to make it something like popular in India, or, at all events, in some part or parts thereof. The British Government, since its advent, has done for Urdu all that is possible to do to encourage a language. It has made it the language of the primary and middle schools and, to a considerable extent, of the high schools and colleges; it has made it the tongue of the cutcheries; and it has made it the language of its officers. It could not have done more. And yet what is the result? Is Urdu anything more than a sickly exotic in the Punjab—or, for the matter of that, in all India? Has it taken root in the soil? Have the people accepted it as a language of their own? No; it is yet a language unknown to the people, whether Hindu or Muhammadan, as we have already seen. The undersigned, therefore, humbly hold that instruction should be given to the people of the Punjab through their own tongue, or Hindi, *the lingua-franca* of the country, and not through Urdu. The real *lingua-franca* of the country, we beg to urge again, is Hindi, which is often confounded by foreigners with Urdu. The fact could easily be proved if a Hindi newspaper like the *Bharat Mittra*, *Behar Bandhu*, &c., were read,

as also an Urdu newspaper, to the *people* of the Punjab, Bengal, Bombay, Puna, &c., &c., and they were asked which they understood better.

Another strong reason why instruction should not be given through Urdu is that its Persian characters are altogether foreign to India, and, what is perhaps worse, form one of the most incomplete, redundant, unphonetic, illegible, and difficult alphabets in the world. As this is universally admitted, we shall content ourselves with reproducing here the words of the learned translator of Ferishta. He says: "The Persian alphabet is the most difficult to decipher with accuracy, and the most liable to orthographical errors. In writing it, the diacritical points, by which alone anything like certainty is attainable, are frequently omitted; and in an alphabet where a dot above a letter is negative, and below the same letter is positive, who shall venture to decide in an obscure passage which is correct; or how is it possible that a person unacquainted with the true orthography of proper names can render a faithful transcript of a carelessly written original?" There is another reason why the Persian characters cannot be an efficient alphabet of an Indian language, Almost all the Indian languages are Sanskritic. The Persian alphabet cannot supply all the symbols necessary for a proper indication of the systems of sounds of Sanskritic tongues, and therefore fails to adequately represent their phonology, except by the aid of a cumbrous system of diacritical marks. This is another reason, sufficient in itself, why Urdu, whose alphabet is Persian, should not be the medium of popular instruction in the Punjab. Hindi, again, has this advantage, that its types are much more lasting and look neater and occupy less space in print than those of Persian or any other foreign language.

For the above reasons, we humbly hold the opinion that Urdu and its Persian alphabet are two insurmountable obstacles in the way of the spread of popular education in this province. Properly speaking, there is no popular education in the Punjab. In Bengal there is a vast system of indigenous popular schools called pathsálas, which, lately brought under Government inspection, give instruction in the four rules of arithmetic and simple accounts, and orthography, letter-writing, and a little of literature. We have nothing like this vast and organised system of popular instruction in our province. In the lowest Government schools, called primary schools, instruction is not given as in Bengal, Bombay, and Madras, through the vernacular of the province, but through Persian and Urdu, and the result is as might have been expected. The agricultural and artizan classes, who form more than three-fourths of the entire population, keep aloof from the schools. They do not send their children, simply because they cannot afford to keep them for six or seven years in school, and that to learn Persian and Urdu, which can be of no more use to them than Arabic or Telugu. The agricultural and artizan classes could at best send their children to school for 3 or 4 years, during which time a system of education would instruct them in the four rules of arthimetic and bazar accounts, in reading and writing in their own vernacular, in the main features of the geography of India and the world, and in the first principles of agriculture, and personal, household, and village sanitation. Instead of doing this, boys are required in the Punjab to swallow any amount of Persian and Urdu, and these languages being perfectly useless to them, the agricultural and artizan classes (for whom certainly the primary schools are principally meant), excepting those who wish to divert their children from their hereditary profession to that of *Munshiship* in a Government office, take care not to send their children. This is why, properly speaking, there is no popular education in the Punjab. Education will never make any progress among the masses until the great obstacles in its way, *viz.*, Persian, Urdu, and the Persian alphabet, have been superseded by the native language and the national alphabet, and a rational and unambitious course of studies has displaced the present classical programme. And as there is no popular education, so there is no female education, in the Punjab. There could not be any female education so long as Urdu and the Persian alphabet remained the medium of instruction. The reasons are very much the same as in the case of popular education. It requires several years to learn anything of Urdu, while any system of female education to be successful must be as easy as possible. What little female education there exists in the province is, because girls are in the higher-class families taught by their parents a little through their mother-tongue and native alphabet. And if the Government could be induced to adopt a similar course with regard to the teaching in primary schools, female education would make gigantic strides here, as there is no great popular prejudice against it in the Punjab.

We have said that Persian and Urdu should be substituted by the vernacular of the province. The question which naturally arises out of this is—What is the vernacular of the Punjab? There are people who say that there is no one language in the Punjab which could be called the vernacular of the whole province. The language of the Punjab is, no doubt, called Punjabi; but, properly speaking, Punjabi is not the name of any one dialect spoken in any one part of the province, but collectively of all the different dialects spoken in different parts of it. This, of course, shows that Punjabi is not any one language which may be considered to be the vernacular of the Province, but it must be remembered that the different dialects of the Punjab are not far removed from each other, and that they have a common parent of language which is called Hindi; and as a proof of this it may be stated that Hindi is understood more or less by all classes of the people throughout the province. By the term Hindi, we do not mean that high-flown Hindi which is written and understood by literary men only; but we mean simple Hindi—the standard Hindi—which is neither the dialect of any particular locality, nor the diction of any Indian Johnson. As an illustration of simple Hindi, we beg to refer to the language used in the new series of the Urdu books prepared under the directions of the Director of Public Instruction, Punjab, for the use of primary schools. To

convert these books into Hindi, one has simply to write them in the Deva Nágari characters instead of the Persian. The language of these books, in contradistinction to that of the vernacular newspapers, &c., abounds in Hindi words, which, unlike the Persian and Arabic words so much used in the vernacular newspapers, &c., are well understood by the people at large. The *Kathás* of Srimat Bhagvat and other *Shastras* which are read and interpreted every day in all parts of the Punjab before hundreds of men and women, are always explained in Hindi, and never in Urdu or any Punjabi brogue. All *mantras* and religious formulas are likewise explained in Hindi. These are facts which conclusively prove that Hindi is universally understood in the Punjab. It would be strange, indeed, if it were otherwise, for Hindi is the language of the province, while the different dialects are mere local varieties of it. A strong proof of this is found in the fact that, notwithstanding the various Government discouragements in the way, about 2,000 out of 7,000 patwáris of the province still keep their accounts and write their papers in Hindi and the Deva Nágari characters. This fact is well known to Government, for the last issue of the Patwári's Manual was by authority issued in Hindi and its native alphabet, as well as in Urdu and the Persian characters. It is often urged, as a proof of Hindi not being the vernacular of the province, that Hindi it not so much sought after as Urdu, and that Urdu schools are more numerously attended than Hindi schools. But if we look below the surface of the thing, we find that the only reason why Urdu schools are more largely attended than Hindi schools is that a knowledge of Urdu is a passport to employment as Munshis in the vernacular offices of Government. The section of the people who send their children to Urdu schools do so because a knowledge of Urdu is absolutely necessary for official employment. It is in the indigenous Sanskrit and Hindi schools of the province alone that we find any thirst for knowledge for its own sake. Those who send their children to these schools do so solely with the view of improving their minds. Those who receive instruction in Urdu schools think they have a claim on Government to be provided with employment. If Government goes on fostering this spirit by continuing a foreign language as the medium of instruction, the inevitable result will be that disappointment will make a very large number of people discontented and dissatisfied with it. Already any number of munshis can be had on Rs. 4 a month, while a coolie cannot be obtained on less than annas 4 per diem. This hankering after Government service, which is sure to become universal if popular education is continued to be imparted through Urdu, could be prevented only by making Hindi the medium of instruction. Such are the incontestable facts in proof of Hindi being the national language of the Punjab. The dialects of the Punjab sound different from standard Hindi, simply because of difference in pronunciation and in the inflections—the very reason which has made the dialects of the North-Western Provinces, though all rightly included under the name Hindi, appear different from one another. What is called the Punjabi or Gurmukhi literature is nothing but a collection of Hindi books in the Gurmukhi characters. Surely, if Punjabi or Gurmukhi had been a language distinct from Hindi, its literature would not have consisted chiefly of a number of Hindi books in the Gurmukhi alphabet.

From the foregoing reasons it cannot but be clear that the Punjab, like the North-Western Provinces, has one common literary or standard language, of which the different dialects are mere local varieties, and that that language is Hindi. It is through Hindi, therefore, that instruction should be given to the masses, who, whether Hindu or Muhammadan, understand that and no other language. The next question which has to be considered is the question of alphabet. The question here lies between the Deva Nágari and the Gurmukhi characters. The sole claim of Gurmukhi is that it is the alphabet of the Sikhs, and that among the Hindus also it is known to some extent. But it cannot be said that Gurmukhi is more largely known than the Deva Nágari in the Punjab. On all points the claims of the Deva Nágari alphabet are superior to those of the Gurmukhi. Firstly, Gurmukhi, after all, is only a modification of Deva Nágari. Unfortunately it is a modification for the worse, for it is neither so legible nor so complete as Deva Nágari. Secondly, Gurmukhi being confined only to the Punjab, a Punjabi student who has been taught through the medium of that alphabet would find by far the largest portion of the Hindi literature, which, in the North-Western Provinces and Oudh, Behar, &c., is written in the Deva Nágari characters, a sealed book to him. Thirdly, a boy who would prosecute his studies in a high school or college would have to learn the Déva Nágari alphabet if he took up Sanskrit as his second language, without a knowledge of which one could not become a thorough master of Hindi. For these reasons we humbly think the Deva Nágari alphabet should be introduced into the primary and middle schools. The Deva Nágari alphabet, if introduced, will not supplant the Gurmukhi, for it has no place in the schools now. It may be observed here that there is no reason why even the highest section of the Muhammadans should object to the vast majority of their co-religionists receiving instruction through their mother-tongue. In Bengal and Gujarat the Muhammadans receive instruction through the vernaculars of those provinces, which are their mother-tongues. The Muhammadans are, no doubt, proportionately more numerous in the Punjab; but that does not affect the argument when their mother-tongue is identical with that of their Hindu fellow-subjects. Nor is Urdu in any way bound up with the Muhammadan religion, or the Muhammadan religion with Urdu. We have already seen that Muhammadan religious books are written in Punjabi for the masses. Arabic and Persian may have the character of sacred languages to our Muhammadan brethren, and if they like to study these in future, as they do at present, they can do so; but why should they stand in the way of the language of the people?

The above are what may be called the local or provincial reasons for the substitution of Urdu and the Persian alphabet by Hindi and the Deva Nágari characters. There are other

reasons which, in contradistinction, might be called the national reasons for the adoption of the same course of education in the Punjab. Hindi, and not Urdu, is the *lingua-franca* of India, as stated before. It is the language of the North-Western Provinces and Oudh, Behar, the Punjab and Rajputana, and, though not the language of Bengal, Gujarat and the Maharatta country, it is universally understood in those provinces also. Madras is the only part of the country where Hindi is not generally understood. Dr. Rajendralal Mitra thus speaks of Hindi, "The Hindi is by far the most important of all the vernacular dialects of India. It is the language of the most civilised portion of the Hindu race from the eastern boundary of Behar to the foot of the Soliman range, and from the Vindhya to the Tarai. The Gurkhas have carried it to Kumaon and Nepal, and as a *lingua-franca* it is intelligible everywhere from the Kohistan of Peshawar to Assam, and from Kashmir to Cape Comorin." Balfour, also, in his Cyclopædia of India, observes: "It (Hindi) abounds in Sanskrit words and has many dialects. Speaking generally, the tongues spoken in the whole of Upper India, including the Punjab, from the Himalayan to the Vindhyan range, may be said to be Hindi—also the languages of Kumaon and Garhwal, all along the sub-Himalayan range as far as the Gogra river; the impure dialect of the Gurkha; the Brij Bhásha (or Bhakha, as is pronounced in the Ganges); the Punjabi, Multani, Sindi, Jataki, Haruti, Marwari, and, it is said, Konkani. The Bengali is a form of Hindi, but so highly polished as to be called a distinct tongue." It is extremely desirable that India should have a language understood in every part of it, and this is another reason why Hindi should be encouraged by being made the medium of popular instruction in the Punjab. We know several Natives of this part of the country who have learnt Bengali in less than a month, and several Bengalis who have learnt Hindi within a similarly short period. We, again, know Punjabis who have learnt Mahratti, and Maharattas who have learnt Hindi within the same period. Hindi lectures are understood and thoroughly appreciated not only in the provinces of which Hindi is the language, but in Bengal, Bombay, Gujarat, and such other parts of the country as have vernaculars of their own. Even women in Bengal and Bombay understand and appreciate Hindi, though they cannot speak it. Almost the same thing might be said of the Deva Nágari alphabet. It is an alphabet which is more largely known in India than any other alphabet. It is the alphabet of the North-Western Provinces and Oudh, Behar, the Maharatta country, Gujarat, and Rajputana. It is very largely known in the Punjab, while it is known to all educated people in Bengal and Madras; the Bengali alphabet is only a modification of the Deva Nágari, which makes it very easy for a Bengali to learn the latter. Thus, as Hindi is the most universally understood language, Deva Nágari is the most universally known alphabet in India. These are what may be called the national reasons why Hindi and the Deva Nágari characters should replace Urdu and the Persian alphabet in the schools of the Punjab.

For the various reasons given above, we are humbly of opinion that Hindi and the Deva Nágari alphabet should be made the medium of popular instruction in the Punjab, with provision for the teaching of Urdu for those Muhammadans who may prefer it to Hindi, or for those Hindus and Muhammadans who may like to study it in addition thereto. Repeating our earnest and fervent hope that you will give our humble representation the attention which the question discussed deserves.

Signed by—

1,584 Inhabitants of Jhang and Maghiána.

Identical memorial with the above received from—

1,541 residents of Rewari in Gurgaon District.
624 residents of Domeli, Fort Rohtas and Malot in Jhelum District.
9,000 residents of Amritsar.
2,033 residents of Ludhiana.
641 residents of Hushiarpur Municipality.
583 residents of Batala.
1,265 residents of Wazirabad and Sodra.
382 residents of Jallandar.
850 residents of Sirsa.
4,825 residents of Delhi.
3,287 residents of Rohtak District.
900 residents of Vairowal, Fatehabad, Jullundur, and Gondwal.
300 residents of Dera Ghazi Khan.
500 residents of Jhelum.

Memorial from the Inhabitants of Multan.

We, the undersigned inhabitants of Multan, beg to submit the following representation for the favourable consideration of the Commission.

2. It is a matter of great satisfaction to us that the question of mass education has been taken up by the Government of India by appointing a Commission under your able Presidentship. In connection with this subject of deep importance, we beg to take this favourable opportunity of bringing to your notice the great disadvantages which the inhabitants of this province labour under, in consequence of Urdu being the medium of mass-education, to the entire exclusion of their real vernacular, the provincial *bhásha*.

3. We need scarcely enter into details here to prove the fact, patent as it is, that Urdu is an artificial language, which was coined during the reign of the Moghul emperors to meet the want *then* felt of facilitating intercourse beetween the rulers and the ruled. This want having ceased to exist long ago, there is evidently no necessity for retaining this foreign dialect as one of the media of communicating our thoughts, and its continuance does not appear to be beneficial at all.

4. During the Moghul period, this language was used only in those large cities of the North-Western Provinces and Oudh which lay in the immediate vicinity of the capital of the empire. It did not extend beyond those places, and even there its use was confined to the educated few of the time. But in the Punjáb it did not exist till the advent of the British rule. We have now before us the result of more than thirty years' experience, during which period the Government have given their best support to its diffusion, by introducing it, not only in the higher schools, but also in all the primary schools of the province, and by making it the court language. But that it is ill adapted to the province is apparent from the fact that it has failed to be understood by the masses, much less to be generally spoken.

5. Urdu is not taught in any part of India excepting the Punjáb, the North-Western Provinces and Oudh; but here, also, the language is almost as foreign to the mass of the people—and more particularly to those of the Punjáb—as it is to the Bengalis, the Beharis, the Deccanis, or the Sindhis. Again, it is too well known to require dilating upon here, that while the provincial *bhásha* is used amongst us by Hindus and Muhammadans alike, Urdu is intelligible only to those who take pains to make a study of it. We therefore fail to see why this language should be forced upon us, while in the other provinces the medium of education is strictly confined to their respective local *bháshas*.

6. To enable one to correctly speak or write this language, a knowledge of Persian is indispensable. Leaving aside the Punjáb people, it will be found that in Delhi and Lucknow, the chief seats of the Urdu tongue, unless one is familiar with the Persian his Urdu is incorrect and utterly unworthy of production as a literary composition. The acquisition of a sound knowledge of Urdu therefore necessarily demands instruction in the Persian, and thus imposes a twofold task on the scholar.

7. So far about the language. We would humbly beg to call your attention to the defective symbols employed for expressing it in writing. We have already said that words had to be coined. Allow us here to respectfully invite the attention of the Education Commission to the fact that letters had to be invented and added to the Arabic alphabet, but scarcely with any approach to successfully remedying the original defects in the Arabic alphabet, or to fully meeting the requirements of our articulate sounds. It cannot be denied that the Arabic alphabet is defective, not only so far as the arrangement of letters is concerned, but also in the representation of sounds and symbols: *vide* Rajendra Lall Mitra and other authorities on the subject. The combination of letters in the formation of words is so intricate and perplexing to a beginner that it materially adds to the difficulty of acquiring this language compared with others.

The adoption of a better alphabet would therefore seem to press itself on our consideration.

8. It will be seen from the above that the objections against introducing Urdu in our schools are of a twofold nature, *viz.*—

I.—That on account of the defects that exist in the language itself, which is at best but artificial, the people do not feel inclined, nor do they find their way, to make it practically suitable to their situation, and consequently it fails to receive any appreciation from them, and is thus barred from becoming a national language.

II.—That on account of the encouragement that Urdu receives from Government it stands in the way of the development of the local *bhásha*, and therefore the attention which is due to the latter as the mother-tongue of a people is denied to it.

9. The above, in our humble opinion, are briefly a few of the principal objections to, and defects in, Urdu.

We shall now ask permission to represent to the Commission what we have to advance in favour of the local *bhásha*.

10. This, being the mother-tongue of the province, is naturally easy of acquirement by the Hindu and Muhammadan inhabitants of it alike. If it were introduced in our schools, the exertions which our boys have now to make to retain in their memory a stock of foreign words before they can qualify themselves to comprehend the subject-matter of study would be spared, and the purposes of education would be served more economically and more efficiently, and what is much more desirable, there will then be at our disposal a very effective means for advancing female education, the great importance of which to national progress is so very obvious.

11 The different *bháshas* of the other parts of this country are much more closely related to the provincial *bhásha* than to Urdu. There are so many words of Sanskrit origin common to the various *bháshas* of India, that a Punjábi speaking his local *bhásha* will be sufficiently understood everywhere in the country. In fact, what is termed *bhásha* is almost the *lingua-franca* of India. But let an Urdu-speaking person visit Madras or the Deccan, and he will find himself unintelligible to all around him. The cause of it is not far to seek; it is the admixture of Arabic and Persian words in Urdu which he cannot help using, and which places him in that disagreeable position.

12. The *bháshas* of India are all written in the Deva-Nágari characters, with slight modifications in form The Deva-Nágari alphabet is more copious and unambiguous, more scientifically arranged and more legible in writing, and is capable of expressing almost all sounds with greater precision than the Arabic characters in which Urdu is generally written. Indeed, we may say that in every respect the Deva-Nágari is about the most complete alphabet of all that have yet been devised in the world.

13. Objection might be brought forward to the introduction of the local *bhásha* as a general medium of instruction on the ground that the Muhammadan community might not like it. But this will be found to be without foundation. The language is as much the mother-tongue of the Hindus in the Punjáb as it is of the Muhammadans, and would naturally be preferred to Urdu by the one community for precisely the same reasons for which it would be preferred by the other. Should any apprehensions be entertained as to the general liking for the Deva-Nágari character by the Muhammadan inhabitants of the Punjáb, such apprehensions would be completely removed if we would only direct our attention to the very remarkable fact that the accounts of traders all over India, whether Hindus or Muhammadans, are kept in some form or other of Hindi.

14. There is another thing which might perhaps be urged against our representation, namely, that the encouragement of the provincial *bhásha* would tend to produce a multiplicity of Indian vernaculars, besides involving a great change in the present system of education. This argument will, however, fall to the ground, when it is considered that there is scarcely any probability of the use and prevalence of one common language all over a country so vast as India, which is almost a continent in itself; while, on the other hand, the above statements would tend to the conclusion that, if any such common language were possible, the chances are much more in favour of the Hindi *bhasha*, written in the Deva-Nágari characters, than of Urdu.

15. For these considerations, we respectfully beg to propose that the provincial *bhásha* written in the Deva-Nágari characters be adopted as the medium of mass-education, and be made a cumpulsory subject of study in all the primary and middle schools of the province in place of Urdu.

16. In conclusion, we earnestly trust that this representation will commend itself to the Commission, and the above proposal, which alone in our humble opinion is the likeliest means to supply the great educational want of Upper India, will meet with a favourable consideration.

Signed by—

PANDIT DAYARAMA VARMA,

and 4,252 other gentlemen.

Identical Memorial with the above received from inhabitants of Muzaffergarh with about 310 signatures.

Identical Memorial from inhabitants of Khangarh with about 400 signatures.

Identical Memorial from inhabitants of Shujabád with 552 signatures.

Identical Memorial from inhabitants of Montgomery with 75 signatures.

Identical Memorial from the other inhabitants of Multán with 35 signatures.

Memorial from Residents of Lahore to the HONOURABLE W. W. HUNTER, LL.D., C.L.E., *President of the Education Commission.*

We, the undersigned residents of Lahore, beg to submit the following representation for consideration of the Commission.

We feel very thankful to Government for its having taken up the question of diffusing education among the masses. That the only practical way of effecting this is to make the vernacular of the people the medium of instruction admits of no question. But unfortunately for this province, its real vernacular *bhásha*, or the spoken language, has been entirely ignored, and Urdu, an artificial language, which is as foreign to the Punjábis as it is to the inhabitants of Deccan or Bengal, has been forced upon us under the patronage of Government. To remove misconception on this subject, we take this favourable opportunity of urging the claims of the mother-tongue of the nineteen millions of this province, so that the object of Government, *i.e.*, the spread of primary education among the masses, especially when its extension is contemplated, may not be frustrated by the continuation of the present injurious system. We now beg to lay before you our reasons for the opinions expressed above.

First.—Urdu is *not* the vernacular of the province, and is only used by the official classes of the community on account of its being the court language, though we see no reason why it should not be *optional* for the people to use in courts their *bhásha*, as in Behar and the Central Provinces; and it is almost unintelligible to the masses owing to its great admixture

of Persian and Arabic elements, while the real vernacular of the province is the *bhásha* which is, as all Indian *bháshas* are, the offspring of Sanskrit and Prakrit—*vide* Beame, Trumpp, Rajendralal Mittra, and other authorities on the subject.

Second.—In spite of all efforts of the successive Muhammadan and English rulers to foster Urdu, the masses of the people have not adopted it. Even in its birth-place, the North-Western Provinces, it is spoken by a very limited number in the chief towns; while in this province, in the towns and villages remote from the seat of Government, Urdu is as little understood as Bengali or Mahratti.

Third.—It was created during the Muhammadan régime with a view to facilitate intercourse between the rulers and the ruled, and was never meant to supplant the language of the people which then flourished in private *pathsálas* and *chatsálas* as freely as it does now. All the apparent growth and vigour of Urdu is due to the patronage of the late Muhammadan Emperors of Delhi and our present Government, but it has as little penetrated into, or influenced the masses, as English has.

Fourth.—The real vernacular of the province is the *bhásha* spoken by the Hindus, as well as the Muhammadans, while Urdu is never spoken in family circles of any but the most refined section of the latter. When the *bhásha* is written in Deva-Nágari characters it is called the Hindi *bhásha*, and when in Gurmukhi characters the Punjábi *bhásha*. As the Deva-Nágari characters are universal in India, while the use of the Gurmukhi characters is confined to the Sikhs, the former should, in our humble opinion, be used in works intended for the instruction of the masses in, at least, Upper India for the following additional reasons:—

(1)—The Deva-Nágari characters, with some modifications, are used in other provinces of India for all languages derived from Sanskrit, such as Mahratti, Gujaráthi, Bengali, Kaithi, Hindi, Marwari, &c.

(2)—The Deva-Nágari alphabet is more copious in symbols, more scientifically arranged and capable of expressing almost all sounds with precision, than any other current alphabet.

(3)—While the Deva-Nágari characters are written with sufficient ease and rapidity for all practical purposes in the same way as Bengali and Gujaráthi are, they are far more legible and unambiguous than the Arabic characters in which Urdu is generally, though not always, written.

(4)—The Deva-Nágari characters are learnt by a beginner more easily than the Arabic characters.

(5)—The Deva-Nágari characters are those most commonly used by almost the whole of the Hindu community of the Punjáb and the North-Western Provinces.

(6)—The instruction of females of the Hindu community, which is as important in mass education as the education of the stronger sex, can only be carried on through the medium of the Deva-Nágari characters, as owing to religious prejudices they have a dislike to learn books written in foreign characters.

(7)—It is far more easy for a Muhammadan to learn the Deva-Nágari characters than for a Hindu to learn the Arabic characters. The Muhammadans have no religious prejudices against learning the characters of the Hindus, as they have no prejudice against eating their food, but the more religious among the Hindus have such prejudices against foreign character.

If, however, it be deemed indispensably necessary to maintain Urdu for the sake of the Muhammadan population, we respectfully beg to urge that in any scheme of mass-education that may be devised for this province, the instruction of the people through Hindi *bhásha* should have at least equal place with, if not greater than, Urdu, especially where the majority of the students are Hindus. It might be urged against this proposal that it does not only involve great changes in the present system, but also tends to multiplicity of the vernaculars, whereas their unity would be more useful. But this argument is in our humble opinion fallacious, for there can never be one vernacular for a country like India, a continent in itself; while if any such vernacular were possible, it could only be the Hindi *bhásha* written in Deva-Nágari characters, which are well known and understood throughout the country, a claim which no other characters or language of this country can lay. Hindi *bhásha* is understood by the Punjábi, the Hindustani, the Bengali, the Mahratti, the Gujaráthi, the Sindhi, the Marwari. In short, by all nationalities of India; but Urdu is not.

In order to carry out the above proposal, we venture to suggest that a principle be laid down that in every primary school of this province the Hindi *bhásha*, supplemented where necessary by Urdu, should form the medium of instruction, and that in every middle school our national classic, on which all the Indian vernaculars are based, namely Sanskrit, should be taught in preference to Persian, or the latter might be supplementary where necessary, but not compulsory as at present. It might be urged here that Sanskrit is taught in some of the high schools of the Punjáb as an optional subject, but that is practically discouraging Sanskrit and the *bhásha*; for when the students are *forced as they are in the Punjáb* to begin their education with Urdu and Persian and devote seven or eight of their best years to these languages, which, again, are considered sufficient for their entrance into the University, they care very little to learn the *optional* language, Sanskrit, or to cultivate their mother-tongue, the *bhásha*, which is one of the principal reasons why the vernacular of this province is as yet far behind Bengali, Mahratti, and Gujarathi in literary improvement. Unfortunately all the officers of the Public Instruction Department of this province are acquainted with Urdu and the foreign languages, Persian or Arabic, on which this artificial language is based, but are totally ignorant of the *bhásha* and our national classic Sanskrit. Hence they have not yet been able to realise the necessity, or the utility, of giving instruction to the masses through their own vernacular, while the Native delegate of the local Government of this province

in the Commission being a Muhammadan can hardly be expected to do justice to the interests of the Hindu community.

In conclusion, we beg to express a hope that our humble proposal, which alone can supply the great educational want of the people of Upper India, will not be set at naught through the influence of the official classes who alone, for the sake of their own ease, have been fostering an artificial language to the detriment of the real interests of the people.

Signed by—

GOBURDHUN DASS PESHOWRI,
GOKUL CHAND,
PAIRA MULL,
KHOOR MEKUM, *Head Clerk to Superintendent, Simla Division, Inhabitant of Jullundr City,*
SALIGRAM, *2nd Clerk, ditto ditto,*
HERA LALL, *Master of Jullundur,*
SHEO SAHAIE, *Booking Agent, Kalka.*

Identical Memorial from 75 residents of Kaithal.
Identical Memorial from 1,000 residents of Gujranwala.

Memorial from Residents of Rupar to the HONOURABLE W. W. HUNTER, C.I.E., L.L.D., *President of the Education Commission.*

We, the residents, &c., of Rupar, beg to submit the following representation for the consideration of the Commission over which you preside.

We feel very thankful to Government for its having directed its attention to enquire into "the present state of elementary education throughout the Empire and the means by which this can everywhere be extended and improved," and for its assuring the public that it is not the policy of Government "to check or hinder in any degree the further progress of high or middle education." We also feel very grateful to Government for its having recognised it as an essential condition in a sound and complete educational system "that each section of the people should be in a position to secure that description of education which is most consonant to its feelings and suited to its wants."

The present position of education in the Punjáb is very unsatisfactory. There is not "that freedom and variety of education," which is considered by the Government of India as an essential condition in a "sound and complete educational system." All the youths of the country are, as it were, being cast in an educational mould that is neither consonant to the feelings nor suited to the wants of a large and influential portion of the community. Persian, a language entirely alien to the country, and Urdu, which is confined to a comparatively small section of the people, and the Persian characters, which are wholly exotic to the country, are being forced by the Government upon the people in its courts and schools, while Sanskrit, the mother of the Indian vernaculars, and Hindi, the most widely current of the languages in India, and Deva-Nágari, the indigenous characters of the country, are systematically neglected.

Nothing but a Commission appointed by the Government of India could be expected to remove the defects and supply the deficiencies of the educational system in the Punjáb. The Government of the Punjáb, in its Resolution dated 18th February 1873, reviewing the Report on popular education in the Punjáb for the year 1871-72, remarked as follows:—

"The general scheme of studies for vernacular schools also appears to require reconsideration. More especially would the Lieutenant-Governor refer to the study of Persian, which is taught in every primary school in the Punjáb, the pupils in which should naturally belong to the agricultural classes. Persian is a language nowhere spoken in the Punjáb, except perhaps in the city of Peshawur itself. It is the vernacular of no class of the people. Its use is confined to men of rank or munshis of Government offices, and by devoting so much attention in its schools to its study the Government has embarked on a policy of questionable wisdom. The beauty of the Persian language, its richness and ornament, and its copious literature will prevent its study ever being neglected by Natives of position, but to the great mass of the people its acquisition is a pure waste of time."

Further on in the same paragraph it is stated that—

"the Lieutenant-Governor sees in the educational course of the schools in Punjáb villages no provision made for teaching Hindi, Gurmukhi, or the reading of village account books, all of which would be useful in some parts of the country to the classes for which those schools are primarily intended. Boys of every grade and class in life are forced into the same mould and have to pass through the same educational course."

Notwithstanding that these remarks were made by the Punjáb Government in 1873, nothing has yet been done to remove the defects and supply the deficiencies pointed out in the scheme of education in the Punjáb. It will be observed from the scheme of studies that Persian is taught as a compulsory subject to every boy in the Punjáb in the high, middle, and even primary schools established by the Government. And no provision has yet been made

for the teaching of Hindi in any Government school in the Punjáb. We might also here, in passing, allude to the want of encouragement to the Sanskrit language in the Government schools in the Punjáb. Indeed, Sanskrit is put down as an optional subject in the scheme of studies for the middle schools. But, as a matter of fact, there are not many middle schools in the province which have been provided with teachers of Sanskrit.

We need not add anything to the just and forcible remarks of the Punjáb Government against the teaching of Persian as a compulsory subject in the schools, but we beg to urge that these remarks are, to a great extent, applicable to the study of Urdu also. In spite of all efforts of the successive rulers of the land to foster Urdu, it has not gained currency among the masses. Even in Hindustan proper it is understood by a limited number of people, and spoken by a still smaller number, residing principally in the large towns, whilst it is never spoken in the family circles of any but the most refined section of the Muhammadans. To the great mass of the people, Hindus as well as Muhammadans, of the Punjáb proper it is unintelligible owing to there being no limit to the introduction of Arabic and Persian words into it. This is practically recognised in the courts in the Punjáb, where the spoken language is the vernacular of the country, the written language, by a strange anomaly however, being Urdu. We might also here draw attention to the fact that the speech of our unlettered Muhammadan brethren is identical with the speech of the Hindus, and that Persian and Arabic words are as little used and understood by the Muhammadans as by the Hindus.

All the apparent growth and vigour of Urdu is due to the patronage which the then language of the camp of the Muhammadan rulers of India received at the hands of the Muhammadan emperors, and to the unjust and one-sided support which it continued to obtain from the British Government. We cannot but observe with regret that the British Government by, as it were, identifying itself with the cause of the Urdu language has neglected and in a manner discouraged the claims of Hindi, the dialects of which are spoken over an area as great as that of Austria and greater than that of France, and by a people more than twice the French nation (*vide* Beames).

We also beg to draw your attention to the injustice of encouraging the Persian characters at the cost of the Deva-Nágari characters. The defects of the Persian characters are universally known and do not require to be mentioned in detail. The Persian characters are defective and redundant when applied to express the vernaculars. The name of the letter does not indicate the sound and those who know anything about teaching must know what a serious embarrassment that is for beginners, and especially for children.[1] For beginners the Persian characters are difficult to learn, and reading and writing in them is acquired with great trouble and in a long time. The alleged superiority of the Persian characters is said to consist in the ease and rapidity with which they are written; but that rapid writing is universally known to be illegible and ambiguous, and to partake more of the nature of hieroglyphics than as something written in alphabets. Practically when the Persian characters are written in the *Shikasta* form in which they are generally written, no definite principle guides the form of the letters, but only the caprice of the writer, and hence the work of reading *Shikasta* writing can only be done by experts, and that too by guessing the words from the context. Only some eighteen different forms are made to serve 36 different letters by the application of strokes and dots, &c., which are almost always omitted in writing. In writing the vowels are practically always omitted, the sound of letters being determined by the context. So it happens that the practice of writing the vernaculars by means of the Persian characters becomes not unfrequently the cause of the miscarriage of justice in our court. The Persian characters are exotic to the land and were meant to express the Persian language only and not the vernaculars of this country, and it seems very objectionable to supplant by such characters the Deva-Nágari characters which are indigenous to the soil.

The Deva-Nágari characters are the best and the most scientific characters that the world has ever produced. None of the objections that apply to the Persian characters hold good with respect to the Deva-Nágari characters. The alphabet is arranged scientifically. The names of the letters express only the sounds for which they stand. The letters express all the sounds which the natives of the country are in the habit, and under the necessity, of uttering. No ambiguity whatever can be caused by their use, and writing in these characters is always legible. They are very easy to learn, and reading and writing can be acquired with facility and rapidity by means of them. To learn to read and write through the Deva-Nágari characters requires as many months only as it takes years to learn to read and write through the Persian characters. Their substitution for the Persian characters in writing the vernaculars would indeed be a great blessing to the people of Northern India as it would save an endless waste of time and an unnecessary taxation of brains. The Deva-Nágari characters are the most widely prevalent characters in India, and all the characters for the vernaculars allied to Sanskrit have very great resemblance to them, if they are not, indeed, the same characters in distorted forms. We humbly beg to urge that the question of the education of the masses, nay the whole question of the education of the country, will never be satisfactorily solved till the Nágari characters are introduced into the schools and the courts throughout the length and breadth of all that portion of India the vernaculars of which are of the Sanskrit stock. Education among the masses can never spread when learning to read and write, which can be accomplished in some months, is made by the system which finds favour with the Government a work of years. We might here remark that, though Urdu and Hindi have very

[1] '*Kaf*' and '*be*' should be read by letters '*kaf*' '*be*' and not '*kab*.' In Deva-Nágari it is '*kab*' by letters and in reading.

nearly an identical grammar and differ principally in vocabulary and the written characters, the Urdu has become, and is every day becoming, more and more unintelligible to the masses and unfitted for spreading in India as it makes use of as many foreign (Arabic and Persian) words as possible. The Hindi, on the other hand, uses as few foreign words as possible. For fresh ideas and objects required for scientific and other purposes it is necessary that new words should be coined. The Urdu invariably resorts for fresh words to the Persian and Arabic languages. The Hindi, on the other hand, resorted to the indigenous vernaculars spoken alike by the Hindu and Muhammadan inhabitants of the country, or to Sanskrit, which is the mother of the vernaculars of Northern India and Deccan. All the vernacular languages current in Northern India and most of those in the Deccan are of the Sanskrit stock.[1] The Hindi and other vernaculars, of India of the Sanskrit stock look to their allied vernaculars, and to the Sanskrit for their development and for fresh words to express new ideas and objects for scientific and other purposes. All these languages, therefore, will, and it is also desirable that they should, tend to adopt one and the same or allied set of terms for scientific and other new objects. This will be a great gain to the cause of science of India, and it will have an important and beneficial effect on the future progress of India. As a matter of fact, Hindi, on account of being the language of one-fourth of the inhabitants of India, and as it occupies the central site, and as it aims at using indigenous materials for its development, is more or less understood in the provinces in which the other languages of the Sanskrit stock are spoken. And it is quite feasible that with proper encouragement Hindi might become the language of learning and science for the whole of Northern India.

Under these circumstances, it is neither possible nor desirable that Urdu, which borrows from foreign languages for its development, should gain currency in Northern India, the vernaculars of which are derived from the Sanskrit stock. The Hindi language, allied as it is to the Sanskrit and so many vernaculars of India, is pre-eminently fitted to become the leading language of India. And as it is so closely allied to the vernacular of the Punjáb as to be almost called the same language, it is a fit instrument for imparting to the youths of the country instruction in public schools.

The question of characters and language as media of instruction in public schools for boys has a very important bearing on the question of female education. Female education among the Hindus cannot be carried on through the Persian characters and the Urdu language. Female education among the Hindus can only be carried on by means of the Deva-Nágari characters and the Hindi and the Punjábi languages. Female education can never make satisfactory progress until the Deva-Nágari characters and the Hindi language are introduced into the schools for the boys, and until Hindu boys are more familiar with the characters and the language. Female education among the masses will spread by sisters and daughters picking up knowledge from their brothers and fathers at home, and not so much by means of schools, which for want of funds cannot be multiplied to the desirable extent, and which also, according to the present custom of the country, cannot be attended by girls when they are located at a distance from their homes. There is another very important question connected with the want of encouragement of the vernaculars of the people. It is a principle recognised and acted upon by the British Government that ignorance of law is no excuse for breaking it. Justice, then, requires that Government should place the people in a position that they might not remain ignorant of law. It is necessary, therefore, at least that all the law of the land should be rendered by the Government in the vernaculars of the country and written in characters which are current among the people. It will be apparent, then, what an injustice is done to the people when it is considered that all the laws which are passed by the Legislature are not translated into Hindi, and are not printed in the Nágari characters. Again, though the British administration creates a body of pleaders who read the law in Urdu, it has not hitherto done anything in the direction of creating a body of practitioners who might read the law in Hindi and who would be more useful to the people. If the Government recognised practitioners in Hindi, it would afford a lucrative and honourable work to pandits who are now pining away for want of support, and draw an influential class of people to itself, and would at the same time give a helping hand to the cause of Sanskrit, which is dying out for want of encouragement, and secure a body of well-informed and well-trained persons learned in the Hindu law and Shastras.

The question of characters and language as media of elementary instruction is intimately connected with the question of characters and language which should be adopted by Government in its courts. It will be impracticable to solve the question of elementary education satisfactorily until Government takes in hand the question of court language and characters.

[1] Language.	Area in square miles.	Population in millions.	
Garhwali, Kumauni, and Nepali	...	...	
Punjábi	60,000	12	(Considered by Mr. Beames to be a dialect of Hindi.)
Sindhi	90,000	2	
Gujarathi	50,000	6	
Mahratti	113,000	13	
Uriya	66,000	5	
Bengali	90,000	36	
TOTAL	469,000	74	
Hindi	248,000	70	
GRAND TOTAL	717,000	144	millions.

The people will never take to read eagerly a language which is not recognised by the Government in its courts. It is necessary, therefore, that for diffusing elementary education, which cah only be diffused through Nágari characters and the Hindi language, Government should recognise the Nágari characters and the Hindi language in its courts and offices.

It is hoped, therefore, that by recognising the claims of the Hindi language and the Deva-Nágari characters the Government of India will place the Hindu community, a very important section of the people, "in a position to secure that description of education which is most consonant to its feelings and suited to its wants." We therefore beg to make the following proposals and suggestions for the favourable consideration of the Commission and the Government of India :—

Proposals and Suggestions.

1. That Persian be abolished as a compulsory subject for Hindu students in the primary, middle and high schools, *i.e.*, it should not be taught as a compulsory subject to Hindus, but should be made an optional subject for them. It might be retained as a compulsory subject for Muhammadan boys, if the Muhammadans are desirous to have it as such.

2. That the Nágari characters and the Hindi language should be introduced into the primary, middle, and high schools. It should be obligatory upon Hindus to learn the Nágari characters and the Hindi language.

3. That the Persian characters and the Urdu language might be compulsory for Muhammadans, if they are desirous to have these as such.

4. In the 15 districts in which the majority of population consists of Hindus (including Sikhs, Jains, and Buddhists), the court language and characters should be Hindi and Nágari. The use of Urdu language and Persian characters should be recognised as optional in the courts for filing plaints and pleas and writing judgments and in other matters to be determined by rules. In these districts the study of Persian characters and Urdu should be made optional in the Hindi-medium schools, and might be abolished from primary schools of this kind. We beg to give here a comparative table of the population of these 15 districts :—

Districts.	Hindus.				Total.	Muhammadans.
	Hindus.	Sikhs.	Jains.	Buddhists.		
1. Delhi	483,332	970	7,336	...	491,638	149,880
2 Gurgaon	439,264	127	3,777	...	443,168	198,610
3. Karnal	453,662	8,036	4,655	...	466,353	156,183
4. Hissar	384,366	3,143	3,102	...	390,611	113,517
5. Rohtak	468,905	159	5,000	...	474,064	79,510
6. Sirsa	130,582	28,333	1,084	...	159,969	93,289
7. Ambala	689,612	68,442	1,307	...	759,361	304,123
8. Ludhiana	275,240	127,143	2,165	...	404,548	213,954
9. Simla	32,428	202	23	4	32,657	6,935
10. Jullundur	338,292	90,320	690	...	429,302	358,601
11. Hoshiarpur	550,185	59,784	1,119	...	611,088	290,193
12. Kangra	687,635	738	113	2,860	691,366	39,148
13. Amritsur	262,531	216,337	312	...	479,180	413,207
14. Gurdaspur	359,329	72,395	108	...	431,832	391,400
15. Ferozpur	168,816	168,645	811	...	338,272	310,552

In the 17 districts in which the majority of population consists of Muhammadans, the Persian characters and Urdu language might be kept as court characters and language. The use of Hindi language and Nágari characters should be recognised as optional in the courts, for filing plaints and pleas, and writing judgments, and in other matters to be determined by rules. In these districts the study of Urdu language and Persian characters should be, as a general rule, compulsory for Hindus ; but those who object should be exempted from their study. We beg to subjoin the statistics of the population of these 17 districts :—

Districts.	Hindus.				Total.	Muhammadans.
	Hindus.	Sikhs.	Jains.	Buddhists.		
1. Sialkot	299,311	40,195	1,388	...	340,894	669,712
2. Lahore	193,319	125,591	970	...	319,880	599,477
3. Gujranwala	127,322	36,159	577	...	164,058	452,640
4. Rawalpindi	86,162	17,780	1,033	...	104,975	711,546
5. Jhelam	60,949	11,188	58	...	72,195	516,745
6. Gujrat	72,450	8,885	...	...	81,335	607,525
7. Shahpur	59,026	4,702	9	...	63,737	357,742
8. Multan	112,001	2,085	47	...	114,133	435,901
9. Jhang	64,892	3,477	4	...	68,373	326,910
10. Montgomery	83,974	11,964	1	...	98,373	330,495
11. Mozaffargarh	43,297	2,788	11	...	95,939	292,476
12. Dera Ismail Khan	54,446	1,691	2	...	56,139	385,244
13. Dera Ghazi Khan	46,697	1,326	...	...	48,023	315,240
14. Bannu	30,643	790	60	...	31,493	301,002
15. Peshawur	39,321	3,103	3	...	42,427	546,117
16. Hazara	19,843	1,381	...	...	21,224	385,759
17. Kohat	9,828	2,240	41	...	12,109	166,219

Primary Schools.—(*a*) There should be primary schools of two kinds—Hindi-medium and Urdu-medium.

(*b*) In the *Hindi-medium* primary schools, the medium of teaching arithmetic and general knowledge should be the Deva-Nágari characters and the Hindi language. The boys should begin their educational course with the Deva-Nágari characters and the Hindi language. The Arabic characters and the Urdu language should be added to the Deva-Nágari characters, and the Hindi language in the higher classes subject to the conditions in proposal 4. In the Punjáb proper it might be better that in Hindi-medium schools boys should for facility begin their educational course in the primary schools with the Punjábi language through the Deva-Nágari characters; and after a year or so Hindi should be substituted for the Punjábi. In some schools it might be found necessary for some sects who hold the Gurmukhi characters in special reverence, to allow them to read the Punjábi through the Gurmukhi characters along with Hindi through Deva-Nágari characters.

(*c*) In the Urdu-medium primary schools, the medium of teaching arithmetic and general knowledge should be the Urdu language through the Persian character. The boys should begin their educational course with the Persian characters and the Urdu language. The Hindi language and the Deva-Nágari characters should be added to the Urdu language and the Arabic characters in the higher classes as compulsory for Hindus and optional for Muhammadans.

6. *Middle Schools.*—(*a*) Middle schools should be of three kinds—Hindi-medium, Urdu-medium, and English-medium.

(*b*) In the Hindi-medium middle schools, the Deva-Nágari characters and the Hindi language should be the medium of teaching mathematics and general knowledge. The Hindi language (through Deva-Nágari characters) should be taught as a compulsory subject also. Urdu (through Persian characters) also to be taught subject to the conditions in proposal 4.

(*c*) In the Urdu-medium middle schools, the Urdu lauguage and Persian characters should be the medium of teaching mathematics and general knowledge. The Urdu language (through Persian characters) should be taught as a compulsory subject. The Hindi language (through Deva-Nágari characters) also should be taught as a subject compulsory for Hindus and optional for Muhammadans.

(*d*) A classical language (out of Sanskrit, Persian, and Arabic) to be selected by the student to be a compulsory subject of study in the middle schools of both the Hindi-medium and the Urdu-medium kinds.

(*e*) In the English-medium middle schools, English should be the medium of teaching mathematics and general knowledge, the English language being taught as a compulsory subject and Urdu as in proposal 4, and the Hindi language as a subject compulsory for Hindus and optional for Muhammadans.

A classical language (out of Sanskrit, Persian and Arabic) might be selected by the student as an optional subject of study in middle schools of English-medium kind, if he likes to take up a classical language. Scholarships to be given to those only who take up a classical language.

7. *High Schools.*—(*a*) In high schools English should be the medium of teaching general knowledge and mathematics and should be taught as a subject also, besides one vernacular (either Hindi or Urdu) to be chosen by the student. A classical language (out of Sanskrit, Persian, and Arabic) might be selected by the student as an optional subject of study in English-medium high schools, if he likes to take up a classical language, scholarships being given to those only who take up a classical language.

(*b*) If Government is prepared to open Urdu-medium high schools, it should open Hindi-medium high schools also. A classical language (out of Sanskrit, Persian, and Arabic) should be chosen by the student to be a compulsory subject of study.

8. By making both Hindi and Urdu as media of imparting instruction, schools will have to be multiplied. The number of schools can be lessened by making English as the medium in all middle and high schools in which English is taught. In English-medium schools a knowledge of English will be better imparted than in those in which it is not made the medium of conveying instruction, but is taught only as a language. These schools will meet the great demand that exists in the country for English education.

9. If in large villages and in towns containing a mixed population of Hindus and Muhammadans the Government establishes Urdu-medium schools, it should establish Hindi-medium schools also. Where there is not scope for schools of the two kinds, a school of that kind only should be established which would suit the majority of the people of the locality. If both Hindi-medium and Urdu-medium schools cannot be established in every village or town, then these should be established alternately in alternate villages and towns. The number and cost of Hindi-medium schools should bear the same proportion to the number and cost of Urdu-medium schools as the Hindu population of the district bears to the Muhammadan population. If Government pleads want of funds, then let it establish only English-medium schools and leave it to the people to establish either Hindi-medium or Urdu-medium schools and give grants-in-aid only.

10. In the North-Western Provinces and other places where dialects of Hindi are spoken the system of education might be made similar to that of the Punjáb by making the Deva-Nágari characters and the Hindi langnage as the medium of instruction for the Hindus. In Bengal, Maharashtra, Gujarat and other provinces, the vernaculars of which are allied to Sanskrit, the Hindi language through Deva-Nágari characters should be taught along with the vernacular of the provinces to Hindu boys in the higher classes of the primary and the middle

schools. In some places, it might be found practicable to teach the vernaculars also through the Deva-Nágari characters.

We have made this representation in order to draw the attention of the Education Commission and the Government of India to the defects and the deficiencies of the system of education current in the Government schools in the Punjáb. The system is calculated to retard the progress of primary education. The reason why primary education has made so little progress is that its acquisition has been rendered a work of great difficulty. Learning to read and write, which can and ought to be acquired with ease and in a short time, is rendered by the system in vogue a very difficult and a laborious task which can only be accomplished in years. "The development of elementary education was one of the main objects contemplated by the Despatch of 1854." The Government then should have for the medium of elementary education selected a character and a language which were easy and could have been acquired in a short time. In the first part of the representation we have pointed out that the Deva-Nágari characters are easiest to learn, and that reading and writing by means of them can be learnt in some months only; whereas it takes years to learn to read and write through Persian characters. We have also pointed out that the language for elementary education should be the vernacular language of the country or one which is very nearly allied to the vernacular language. Punjábi and Hindi are the vernaculars of the Punjáb, and Hindi, we have shown, is more closely allied to Punjábi than Urdu. Therefore, in the first part of the representation we have urged that the means by which elementary education can be extended and improved and the means by which "useful and practical knowledge suited to every station in life might be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts," are the Deva-Nágari characters and the Hindi language. We know that a large section of our countrymen have adopted the Muhammadan faith. But they have not changed their language. The language spoken by the Hindus and Muhammadans of a locality is the same, and as a general rule very few Arabic and Persian words are met with in the spoken language of our Muhammadan brethren as compared with the words of the Sanskrit stock in their speech. The songs current among the Muhammadan women and which are sung at marriages and on other occasions are true measures of the genius of the languages current in the community. These songs are conspicuous by the rarity, if not absence, of Arabic and Persian words, and go to prove that the mother-tongue of no class of the community is allied to the Urdu, which abounds in foreign words. Again, the generality of the Muhammadans have no antipathy against the use of the Deva-Nágari characters, notwithstanding what those who want to be the leaders of the Muhammadans might say. The remarkable fact that the accounts of traders, whether Hindus or Muhammadans, all over India are kept in some form or other of Deva-Nágari (Hindi, Lunde, Mahájani, Kaithi, &c.) proves that the Muhammadans generally have no aversion to using the indigenous characters of the country. So, if the Deva-Nágari characters and Hindi and Punjábi languages were made the medium of elementary education in the province, the education of the masses would be greatly extended and improved. And freedom and variety might be secured in high and secondary and even elementary education by allowing the Muhammadans to read the Arabic language, and the Hindus the Sanskrit, which languages are connected with their respective religions. And in those parts of the country where the Muhammadans might be opposed to the study of the Nágari characters and the Hindi language they might receive their education through the Persian characters and any language which they prefer. The last census returns show that the proportion of Hindus and Muhammadans who can read and write to the whole male population of these two classes is as follows:—

	British Territory, Punjab.			Total.	Muhammadans.
	Hindus.	Sikhs.	Jains and Buddhists.		
Total population, males . .	3,883,915	6,39430	20,406	...	5,639,845
Males who can read and write .	325,069	35,976	7,230	...	95,816

Though in the last census those who knew reading and writing in the indigenous characters were very frequently shown as not knowing reading and writing, still the above table shows that those who can read and write among Hindus are numerically and proportionally many times more than those who can read and write among Muhammadans. One of the main reasons is that Hindus up to this time retain their vernacular and the easy indigenous characters (Nágari, Gurmukhi, Lunde) as medium of instruction. Accordingly, as learning to read and write is an easy work for Hindus, there are many Hindus who learn to read and write; whereas learning to read and write having been made difficult for Muhammadans, the number of Muhammadans who can read and write is small. And this is so, though Government has discouraged in many ways the learning to read and write through the indigenous characters and the real vernaculars. Is anything more required to prove that education among the masses will not spread, until the Nágari characters and the real vernaculars of the country are adopted as media of elementary education? We might here beg leave to point out that the question of Nágari characters is of even greater importance than that of the Hindi language, for while the Urdu differs from the Hindi mainly in its vocabulary, being in almost all other respects

nothing but a dialect of the Hindi, and therefore indigenous to the country, the Persian characters are altogether foreign and do not at all suit the genius of the vernaculars which they are intended to represent.

However, we leave it to our Muhammadan brethren and Government to decide whether the primary education of the masses among the Muhammadans should be carried on through a language spoken by the people and one closely allied to the spoken language or through Urdu which is a language unintelligible to the people. Let them decide whether elementary education of the masses among Muhammadans should be carried on through the Nágari characters by which reading and writing can be learnt in some months only, or through the Persian characters which makes the work of learning to read and write a question of years. We believe that the civilisation of a country will bear the impress of the majority of the inhabitants; and as the Nágari characters and the languages of the Sanskrit stock are current among the majority, it is more likely that the future characters of India will be Nágari, and not the Persian characters, and the languages which for their development borrow from the Sanskrit will have greater chance of surviving and prevailing than the Urdu language, which resorts for its development to foreign languages like Arabic and Persian. We leave it to the leaders of our Muhammadan brethren to decide whether the civilisation of our country will make progress in the line of least or of greatest residence.

For our part, in that portion of the representation which contains the proposals properly, we have made such suggestions for the education of the Hindus as cannot be objected to by our Muhammadan brethren. We have tried not to ask for any unfair advantages for the Hindus, and we trust we have not in that portion made any suggestions which might be considered to be unjust to our Muhammadan brethren. We humbly pray that our representation be favourably considered by the Education Commission and the Government of India, and that the system of education be modified in accordance with the spirit of the humble suggestions made above, and that the hopes raised in the hearts of the people by the Government of India, by recording in its Resolution on the Education Commission that it is "desirable that each section of the people should be in a position to secure that description of education which is most consonant to its feelings and suited to its wants," be satisfied.

Signed by—

RALLA RAM,

Head Accountant, Sirhind Canals,

And by 92 others.

Identical memorial with the above received from the members of the Gujarat Bhásha Pracháriní Sabhá.

Identical memorial with the above received from 1,609 residents of Jagádhri, Ambála District.

Identical memorial with the above received from 1,139 residents of Ferozepur.

Memorial from the Gujarat Bhásha Pracháriní Sabhá, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, the undersigned residents of Gujarat district, beg to submit the following representation for the consideration of the Commission over which you preside.

We feel very thankful to Government for its having directed its attention to enquire into "the present state of elementary education throughout the Empire, and the means by which this can everywhere be extended and improved," and for its assuring the public that it is not the policy of Government "to check or hinder in any degree the further progress of high and middle education."

The reason why elementary education has not made progress is that its acquisition has been rendered a work of great time and trouble. Those who devote themselves to receive the so-called elementary education on account of having their time and attention engrossed for many of the best years of their lives by books, are disabled from following their hereditary occupations; and thus from the necessity of things have to become post-hunters and a burden upon their own families; and consequently people do not find anything in elementary education to recommend it to them.

Elementary education can only be extended if its acquisition is rendered easy and a work of the shortest time possible. It is necessary, therefore, that elementary education should be imparted by means of characters which might be the easiest, the simplest, and the best, and by which reading and writing might be learned easily and quickly: and that the language for elementary education should be either the vernacular of the people or one which is very closely allied to the vernacular.

But at present the characters for imparting elementary instruction are the Persian characters, and the languages are Persian and Urdu.

The defects of the Persian characters are universally known and do not require to be mentioned in detail. The Persian characters are defective and redundant when applied to express the vernaculars. The name of the letter does not indicate the sound: and those who know any-

thing about teaching must know what a serious embarrassment that is for beginners, and especially for children.[1] For beginners the Persian characters are difficult to learn, and reading and writing in them is acquired with great trouble and in a long time. The alleged superiority of the Persian characters is said to consist in the ease and rapidity with which they are written: but that rapid writing is universally known to be illegible and ambiguous: and to partake more of the nature of hieroglyphics than as something written in alphabets. Practically, when the Persian characters are written in the *Shikasta* form in which they are generally written, no definite principle guides the form of the letters, but only the caprice of the writer, and hence the work of reading *Shikasta* writing can only be done by experts, and that, too, by guessing the words from the context. Ordinary words might be guessed from the context, but even guesses fail to help to decipher proper[2] names, in writings in the Persian characters, and especially when those writings are in the *Shikasta* form. Only some eighteen different forms are made to serve thirty-six different letters by the application of strokes, dots, &c., which are almost always omitted in writing. In writing the vowels are practically always omitted, the sound of letters being determined by the context. So it happens that the practice of writing the vernaculars by means of Persian characters becomes not unfrequently the cause of the miscarriage of justice in our courts. The Persian characters are exotic to the land and were not meant to express the vernaculars of the country.

As to Persian, which is taught as a part of primary instruction, we cannot do better than quote the remarks of the Punjab Government in its Resolution dated 18th February 1873, reviewing the Report on Popular Education in the Punjáb for the year 1871-72, which are as follows:—

"The general scheme of studies for vernacular schools also appears to require re-consideration. More specially would the Lieutenant-Governor refer to the study of Persian, which is taught in every primary school in the Punjáb, the pupils in which should naturally belong to the agricultural classes. Persian is a language nowhere spoken in the Punjáb, except perhaps in the city of Peshawur itself. It is the vernacular of no class of the people. Its use is confined to men of rank or munshis of Government offices, and by devoting so much attention in its schools to its study the Government has embarked on a policy of questionable wisdom. The beauty of the Persian language, its richness and ornament, and its copious literature, will prevent its study ever being neglected by Natives of position; but to the great mass of the people its acquisition is a pure waste of time."

We need not add anything to the just and forcible remarks of the Punjáb Government against the teaching of Persian as a compulsory subject in the schools, but we beg to urge that these remarks are, to a great extent, applicable to the study of Urdu also. In spite of all efforts of the successive rulers of the land to foster Urdu, it has not gained currency among the masses. Even in Hindustan proper it is understood by a limited number of people and spoken by a still smaller number, residing principally in the large towns, whilst it is never spoken in the family circles of any but the most refined section of the Muhammadans. To the great mass of the people, Hindus as well as Muhammadans, it is unintelligible, owing to there being no limit to the introduction of Arabic and Persian words into it. This is practically recognised in the courts in the Punjáb where the spoken language is the vernacular of the country, the written language, by a strange anomaly, however, being Urdu. We might also here draw attention to the fact that the speech of our unlettered Muhammadan brethren is identical with the speech of the Hindus, and that Persian and Arabic words are as little used and understood by the Muhammadans as by the Hindus. After reading the Urdu for even many years the boys in the Punjáb do not know it sufficiently well to be able to understand it correctly, and to read and write it with accuracy.

When such are the characters and such the languages adopted for imparting elementary education to the masses, it is no wonder that primary instruction has made so little progress in the country, and that it has not borne good fruits.

We beg to urge that primary instruction should be really made elementary and easy, and such as can be acquired in a short time, and that it should not engross the whole attention of the boy, so that he might be able to learn along with it his hereditary calling with a view to follow it in order that he might not become a post-hunter.

This can be secured by making Nágari characters and the real vernaculars of the masses, the Punjabi and Hindi, as the mediums of the primary instruction instead of the Persian characters and the Persian and the Urdu languages.

The Deva-Nágari characters are the best and the most scientific that the world has ever produced. None of the objections that apply to the Persian characters hold good with respect to the Deva-Nágari characters. The alphabet is arranged scientifically. The names of the letters express only the sounds for which they stand. The letters express all the sounds which the Natives of the country are in the habit and under the necessity of uttering. No ambiguity whatever can be caused by their use, and writing in these characters is always legible. They are very easy to learn, and reading and writing can be acquired with facility and rapidity by means of them. To learn to read and write through the Deva-Nágari characters requires as many months only as it takes years to learn to read and write through the Persian characters. Their substitution for the Persian characters in writing the vernaculars would indeed be a great blessing to the people of India, as it would save an endless waste of time and an unnecessary taxation of brains. The Deva-Nágari characters are the most widely prevalent characters in India, and all the characters

[1] Jab, in Persian characters, should be read by letters 'jim,' 'be,' and not 'jab,' as it is taught to be. Jab, in Hindi characters, is 'jab' by letters and also in reading.

[2] The Director of Public Instruction, Punjab, in his Report on Education for 1880-81 (see paragraph 36, page 8) writes as follows:—"Geography and European history can be taught better from English books because the names present a great difficulty when they occur in books lithographed in the Persian character."

for the vernaculars allied to the Sanskrit have very great resemblance to them, if they are not the same characters in distorted forms. Such are the characters which the Government has hitherto neglected. And we are humbly of opinion that the question of elementary education will never be satisfactorily solved till the Government adopts these characters as the medium of primary instruction.

That the vernacular of a people or a language closely allied to the vernacular should be adopted for imparting elementary education to the masses does not require many arguments to prove. Punjábi and Hindi are the vernaculars of the Punjáb, and Punjábi is very closely allied to Hindi, and is, in fact, a dialect of Hindi. Hindi is understood all over the Punjáb. We might here remark that, though Urdu and Hindi had at first very nearly an identical grammar, and differed principally in vocabulary and in written characters, the Urdu has become, and is every day becoming, more and more alien and unintelligible to the masses and therefore unfitted for spreading in the Punjáb and in India, as it makes use of as many foreign (Arabic and Persian) words and forms as possible. The Hindi and its dialect, the Punjábi, on the other hand, use as few foreign words as possible. Hindi, on account of being the language of one-fourth of the inhabitants of India, and as it occupies the central site, and as it aims at using indigenous materials for its development, is more or less understood in the provinces in which the languages of the Sanskrit stock are spoken. But the Government has up to this time left this language in the cold. Until this language is adopted for imparting primary instruction, the question of elementary education will never be satisfactorily solved. If Hindi were adopted for primary instruction, reading and writing would then be learnt by boys easily in the course of some months only. Education among the masses, then, can never spread when learning to read and write, which can be accomplished in some months, is made by the system which finds favour with Government a work of years. If primary instruction were imparted through Hindi, the boys would have ample leisure for learning at the same time their hereditary callings by assisting their parents, and then Government would not have to think of the ever-increasing class of post-hunters which are created by the present system.

But it must be mentioned that the question of characters and language as mediums of elementary instruction is intimately connected with the question of characters and language which should be adopted by Government for its courts. It will be impracticable to solve the question of elementary education satisfactorily until Government takes in hand the question of court language and characters. The people will never take to read eagerly a language which is not recognised by Government in its courts. It is necessary, therefore, for diffusing elementary education, which can only be diffused through Nágari characters and the Hindi language, that Government should recognise the Nágari characters and the Hindi language in its courts and offices. We might in this place point out that, though in the last census those who knew reading and writing in the indigenous characters of the country were very frequently shown as not knowing reading and writing, still the census showed that those who "can read and write" among Hindus are many times more than those who "can read and write" among Muhammadans [1]. The reason is plain. The Hindus up to now retain to a great extent their vernacular, and the easy indigenous characters (Nágari, Gurmukhi, Lunde, &c.) as medium of their instruction. Learning to read and write among Hindus being an easy work, there are many among Hindus who know reading and writing. And this is so, though Government had discouraged in many ways the learning to read and write in the indigenous characters and the real vernacular of the country. Is anything more required to prove that education among the masses will not spread to the desirable extent and with good result until the Nágari characters and the real vernaculars are adopted as medium of instruction?

There are some of our Muhammadan brethren who are trying to make it out that Nágari character and Hindi language, if adopted as medium of primary instruction for the masses, will not suit the Muhammadans. We beg to urge that those gentlemen are not alive to the true interest of their co-religionists, who on account of their ignorance cannot make their views heard by the Government. Indeed a large section of our countrymen have adopted the Muhammadan faith. But they have not changed their language. The language spoken by the Hindus and Muhammadans of a locality is the same, and as a general rule very few Arabic and Persian words are met with in the spoken language of our Muhammadan brethren as compared with words of the Sanskrit stock in their speech. The songs current among the Muhammadan women, and which are sung at marriages and on other occasions, are true measures of the genius of the language current among the community. These songs are conspicuous by the rarity, if not absence, of Arabic and Persian words; and go to prove that the mother-tongue of no class of the community in the Punjáb proper is allied to the Urdu, which abounds in foreign words. Again, the generality of the Muhammadans have no antipathy against the use of the Deva-Nágari characters, notwithstanding what those who want to be leaders of the Muhammadans might say. The remarkable fact that the accounts of traders, whether Hindus or Muhammadans, all over India, are kept in some form or other of Nágari (Hindi, Lunde, Mahajani, Kaithi) proves that the Muhammadans generally have no aversion to using the indigenous characters of the country. We believe that the Nágari characters

	Hindus.	Sikhs.	Jains.	Total.	Muhammadans.
[1] Males who can read and write . .	3,25,069	35,976	7,230	368,275	95,816

and the Hindi and Punjábi languages are suited best for the elementary education of both the Hindus and Muhammadans. In those localities and for those classes in which the Urdu is really the spoken language, elementary education might be imparted through Urdu, but even there it will be best to teach Urdu through the Nágari characters. It might be found desirable in some localities and for some classes among Muhammadans to impart elementary education through the Urdu-Persian characters.

However, we leave the question of extending primary education among the Muhammadans to be solved by Government. We pray that, at least for Hindus, the Government might be pleased to impart primary education through Nágari characters and the Hindi language. In the Punjáb proper it will be desirable that in the primary school boys should begin their education with Punjábi through Nágari characters, and Hindi should be substituted for Punjábi after a year or so. In some places and for some sects who hold the Gurmukhi characters in special reverence, it might be necesssary to allow them to read Gurmukhi characters along with Nágari and Hindi.

The question of characters and language as mediums of instruction in public schools for boys has a very important bearing on the question of female education. Female education among the Hindus can only be carried on by means of the Nágari characters and the Hindi and Punjábi languages. Female education can never make satisfactory progress until the Deva-Nágari characters and the Hindi language are introduced into the schools for boys, and until Hindu boys are more familiar with the characters and the language. Female education among the masses will spread by sisters and daughters picking up knowledge from their brothers and fathers at home, and not so much by means of schools, which for want of funds cannot be multiplied to the desirable extent, and which also, according to the present custom of the country, cannot be attended by girls when they are located at a distance from their homes.

In conclusion, we humbly beg that our representation be taken into the favourable consideration of the Commission and the Government of India; and that the acquisition of elementary education be rendered easy and attractive by the Nágari characters, and the Hindi language being adopted as medium of instruction in schools and also being recognised in courts.

Signed by—

NARYAN DASS,
President, Bhásha Prachárini Sabhá,
And 5,506 others.

Identical memorial with the above, received from 1,422 inhabitants of Rawalpindi.
Identical memorial received from 852 inhabitants of Kartarpur and Phillour.

Memorial in favour of Hindi Bhásha from residents of Sialkot, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We humbly beg to represent that, although several languages are in use in our country, only one language is used in schools. Now, the language most generally in use is Hindi. Both Hindus and Mussalmáns speak it in their own homes, and carry on the business of their trades in it. No literature can be compared with that which is contained in the Hindi language. In Urdu there are very few good books. Urdu is not understood by our women; very few agriculturists attend the schools, because they are obliged to spend six or seven years in learning Urdu. Therefore, we pray that Hindi in the Deva-Nágari character may be taught in schools, and that some Urdu should be taught also for the benefit of the Mussalmáns who desire it.

Signed by—

PANDIT HINA NAND,
BHIM SEN, *Vakil,*
PANDIT GANGA RAM,
And about 800 *Hindus.*

Similar memorial to the above in favour of Hindi from 60 residents of Kángra.
Similar memorial to the above in favour of Hindi from 219 residents of Bhowarna in Kángra District.
Similar memorial to the above in favour of Hindi from 314 residents of Bandla, Ghogha and Chandpur in Kángra District.

Memorial from 1,550 inhabitants of Dera Ismail Khan in favour of Hindi, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, the undersigned inhabitants and residents of Dera Ismail Khan, beg to submit the following representation for your favourable consideration.

Submits memorial.

2. We cannot adequately express our heartfelt thanks for the inestimable blessings of peace and security which the British Government has conferred upon this country, and we feel deeply grateful for the noble and benevolent efforts which are being made to raise the people from their abject state of ignorance and superstition. Government has laid us under a heavy debt of gratitude by taking up in earnest the important question of mass-education, and we hail with delight the appointment of a Commission, under your able Presidentship, "to inquire into the present state of elementary education throughout the Empire, and the means by which this can everywhere be extended and improved," sincerely praying that its labours may be fruitful of incalculable benefits to the poor millions of India by placing within their easy reach the priceless boons of enlightenment and civilisation.

Thanks Government for blessings conferred.

3. The disadvantages under which elementary education in the Punjáb has suffered through the compulsory introduction of two foreign tongues —Persian and Urdu—into the curriculum of its primary schools have been so numerous and serious, that we consider it our duty to solicit the Commission to warn Government against the continuance of the present injurious system. It is needless for us to say that primary education can never penetrate to the masses until the real vernacular of the people is made the medium of instruction; nor will it ever make satisfactory progress among the agricultural and artizan classes who form at least three-fourths of the entire population, unless its acquisition is rendered easy and a work of the shortest time possible. The loss of labour and waste of energy which the present system entails cannot be too strongly condemned. The attention and time of the boys who are sent to receive the so-called elementary education are so engrossed with the acquisition of these foreign languages that they are disabled to follow their hereditary occupations and thus necessarily become post-hunters and a burden upon their families. The smattering at best of Persian and Urdu, which is acquired by students after a hard and diligent study of six or seven years, is perfectly useless and of no practical value.

Disadvantages of teaching Persian and Urdu in primary schools.

4. That Persian is a foreign language is admitted on all hands, and we cannot do better than quote here the just and forcible remarks of Sir Henry Davies in his Resolution dated 18th February 1873, reviewing Report on the Popular Education for the year 1871-72 :—

Persian a foreign language.

"Paragraph 10. *Study of Persian.*—Not only are the text-books in need of revision, but the general scheme of studies for vernacular schools also appears to require reconsideration. More especially would the Lieutenant-Governor refer to the study of Persian, which is taught in every primary school in the Punjáb, the pupils in which should naturally belong to agricultural classes. Persian is a language nowhere spoken in the Punjáb, except perhaps in the city of Peshawur itself. It is the vernacular of no class of the people. Its use is confined to men of rank, or munshis of Government offices; and by devoting so much attention in its schools to its study, the Government has embarked on a policy of questionable wisdom. The beauty of the Persian language, its richness in ornament, and its copious literature, will prevent its study ever being neglected by Natives of position, but to the great mass of the people its acquisition is a pure waste of time."

5. The same arguments apply also to Urdu, which we humbly hold is not the mother tongue of the Punjáb people. The vernacular of a province is the language of its masses, of its women and children, of its homes, which Urdu certainly is not. Urdu, as its name implies, was a camp or bazar language, coined during the Moghul period to meet the want *then felt* of facilitating intercourse between the rulers and the ruled; it was never meant to supplant the language of the people. Even in its birth-place, the North-Western Provinces and Oudh, it has not gained currency among the masses; it is understood there by a limited number of people and spoken by a still smaller number; its use is confined to those large cities which lie in the immediate vicinity of the Moghul capital, while even here it is never spoken in the family circle of any but the most refined section of the Muhammadans.

Urdu not the vernacular of the Punjáb.

Coined during Moghul period to meet the want *then* felt.

Even in Hindustan proper it has not penetrated to the masses.

But in the Punjáb it did not exist at all till the advent of the British rule. Government has done all in its power to foster this artificial language. It has encouraged its diffusion by making it compulsory, not only in the higher schools, but also in all the primary schools of the province; and it has made it the language of its courts, of its officers. That it is quite ill adapted for the Punjáb is apparent from the result of the past 30 years' experience. It is almost unintelligible to the people owing to its great admixture of Persian and Arabic words, which form more than 85 per cent. of its vocabulary; it is only used by the official classes of the community. In the towns and villages remote from the seat of Government it is as little understood as Bengali and Mahratti. The nation which, as a great man has said, dwells in the cottage, does not know Urdu. It speaks a far different language. We do not forget that more than half the population of the Punjáb is Muhammadan. The speech of our unlettered Muhammadan brethren is identical with the speech of the Hindus and Persian, and Persian and Arabic words are as little understood by the Muhammadans as by the Hindus. There are many Muhammadan religious books, such as "*Pakki roti*," and others, in Punjábi, meant for the religious education of the lower classes of Muhammadans and Muhammadan women. Had Urdu been the popular language of the Muhammadans, these Punjábi books would have never seen the light.

Did not exist in Punjáb before British rule.

Government patronage has not made it popular.

Great admixture of Persian and Arabic words renders it unintelligible to the people.

After reading Urdu for many years, the boys in the Punjáb do not know it sufficiently well to be able to understand it correctly and write with accuracy, and the cause is not far to seek. To enable one to correctly speak and write this language, a knowledge of the Persian is indispensably necessary; hence the acquisition of a sound knowledge of Urdu demands instruction in Persian and imposes a twofold task.

Study of Persian necessary for a sound knowledge of Urdu.

The fact that out of 33 newspapers in the Punjáb 30 are written in Urdu has been adduced as a proof of that language being the popular tongue of the province. But this cannot be held to be a proof of Urdu being the language of the masses who, we know, *never read a paper*. The papers depend for support on the educated classes, and the only education they receive in the schools in their young days is a six years' coaching in Persian and Urdu. They are not taught a word of Hindi or Sanskrit. How could they be expected to subscribe for any but Urdu papers? Another reason why the vast majority of the Punjáb papers written in Urdu is that their proprietors, being anxious to make them acceptable to the rulers of the country, conduct them in the only Native tongue understood and patronised by them. Again, Urdu being the language of the schools, the Director of Public Instruction takes in from 200 to 300 copies of many of the Urdu papers for circulation among the students.

The fact of its being the language of newspapers does not prove it to be the popular language.

These are some of the reasons which have combined to make Urdu the language of the newspapers.

6. Another strong reason why instruction should not be given through Urdu is that its Persian characters are altogether foreign to India, and, what is perhaps worse, form one of the most incomplete, redundant, unphonetic, illegible and difficult alphabets in the world. The names of letters do not indicate the sounds, and those who know anything about teaching must know what a serious embarrassment that is for the beginners, and specially for children. Only some eighteen different forms are made to serve 36 letters by the application of strokes, dots, &c., which are almost always omitted in writing; so it happens that the practice of writing the vernaculars by means of Persian characters becomes not unfrequently the cause of the miscarriage of justice in our courts. The alleged superiority of the Persian characters is said to consist in the ease and rapidity with which they are written; but that rapid writing is universally known to be unintelligible and ambiguous, and to partake more of the nature of hieroglyphics than as something written in alphabets.

Persian characters.
Defective and redundant.

Arrangement unscientific.

Only 18 forms indicate 36 letters.

Rapid writing illegible and ambiguous.

Remarks on Persian characters by Briggs, the translator of Farishta.

We may reproduce here the words of the learned translator of Farishta. He says—

"The Persian alphabet is the most difficult to decipher with accuracy, and the most liable to orthographical errors. In writing it the diacritical points, by which alone anything like certainty is attainable, are frequently omitted; and in an alphabet where a dot above a letter is negative and below the same letter is positive, who shall venture to decide in an obscure passage which is correct; or how is it possible that a person unacquainted with the true orthography of proper names can render a faithful transcript of a carelessly written original?"

The Director of Public Instruction, Punjáb, in his Report on Education for 1880-81 (see paragraph 36, page 38) writes as follows:—

"Geography and history can be taught better from English books, because the names present a great difficulty when they occur in books lithographed in the Persian characters."

The Persian characters are exotic to the land and cannot meet the requirements of our articulate sounds, except by the aid of a cumbrous system of diacritical marks.

The combination of letters in the formation of words is so intricate and perplexing to a beginner that it materially adds to the difficulty of acquiring the languages written in the Persian characters; hence reading and writing in them is acquired with great trouble and in a long time.

Combination of letters intricate.

The Persian alphabet is, besides, altogether unsuited to printing; and in this age of the printing press and universal education, one such disadvantage alone should be enough to seal the doom of any alphabet.

Persian characters unsuited for printing.

7. When such are the characters and such the languages adopted for imparting elementary education to the masses, it is no wonder that primary instruction has made so little progress in the country, and that it has not borne good fruits. Education, to be of any benefit to the masses, must be confined to a few simple and practical subjects, as reading and writing in their vernacular, the four rules of arithmetic, and bazar accounts, the main features of the geography of India, and the barest outlines of the geography of the world, and, if practicable, the first principles of rational agriculture and sanitation. Instead of this the children of the agricultural and artizan classes are in the Punjáb required to swallow any amount of Persian and Urdu—two languages which can be of no service to them. We beg to urge therefore that primary education should be really made elementary and easy, and such as can be acquired in a short time, and that it should not engross the whole attention of the

boy. This can be secured by making Nágari characters and the real vernacular of the masses, the Punjábi and Hindi, the mediums of primary instruction instead of Urdu and the Persian characters, which stand as an insurmountable obstacle in the way of the spread of popular education in the Punjáb.

Nágari characters and the Hindi recommended in place of Persian characters and the Urdu.

8. That elementary education should be imparted through the medium of the vernacular, or a language closely allied to it, does not require many arguments to prove. Reading and writing would then be learnt easily, and in the course of a few months only; the exertions which our boys have now to make to retain in their memory a stock of foreign words would be spared, and the purposes of education would be served more economically and more efficiently. The question which arises out of this is—What is the vernacular of the Punjáb? Punjábi and Hindi, we firmly believe, are the vernaculars of this province. Punjábi is very closely allied to, and is in fact a dialect of, Hindi; it is Hindi *under a provincial* name. Hindi, and not Urdu, is the *lingua-franca* of India. It is the language of the North-Western Provinces and Oudh, Behar, the Punjáb and Rajputana, and though not the language of Bengal, Gujarath and the Mahratta country, it is universally understood everywhere in those provinces. Dr. Rajendralal Mittra thus speaks of Hindi—

Elementary education should be imparted through vernacular.

Punjábi and Hindi are vernaculars.

"The Hindi is by far the most important of all the vernacular dialects of India. It is the language of the most civilised portion of the Hindu race from the eastern boundary of Behar to the foot of the Soliman Range, and from the Vindhya to the Terai. The Gurkhas have carried it to Kumaon and Nepal, and as a *lingua-franca* it is intelligible everywhere, from the Kohistan of Peshawur to Assam, and from Kashmir to Cape Comorin."

If primary instruction were imparted through the Hindi the boys would have ample leisure for learning at the same time their hereditary calling by assisting their parents, and then Government would not have to think of the ever-increasing class of post-hunters which are created by the present system.

9. As the Deva-Nágari characters are universal in India, they should, in our humble opinion, be used in works intended for the instruction of the masses. The Deva-Nágari characters are the best and the most scientific that the world has ever produced. None of the objections that apply to the Persian characters hold good with respect to them—

Deva-Nágari characters.

Their superiority over the Persian characters.

I.—The alphabet is arranged scientifically.

II.—The names of letters express only the sounds for which they stand.

III.—The letters express all the sounds which the Natives of the country are in the habit and under the necessity of uttering.

IV.—No ambiguity whatever can be caused by their use, and the writing in these characters is always legible.

V.—They are very easy to learn, and reading and writing can be acquired with facility and rapidity by means of them. To learn to read and write through the Deva-Nágari characters requires as many months only as it takes years to learn to read and write through the Persian characters.

VI.—Their substitution for the Persian characters in writing the vernacular would indeed be a great blessing to the people of India, as it would save an endless waste of time and unnecessary taxation of brains.

VII.—The Deva-Nágari characters, with some modifications, are used in other provinces of India for all languages allied to the Sanskrit, such as Mahratti, Gujarathi, Bengali, Kaithi, Hindi, Marwari, &c., and are thus the most widely prevalent characters in the Empire.

10. The instruction of females of the Hindu community, which is as important in mass-education as the education of the stronger sex, can only be carried on through the medium of the Deva-Nágari characters and the Hindi and Punjábi languages, as, owing to religious prejudices, they have a dislike to learn books written in foreign characters and languages. Female education can never make satisfactory progress until the Deva-Nágari characters and the Hindi language are introduced into the schools for boys, and until Hindu boys are more familiar with the characters and the languages. Female education among the masses will spread by sisters and daughters picking up knowledge from their brothers and fathers at homes, and not so much by means of schools which for want of funds cannot be multiplied to the desirable extent, and which also, according to the present custom, cannot be attended by girls, when they are located at distances from their homes.

Female education of Hindus can only be carried on through Nágari characters and Hindi bhásha.

Satisfactory progress impossible until these are introduced in boys' schools.

11. But it must be mentioned that the question of characters and languages as mediums of elementary instruction is intimately connected with the question of characters and language, which should be adopted by Government for its courts. It will be impracticable to solve the question of elementary education satisfactorily until Government takes in hand the question of court language and characters. The people will never take to read eagerly a language which is not recognised by Government in its courts. It is necessary, therefore, for diffusing elementary education which can only be

Hindi bhásha and Nágari character should be recognised in courts.

diffused through Nágari characters and the Hindi language to introduce them in its courts and offices. We might in this place point out that the number of Hindus who "can read and write" by the last census figures are much larger than those who "can read and write" among Muhammadans. The reason is plain. The Hindus up to the present date retain to a great extent their vernacular, and the easy indigenous characters (Nágari, Gurmukhi, Lunde, &c.) as medium of their instruction. Learning to read and write among Hindus being an easy work, there are many among them who know reading and writing. And this is so, though Government has discouraged in many ways the learning to read and write in the indigenous characters and the real vernacular of the country. Is anything more required to prove that education among the masses will not spread to the desirable extent and with good result until the Nágari characters and the real vernaculars are adopted as mediums of instruction.

The reason why more Hindus "can read and write" than Muhammadans.

12. Objection might be brought forward to our proposal that the encouragement of the Hindi bhásha would tend to produce a multiplicity of Indian vernaculars. But this argument will fall to the ground when it is considered that there is scarcely any probability of the use and prevalence of one common language all over a country so vast as India, which is almost a continent in itself; while if any such common language were possible, the chances are very much in favour of the Hindi bháshá written in the Deva-Nágari character.

Multiplicity of vernaculars no valid objection aginst Hindi bhásha.

13. Some of our Muhammadan brethren are trying to make it out that the Hindi bhásha and the Nágari characters, if adopted as medium of primary instruction for the masses, will not suit the Muhammadans. But this objection will be found to be without foundations; the language is as much the mother-tongue of the Hindus in the Punjáb as it is of the Muhammadans, and would naturally be preferred to Urdu by the one community for precisely the same reasons for which it would be liked by the other. A large section of our countrymen have adopted the Muhammadan faith: they have not changed their language.

Muhammadans have no antipathy to Hindi bhásha.

It is their mother-tongue.

The songs current among the Muhammadan women, and which are sung at marriages and on other occasions, are true measures of the language current among the community. These songs are conspicuous by the rarity, if not absence, of Arabic and Persian words, and go to prove that the mother-tongue of no class of the community in the Punjáb proper is allied to Urdu, which abounds in foreign words.

Their Hindi songs.

Again, the generality of the Muhammadans have no antipathy against the use of the Deva-Nágari characters. The remarkable fact that the accounts of the traders, whether Hindus or Muhammadans, all over India, are kept in some form or other of Nágari (Hindi, Lunde, Mahajani, Kaithi) proves that the Muhammadans have no aversion to using the indigenous characters. We firmly believe that the Nágari characters and the Hindi and Punjábi languages are suited best for the elementary education of both the Hindus and Muhammadans. In those localities and for those classes in which Urdu is really the spoken language, elementary education might be imparted through Urdu, but even there it will be best to teach Urdu through the Nágari characters.

The use of Deva-Nágari by Muhammadan traders.

14. However, we leave the question of extending primary education among the Muhammadans to be solved by Government. We pray that at least for Hindus the Government might be pleased to impart primary education through the Nágari characters and the Hindi language, and that in any scheme of mass-education that may be devised for this province, the instruction of the people through Hindi bhásha should have at least equal place with, if not greater than, Urdu, especially where the majority of students are Hindus. In the Punjáb proper it will be desirable that in the primary schools boys should begin their education with Punjábi through Nágari characters, and Hindi should be substituted for Punjábi after a year or so. In order to carry out the above proposal, we venture to suggest that a principle be laid down that in every primary school of this province the Hindi bháshá, supplemented where necessary by Urdu, should form the medium of instruction, and that in every middle school our national classic, on which all the Indian vernaculars are based, namely, Sanskrit, should be taught in preference to Persian, or the latter might be supplemented where necessary but not compulsory as at present.

Recommendations of the memorialists:

Instruction through Hindi bhásha and Nágari characters, be imparted in primary schools.

Supplemented where necessary by Urdu.

15. In conclusion, we humbly beg that our representation may be taken into the favourable consideration of the Commission and the Government of India; and that the acquisition of elementary education be rendered easy and attractive by the Nágari characters, and the Hindi language being adopted as mediums of instruction in schools and also being recognised in courts.

Urging favourable consideration.

Signed by—

LÁLA THAKUR DASS,

President of the Bharatri Sabhá, Dera Ismail Khan,

And by about 1,550 others.

Memorial from the Inhabitants of Gujránwála, Punjáb.

We, the undersigned residents of Gujránwála, beg to submit the following representation for consideration of the Commission.

We feel very thankful to the British Government, under whose auspices the ruled can boast of being very well contented. Under its benign rule we may throw gold in the way, and no one dares to pick it up; so much so, that by its world-wide justice it has justified the proverb, "A lion and a goat drink from one fountain." Above all it has conferred an everlasting boon upon the Natives in the revival of their old literature, Sanskrit, which had well-nigh reached its decline and is now daily improving. But now only this remains to be represented to Government, that, as in the other parts of Hindustan, such as Bengal, Behar, Gujaráth, &c., the court papers are said to be written in their Native languages, the same privilege may be granted to the Punjáb, as it forms a large portion of Hindustan. In the Punjáb, wherever we turn our eye, we see schools in which Persian and Urdu are taught. This being the case, why should we be deprived of the universal benevolence of the British rule? We therefore most humbly submit that our old literature, Sanskrit and Hindi bháshá, may be used in the court papers. We now beg to lay before you our reasons for the opinion expressed above, and hope that this subject will meet with your most favourable consideration.

1. All the languages of India are derived from Sanskrit and not from Persian, so that Hindi is intelligible to and spoken by all individuals in large or small towns, while Urdu is used only by the official classes of the community.
2. We have no polite works in Persian, whereas Sanskrit abounds in such; and these are also found in Hindi.
3. Our religious books are in Sanskrit and Hindi, and not in Persian.
4. The Mussalmáns in the Punjáb, who embraced Muhammadanism only during the Muhammadan rule, still retain their primitive Hindi bháshá.
5. Urdu is unintelligible to the people on account of its admixture of Persian elements which it daily receives. If Hindi be enforced, it will be intelligible to every one.
6. The Hindi characters are far more legible and unambiguous than the Urdu ones, as, unlike Hindi, the Persian alphabet is incomplete—a fact which is admitted by the literati of Europe.
7. The Hindi bháshá is learnt far more easily than the Urdu bháshá, the former requiring only a fortnight's instruction, while the latter takes at least a year.
8. When a receipt, a bond, or an agreement, is drawn up, the executor is generally, though not always, deceived, because Urdu is so full of Persian words that it is not understood by the illiterate. If, therefore, Hindi bháshá is used, all this would be avoided.
9. If a summons is sent to some little village, the poor village people have to run to the surrounding villages to have it read out to them.

Under the above circumstances, if our mother-tongue, Hindi bháshá, be enforced, we shall esteem it the greatest favour ever conferred upon us by Government.

Hence we beg to urge the necessity of making Hindi and Sanskrit the medium of instruction in all the primary and secon dary schools in the Punjáb, which will be the first and most important step for the carrying of the above proposal into effect, and pave the way for the speedy development of the Indian mind.

Signed by—

LALA KISHEN GOPAL,

Head Registration Clerk, Gujránwála,

And about 1,000 other inhabitants of the District.

GUJRANWALA:
1st April 1882.

Memorial from Residents of the Hissar District, to the HONOURABLE W. W. HUTNER, LL.D., C.I.E., *President of the Education Commission.*

We, the undersigned residents of the Hissar district, beg to submit the following representation for the consideration of the Education Commission over which you preside.

While expressing our heartfelt thanks to our kind Government for its having taken up the question of spreading education among the masses, we feel it is our duty to bring to the notice of the Commission a serious defect in the educational system of the primary schools in the Punjáb. In these schools, which are primarily intended for the masses, and where, therefore, everything calculated to attract them ought to be introduced, a foreign language has hitherto been taught in preference to their own vernacular. Urdu, whose use, as a spoken tongue, is at best confined to a very small section of the Muhammadans inhabiting large cities, and the Persian alphabet, which is not only alien to the genius of this soil, but which, by reason of being unphonetic, incomplete, and redundant, taxes the purse and the energies of the students, are forced upon us in place of Hindi and the Deva-Nágari alphabet.

The following few reasons will, we submit, amply bear out our statement—

(1) It is Hindi, not Urdu, which the Hindus and a majority of the Muhammadans use in their family circles and in the transaction of their daily business. All merchants and shopkeepers, whether Hindus or Muhammadans, communicate with each other and keep books in Hindi, written in characters which are slightly modified forms of the Deva-Nágari characters.

(2) The literature of Urdu can bear no comparison to that of Hindi, for while the latter is richer in the treasures it contains than many Indian languages, and is generally free from all obscene thoughts, the former is nothing but a tissue of immoral ideas and indecent words. Hence the little or no progress which it has made in our female world.

(3) The agricultural classes, to whom every facility ought to be afforded to utilise the two or three years which they are at best able to give to education, are conspicuous by their absence in the schools. They cannot spare six or seven years which the study of a foreign language requires, and very often, pre-eminently in the case of Urdu, to find themselves ultimately where they were in point of education.

(4) The Arabic characters, in which Urdu is written, are so very unsystematic and redundant, and the vowel points so arbitrarily arranged and used, that it is several years before a student, whether Hindu or Muhammadan, can read and write the language correctly; while the Deva-Nágari characters, in which Hindi is written, are so phonetic, philosophical and perfect, that a few weeks' time is quite sufficient for one to be able to read and write that language correctly. This is the main reason why our children, even after five years' study, know Urdu only very imperfectly.

(5) Hindi, and not Urdu, is understood all over the country, and is the *lingua-franca* so to speak.

(6) Hindi is allied to the other languages of India, being in common with them a branch of Sanskrit, and, as such, it can borrow scientific and other terms, where available, from other languages which all indent for them on Sanskrit.

On the above reasons we respectfully submit, it is necessary in the interests of 20 millions of human beings to substitute Hindi and the Deva-Nágari characters for Urdu and the Arabic characters, as the former are easier both for a Muhammadan and a Hindu to acquire than the latter. If, however, a few Arabic and Persian-knowing Muhammadans, at the expense of a vast majority of their co-religionists, who, we submit, speak Hindi and use corrupted forms of the Deva-Nágari alphabet, object to the study of Hindi, it may, we beg to urge, be made alternative with Urdu in the primary schools in consideration of the interests of the Hindus.

In conclusion, we beg to express a strong hope that our suggestion, which alone can adequately aid in the attainment of the object which Government has in view in directing its attention to primary education, will meet with a favourable consideration from the Commission.

Signed by—
LALA UGRA SEN,
And 4,444 other gentlemen.

Identical memorial with the above received from 278 residents of Jagran.

Memorial in favour of Hindi from Residents of Dasna, District Hushiarpur, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of th Education Commission: dated Dasna, 14th July 1882.*

We, the undersigned residents of Dasna, Hushiárpur district, feel very thankful to Government for its having directed its attention to enquire into and collect evidence throughout the Empire respecting the working and merits of the prevalent system of education, and we express that the present is a very fitting opportunity for pointing out the usefulness and efficiency of *Bháshá* characters and *Bháshá* language as mediums for conducting and imparting education and furthering national progress. It hardly requires to be stated that before the advent of British rule in this country education as a State system was a thing unknown. The majority of the people were in a state of utter ignorance, and at best received such elementary education as would suffice to meet their religious requirements, while only a few who were ambitious to obtain appointments under the Government had recourse to the study of Persian as a means of attaining their object. When the Government of the country changed hands, and the Sikh rule gave place to the British, it was the unlucky prominence of these few which led to the adoption of Persian and Urdu as the mediums for imparting primary and secondary education. The evil consequences that have flowed from this mistaken, misdirected policy are simply incalculable. The small progress that the country has made in primary and secondary education and the unnatural and perverted direction that progress has taken, if progress it can be named, is the best evidence of it. The following are some of the reasons that may be given against the adoption of Persian and Urdu as mediums of instruction:—

(1) The adoption of Urdu as the medium of instruction has rendered our natural language altogether useless.

(2) Instead of increasing the limits of our knowledge by utilising our vernacular, we are obliged to waste our energies in learning and studying a strange and alien language.

(3) As the general masses could not possibly adopt Urdu and Persian for their business purposes, it naturally followed that only such persons took to its study who expected to secure places by learning it.

(4) The study of Persian being looked upon only as a medium of obtaining appointments under Government, it was not studied by the females; and the result was that they remained ignorant.

(5) The study of Persian has introduced Persian words in our language which make our own vernacular sometimes unintelligible in the family circle.

(6) To study Persian is contrary to the tenets of Dharma Shástras.

(7) Owing to the study of Persian, which has necessarily introduced a large mixture of foreign words in our speech, it has become very difficult for us to make ourselves understood in different provinces like Bengal, Bombay, &c.

(8) As the Persian language does not contain proper expressions for some of the peculiarities of our country we find it very difficult to coin words for them.

(9) The greatest evil is that Persian, the language of an alien country with which we have no connection, should supersede our own rich vernacular.

(10) The orthography of Persian is altogether deficient and needs much practice to master it.

(11) It is almost impossible to read off-hand without conjectures whatever is written in Persian characters.

(12) Some words cannot be written at all in Persian.

(13) Some of the letters of the Persian alphabet are identical in sound and do not admit of any vocal differences in this country.

(14) It is not possible to correct and make up the deficiencies of Persian characters.

(15) The sounds which are represented by 52 characters cannot possibly be represented by 16 characters.

(16) It will cause much waste of time to write out a sentence in Persian instead of Deva-Nágari characters.

(17) The necessity of paying attention to orthography, when writing in Persian, is the cause of much mental energy being uselessly spent.

(18) Much time is uselessly spent in making a distinction in writing between 'Sáwad, Sín and Se, &c.,' there being no corresponding distinction in sound.

(19) The object which can be obtained in two months by learning *bháshá* characters, is not satisfactorily obtained by spending a whole life in learning the Persian.

(20) The difficulties experienced in reading and writing Persian are well known, and the evil consequences to the country that have been so caused have become palpable enough. It is therefore high time that remedy should be applied.

(21) In support of our arguments in favour of Deva-Nágari we refer to the experience of European gentlemen versed in the language, and among them especially to Colonel Davies, Commissioner of Jalandhar.

(22) The study of Persian has not made such progress in this country as that its removal would cause any inconvenience. On the contrary, the sooner it is superseded the better and the more advantageous and the more convenient.

Signed by—

PURAN CHAND MUKHTAR,

Secy., Bhásha Sabhá, Dasna Dist., Hushiarpur.

And by 95 others.

Abstract Translation of memorial (vernacular) in favour of Hindi from 200 inhabitants of Gadh Jamúla, District Kàngra, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We pray that instruction may be imparted through the medium of Hindi, and all public and official business conducted through Hindi characters.

At present primary instruction is given in Persian and Urdu, and it does not, in consequence, reach the majority of the people—

1. Urdu is not the dialect of the people, and it seems unlikely ever to become so, although some Persian words are mixed in the language as spoken by the people; the language in which Urdu books are written is almost unintelligible to us common people.

2. All the dialects of Upper India are derived from the Sanskrit, but the Urdu—prevalent now-a-days—goes on borrowing words and declensions from the Persian or Arabic rather than the Sanskrit.

3. The country was formerly ruled by Muhammadans (*i.e.*, Persian-speaking people), but that is now no longer the case: we should, therefore, no longer be forced to adopt Persian and Arabic words.

4. Our dialect is not derived from Persian.

5. It has not books.

6. The Urdu characters are both insufficient and inefficient.

We therefore pray that primary instruction be given in this country through Hindi and Sanskrit—

1. Our natural dialect is Hindi; we have got books in Hindi; even our females can speak and understand it.

2. Like other dialects of Upper India, it is derived from the Sanskrit.

3. It has a complete alphabet.

4. Compared with Urdu and Persian, there are more books in Hindi and Sanskrit.

5. While European and other countries derive benefits from Sanskrit literature, we do not see any reason why we should be deprived of the same.

The Sikhs may advocate the adoption of *Gurmukhi*, but even their sacred book (the *Granth*) is written in pure *Hindi*, the characters alone being different. But the Deva-Nágari or *Sanskrit* characters are superior to both Gurmukhi and Persian.

By the adoption of the Hindi in the primary education, Hindus and Muhammadans will benefit alike; for, although by changing religion they have become Muhammadans, they have not changed their dialect, which is still Hindi. But should they insist on receiving education through the Urdu and Persian, that should not be a bar to our being instructed through the Hindi.

In conclusion, we assert that those employed in offices get signatures and submit to you memorials in support of the Urdu out of self-interest, as they hold appointments for knowing Urdu; but no consideration should be paid to them, as they can only form a minority.

Signed by—

SIMLA:
17th July 1882.

GANESH,
SAJNU,
And by over 200 other inhabitants.

Memorial from 2,000 inhabitants of Sháhpur District in favour of Hindi, to C. PEARSON, Esq., *Secretary, Punjáb Education Committee.*

We, the inhabitants of Sháhpur district, were very much pleased to hear your name in the Education Commission. We send to you this paper, as you have known us for a long time, and now that you represent the whole of the Punjáb in the Commission, though you may know what we desire, but we think it proper to write to you on some educational question now before the Commission. As you know our customs and manners, we believe that you will represent our views to the Commission and to the Government exactly as they are. We want that in our Government schools people be educated through the Hindi language and *Deva-Nágari character*.

For, first, as the Government wishes to educate the masses and all know that mass education ought to be conducted in their vernacular, and you know that our vernacular is not at all Urdu, but it is Hindi, for in kathas (lectures from books by pandits), &c., and in conversation, learned subjects, in letters, &c., Hindi is always and everywhere used. The characters of the shop-keepers are very much like Hindi, or are almost the same. Even Muhammadans transact business in the latter, and so if Hindi is introduced in our schools they lose nothing by it, and no religious prejudice can be in their way.

Secondly, Hindi is very easy and can be read in a short time. Now, our children read for about seven years in the village school; still they know nothing to be able to get employment, and are of no use. Had they read Hindi they would not have been lost to us. Persian, which is not at all our language, is entirely useless. In our vernacular not even ten words in every hundred are of Persian and Arabic origins; then, why should Arabic characters which are very clumsy, instead of Hindi characters which are full and very easy, be continued? The character of our vernacular should be introduced.

Arabic characters are used because the Government has encouraged them long.

Thirdly, women will learn Hindi with great pleasure. All know that our country rose high in the scale of civilisation without female education. Now, our women hate Urdu and Persian and never read it. If Hindi is once introduced they will all read, and education will spread like wild-fire, even if no female schools are opened. Our women and girls will learn from their cousins and nephews.

Fourthly, most Urdu books are worthless, for they contain many corrupt things. We need not write much. You know Urdu has continued in our country, but education has not spread among the masses. In the time of tyrants and ignorant emperors, Persian and Urdu were in vogue, but the people never liked it; for Government business it continued to be used. But now our enlightened Government who always work for the good of the people we hope will consider the matter with our argument.

We hope that you will represent the matter to the Commission and highly oblige your most obedient servants

Signed by—

SHAHPUR;
24th June 1882.

LÁLÁ BHAWANI DAS, M.A.,
With about 2,000 signatures.

Names of the towns.	Shop-keepers.	Artizans.	Priests.	Government servants.	Miscellaneous.	Zemindars.
	265	5	62	12	1	10
Sahiwal	607	3	144	234	4	66
Bhera	97	...	2	4	1	14
Girsh	142	7	5	4	4	25
Shahpur City	...	...	...	...	...	...
Shahpur Sadr						
TOTAL	...	...	...	...	...	..

Memorial from the Graduates, Under-graduates, and Students of Government Colleges and Government Mission High Schools, to CHARLES PEARSON, Esq., M.A., *Member of the Education Commission for the Punjáb.*

We, the undersigned graduates and under-graduates of the Government College, the Central Training College and the Oriental College, as well as the students of the Medical College, the Law School and the High Government and Mission Schools of Lahore, beg to submit the following representation for the consideration of the Imperial Educational Commission.

Now that the Government has taken up the question of education and specially of spreading education among the masses, we cannot refrain from expressing our heartfelt thanks to our kind Government. But we believe the only way of accomplishing this object is to make the real vernacular of the people the medium of instruction, which unfortunately has hitherto been grossly neglected in this province in favour of an alien and upstart tongue, *i.e.*, the Urdu. We emphatically say that Urdu is not the real spoken language of the people of this province. It is only used in the courts and by the Muhammadans of Delhi, and that, too, in the most refined section. The real vernacular of the province is that which is used among the masses in their ordinary intercourse with one another and in their family circles, *i.e.*, the Hindi bháshá as in the Cis-Sutlej parts, or a dialect of the Hindi as in the parts lying on this side of the Sutlej.

Besides the reasons stated in the memorial of the Lahore residents, addressed to the Hon'ble Dr. Hunter some time ago, we beg to submit the following additional reasons in support of our statement:—

I.—(*a*) The Persian and Arabic words—the stamina of Urdu—with which a child has to be familar soon after his admission into a school, being unintelligible to his younger brothers and sisters, his reading in the house is lost upon their ears; whilst, if his words were simple bháshá words, they must have been a means of indirect and unconscious education to them. What a loss of utilisable energy?

(*b*) Most parents, being themselves unfamiliar with any other than their own vernacular, are unable to examine their children in Urdu, and in this way the latter are enabled to deceive their parents.

(*c*) Above all, if unfortunately the hopefuls cannot complete their education or obtain any professional education, they are unable to pursue with success their hereditary occupation.

II.—Urdu, being, in its origin, the tongue of Central Asian soldiers coming in contact with the shopkeepers in the Moghul Camp at Delhi, and enriched with generally obscene ideas and Persian words, is naturally wanting in sober and religious terms, on account of which it has not found entrance into our homes, and has consequently been a great check to female education.

III.—That all of us have had to learn Urdu for not less than eight years, but still we are not supposed to be thoroughly familiar with it. Is it not unfortunate not to know thoroughly, even after eight years of study, the tongue which is being forced upon us under the pretence of our vernacular? This is a strong proof of the fact that Urdu is not the real vernacular of the province.

IV.—Lastly, Urdu is so very alien in its genus to the vernaculars of the other provinces of India, *viz.*, Bengali, Mahratti, &c., that there is no hope whatever of Urdu being serviceable to the other provinces. On the other hand, Hindi is generically the same with the several vernaculars of India, which differ from each other mostly in peculiarities of pronunciation, some dialectic characteristics and a few acquired ideas; so that, if it is possible for this vast Empire ever to have one national literary language, it is to be formed by gradual assimilation out of the Hindi bháshá only.

In conclusion, we beg to express the hope that these few lines will be favourably considered in the interests of 20,000,000 people of the Punjáb.

We beg to remain,
Sir,
Your most obedient servants,

Signed by 446 graduates, under-graduates and students of the Punjáb University College, Central Training College, Oriental College, Medical College, Law School and the High Government and Mission School.

Memorial from 43 clerks, Punjáb Northern State Railway, and the Residents of Lalamusá in the Gujarath District, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, the undersigned clerks, Punjáb Northern State Railway, as well as the residents of Lalamusá in the district of Gujarath, beg to submit the following representation (by adopting the same memorial as sent up by the graduates and under-graduates of Lahore) for the consideration of the Imperial Educational Commission.

Now that Government has taken up the question of education, and specially of spreading education among the masses, we cannot refrain from expressing our heart-felt thanks to our kind Government. But we believe the only way of accomplishing this object is to make the real vernacular of the people the medium of instruction, which unfortunately has hitherto been grossly neglected in this province in favour of an alien and upstart tongue, *i.e.*, the Urdu. We emphatically say that Urdu is not the real spoken language of the people of this province. It is only used in the courts and by the Muhammadans of Delhi, and that, too, in the most refined section. The real vernacular of the province is that which is used among the masses in their ordinary intercourse with one another, and in their family circles, *i.e.*, the Hindi bhásha as in the Cis-Sutlej parts, or a dialect of the Hindi, as in the parts lying on this side of the Sutlej.

Besides the reasons stated in the memorial of the Lahore residents addressed to the Hon'ble Dr. Hunter some time ago, we beg to submit the following additional reasons in support of our statement.

I.—(*a*) The Persian and Arabic words—the stamina of Urdu—with which a child has to be familiar soon after his admission in a school, being unintelligible to his younger brothers and sisters, his reading in the house is lost upon their ears; whilst, if his words were simple bháshá words, they must have been a means of indirect and unconscious education to them. What a loss of utilisable energy?

(*b*) Most parents, being themselves unfamiliar with any other than their own vernacular, are unable to examine their children in Urdu, and in this way the latter are enabled to deceive their parents.

(*c*) Above all, if unfortunately the hopefuls cannot complete their education or obtain any professional education, they are unable to pursue with success their hereditary occupation.

II.—Urdu, being in its origin the tongue of Central Asian soldiers coming in contact with the shop-keepers in the Moghul Camp at Delhi, and enriched with, generally, obscene ideas and Persian words, is naturally wanting in sober and religious terms, on account of which it has not found entrance into our homes, and has consequently been a great check to female education.

III.—That all of us have had to learn Urdu for not less that eight years, but still we are not supposed to be thoroughly familiar with it. Is it not unfortunate not to know thoroughly, even after eight years of study, the tongue which is being forced upon us under the pretence of our vernacular? This is a strong proof of the fact that Urdu is not the real vernacular of the province.

IV.—Lastly, Urdu is so very alien in its genus to the vernaculars of the other provinces of India, *viz.*, Bengali, Mahratti, &c., that there is no hope whatever of Urdu being serviceable to the other provinces. On the other hand, Hindi is generally the same with the several vernaculars of India, which differ from each other mostly in peculiarities of pronunciation, some dialectic characteristics and a few acquired ideas; so that, if it is possible for this vast Empire ever to have one national literary language, it is to be formed by gradual assimilation out of the Hindi bháshá only. In conclusion, we beg to express the hope that these few lines will be favourably considered in the interests of 20,000,000 people of the Punjab.

Signed by 43 servants of the Punjáb Northern State Railway and other inhabitants of Lalamusá, district Gujarath.

Memorial from Residents of Rawalpindi, to the Honourable W. W. Hunter, LLD., C.I.E., *President of the Education Commission.*

We, the undersigned students of Rawalpindi, beg most respectfully to approach you with this humble memorial on the subject of the Hindi question.

The subject of the education of the masses having been taken up by the Education Commission, the first thing to be considered in our humble opinion is, how this object can be best attained.

This, we beg to submit, can be done by the adoption of such a language as the medium of instruction in the primary schools as might properly be said to be the vernacular of the country. Unless this is done, the education imparted in the schools can never become popular and universal, and must continue to be confined to the few whom some special reasons, such as a desire for employment or pressure exercised by the authorities, have brought or will bring to the schools. That we have failed to gain our object by means of Urdu which is a foreign tongue, has been more than established by past experience. In spite of the encouragement given to it by the Government by making it a court language and a compulsory subject of study in the primary, middle, and upper schools, it still continues to be confined to the few educated men of a few large cities. The mass of the population all over the province continue to use their mother-tongue, the Hindi, or some dialectic variety of it in their dealings with each other.

The large percentage of Arabic and Persian words made use of in Urdu and the copious introduction into it of grammatical forms and inflections from these languages, the chief

points of difference between this tongue and Hindi, have made it foreign to the land, and unsuited to the wants and wishes of the people. With Urdu there has been introduced into the country a literature foreign in its origin, and therefore full of ideas uncongenial to our minds, a literature replete with tales of love, and thoughts of immorality, which has produced and cannot but produce a very injurious effect upon the youthful minds of the students. It is impossible to spread any kind of education among the females through the medium of Urdu.

The Perso-Arabic alphabets, in which Urdu is written, are more foreign than the language itself, and cannot therefore properly convey the pronunciation of the vernaculars for which they were never intended.

There can be little doubt that the language used by the masses belonging to the Muhammadan persuasion is as much Hindi as that used by the Hindus, and so far as the resulting advantages are concerned, the introduction of Hindi into the schools would benefit both equally. But if our Muhammadan brethren have any special reasons which induce them to raise a strong opposition against this, our prayer is that Hindi might be made a compulsory subject for Hindus and only optional for Muhammadans, and similarly Urdu might continue a compulsory subject in the course of study for the Muhammadans, while it may henceforth be made optional for the Hindus.

We also beg here to urge that Persian, which now occupies such a prominent place in the scheme of studies for the Punjáb schools, is a subject which is of no practical use either in school or afterwards in life. The only ground on which it could be defended is that its study is essentially necessary for the mastery of Urdu into which its vocabulary and grammar have so largely entered. If this is the only recommendation it possesses, it is surely not necessary to make it a compulsory subject of study either in the primary or middle schools, the more so if Hindi take the place of Urdu, for those, at least, who belong to the Hindu community.

Signed by—

LAKSHMAN SINGH,

And 210 others.

Statement by SIRDAR ATAR SINGH, C.I.E., *Chief of Bhadour, regarding the character to be used for educational purposes in the Punjáb.*

I have heard with the greatest grief of my heart that few self-conceited persons, having got some prejudice with their mother-tongue (Punjábi) and its simple characters, desired to introduce Hindi and Deva-Nágari characters in the Punjáb. In order to do this, they got up a memorial signed by about two thousand men consisting of shop-keepers, Babus, &c., and sent it to the Education Commission. You are aware that it is not a difficult matter in these days to have a memorial for anything signed by a large number of people, and I am sure that the people who signed that memorial did so under the impression that its originators were going to propose for the encouragement of Sanskrit and not for the suppression of Punjábi.

But you may know that the language proposed by them is nowhere spoken or even understood by a majority of persons in the province; for the language spoken is Punjábi, and the people that speak it are (in the British territory) about three times greater than those who use dialects, such as Urdu, Multani, &c.

It is, indeed, strange that while Hindi is nowhere spoken by any number of people (except few among the population), the originators of that memorial deem it their duty to put extra weight (for Urdu is already one) on the heads of the poor simple people who are inclined to learn their mother-tongue more than other vernacular.

It is undoubtedly true that people learn Urdu, not for they like it, but for they cannot see other source to get employments.

Even these men could not help to acknowledge the truth, although they tried much to conceal it in ambigious words.

They say that the vernacular of the province which they term bhásha should be encouraged, and go so far as to acknowledge that when this bhásha is written in Punjábi or Gurmukhi characters, it is termed Punjábi. So far they are right; but when they say that the same bhásha if written in Deva-Nágari characters becomes Hindi, they are quite mistaken and want to mislead others; for no language written in the characters of another dialect can become the latter: for instance, Persian when written in English characters cannot be called English. They are also mistaken to suppose that Punjábi (which they term Gurmukhi) characters are liked by the Sikhs only, for they are used by every one of any race or creed who wants to write or read Punjábi.

But, supposing that Punjábi and its characters are liked and considered by the Sikhs as their hereditary possession, it is admissible that a Native always foremost in the service of the Government should be so far neglected in discouraging their mother-tongue and its simple characters as to offer them another as much difficult as one (Urdu) which they learn very little now.

It is evident that Punjábi is not a language destitute of literature or science, and if any man may want to satisfy himself of this, he my inspect my Bhodhour house library, where he can find that no less than fifteen hundreds of Punjábi books are locked up there. Even the fine art (music) is not wanting, for there are many books on musical science in Punjábi.

It is clear that Hindi and Urdu are filled with Sanskrit, and Persian, and Arabic words respectively, and therefore these vernaculars offer much difficulty to a beginner at the very threshold of his study.

There is in each village a priest who can very easily impart primary education to the youths of those places in a shorter period and with less expense through Punjábi than when teaching through other vernaculars.

Similarly, there is ample space in towns and cities where Punjábi can be encouraged, for almost all men of professions can learn industrial and practical arts through Punjábi.

Thus, you see Punjábi is the easiest, cheapest, and surest mode of imparting elementary instruction to all sorts of the people. Therefore, you can understand that the opinions of the originators of that memorial cannot be the opinions of the whole population, or even of the highest officer in the province as I show below.

In the meeting of the Anjuman-i-Punjáb held on the 28th ultimo, in which Sir Robert Egerton (then the Lieutenant-Governor) presided, and from the quotation taken out of its English Journal, dated 27th March 1882, you can see the opinion of that gentleman about the language of the province.

I have expressed these my opinions simply for this object, that you may be able to refute the false arguments given in that memorial, and you may also clearly understand what Punjábi is.

But I candidly say that I have no prejudice for Hindi or Urdu, but instead of that I want that a man may learn his mother-tongue as well as other languages; and as you might be aware, I am a stern advocate of Sanskrit. Hoping you will be able to understand what I intend to say in the Commission through you, I subject the above lines and remain your well-wisher.

Translation of a memorial (vernacular) from 1,005 Sikh inhabitants of Gujarath District, in favour of the Punjábi language in Gurmukhi characters in Primary Schools, and Deva-Nágari in Middle Schools for the Sikh Community in the Punjáb, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We beg to represent that the Punjábi language and the Gurmukhi characters belong in a special way to this country, and are known also in Hindustan and Afghanistan, where there are celebrated places of worship belonging to the Sikhs. Now we desire that the Punjábi language in the Gurmukhi character may be taught in primary schools. Persons who advocate the use of Urdu in schools and who say that Punjábi has no literature, are much mistaken. There are in fact hundreds of Punjábi books, although many were destroyed by the Mussalmans. Therefore we pray that you will give us Punjábi in the Gurmukhi character in primary schools, and in middle schools Deva-Nágari, and Persian and Urdu should be studied.

And we desire that the religious houses in the Punjáb may be converted by Government into schools.

The use of the Urdu language in the courts is a source of much trouble. We cannot understand the thousands of Arabic and Persian words which are used in offices.

Therefore we pray that these inconveniences may be abolished, and that the morals of our children may be preserved through instruction in their own language.

Another request we have to make, *viz.*, that our people live more in small towns and villages than in cities, and have few opportunities of learning English. We pray that arrangements may be made for extending instruction in English to the Sikhs in villages.

Signed by—

1,005 persons.

Memorial from the SAT SABHÁ, *Lahore, to the* HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, the members and sympathizers of the Sat Society, Punjáb, and other members of the Hindu Society at Lahore, having come to understand that a Commission is appointed at Calcutta to give a further impetus to primary education, and to bring under the light of learning the masses that are still sitting in the darkness of ignorance, we most humbly beg to state that ever since the time of annexation most of the Punjábis have been daily falling back in the path of educational progress, for within the period which extends to about thirty-six years not a fifth part of the community has received primary education up to the middle-school standard.

2. It is a well-known fact that the Punjábi language with its *simple characters is the easiest, cheapest,* and *best* means for diffusing education among the masses of the province. The shopkeepers, the artizans, the agriculturists, cannot give their sons so much time as to acquire learning through the medium of Urdu, &c., which being a foreign tongue and equally difficult, makes the matter rather complicated; and, in justice to these people, it is most essential that their mother-tongue be made the medium of instruction for primary education. We have, however, some consolation in seeing that a national University, one of whose objects is to impart instruction in Western science through the medium of the vernacular of the province, has now been established in the Punjáb, and Punjábi classes have been opened in the University College for the encouragement of the Punjábi that has so long remained forsaken by the Education Department.

3. We are given to understand that some people at Lahore, Bengalis and Hindustanis, with a few Punjábis, have submitted a memorial, praying that Hindi be made the medium of

instruction in the primary schools, which is not the language of the province, and is as foreign as Urdu.

4. They make use of the word *bhásha* in the memorial, which means a 'language'—it may mean a Kashmiri language.

5. They say (paragraph 4) "*the real vernacular of the province is the bhásha spoken by the Hindus as well as the Muhammadans, while Urdu is never spoken in family circles of any but the most refined section of the latter.*" The real vernacular of the province is never called bháshá; it is called Punjábi, which is different from Urdu and the so-called Hindi bháshá in the use of words and grammar. In fact, Urdu and Hindi is the same thing, the only difference being in the use of words. Urdu is full of Persian and Arabic words, while Hindi, being an artificial language spoken by a few pandits, is made up of Sanskrit words, the grammar of both being the same.

6. Again, they say "*When the bhásha is written in Deva-Nágari character, it is called the Hindi bhásha, and when in Gurmukhi characters the Punjábi bhásha.*" Here they are again misleading. Punjábi is quite different from Hindi, both in grammar, words, and characters. The Punjábi characters (Gurmukhi) being the easiest, simplest, and most perfect sort of characters in the Punjáb, are better suited for the Punjábi than the Deva-Nágari characters.

7. If the Education Commission accept their memorial and give us Hindi for our vernacular, it will be killing the Punjábi language, the dearest language of the Punjáb, and depriving the Punjábis of their mother-tongue.

We conclude with our humble prayers that the vernacular of the Punjáb may be made a medium of instruction for primary education; otherwise, the masses of the people will remain for ever deprived of the benefits of education and consequently of modern civilisation.

And your memorialists will ever pray.

(Signed) ATAR SINGH, *Patron, Sat Sabhá, Punjáb,*
SODHI HUKM SINGH, *President, Sat Sabhá, Punjáb,*
BEHARI LAL, *Secretary, Sat Sabhá, Punjáb,*
And about 500 others.

LAHORE;
15th May 1882.

Memorial from the Sikh National Association, Lahore, to the HONOURABLE W. W. HUNTER, C.S.I., C.I.E., LL.D., *President of the Education Commission.*

We, representing the Sikh National Association from Lahore, Amritsar, Kapurthala and other places, most humbly beg to express on the part of the Sikh nation that we heartily welcome Your Honour, and feel extremely obliged for Your Honour's condescension in taking the trouble to come to Lahore at a time when the severity of the season is compelling everybody to fly from the plains.

This shows that Your Honour has a great regard for us and our country, and we feel sure that Your Honour will always be ready in doing anything that may be conducive to our good.

We have already stated our educational views in our answers and memorial, and we need not repeat word by word what we have therein expressed, except to mention briefly those points that seem to us to require Your Honour's special consideration.

1. The state of the Sikhs as a mass (particularly of those that live in villages) both as regards their intellectual and physical training urgently requires the fullest attention; therefore we most humbly beg to state once more that if no arrangement is made to give them a useful instruction so as to preserve their morals and to maintain their physical strength, they will become as degraded as the Helots in the days of Sparta.

2. We have submitted our opinion as to what vernacular and what characters would prove easiest to a beginner of primary or elementary instruction.

It is a fact that the vernacular in which national ballads, stories, novels, and songs are composed and read, and in which traditional thoughts are preserved, is alone the real language of the people.

Your Honour can easily examine into the correctness of this assertion as regards the Punjáb by hearing that it is Punjábi what the people speak and understand in towns or villages, and it is the Punjábi (Gurmukhi) characters which are easiest for a student of primary education.

3. We have also mentioned that unless the people of the Lower Provinces are restrained from their agitation in favour of foreign vernaculars or from taking employments in this province, the real natives of the Punjáb will gradually be excluded from all lucrative posts; whilst even secondary education will not flourish as much as is expected.

4. We have exposed the defects in the educational system, and we have endeavoured to show that it has failed in extending mass education, and in rendering secondary education useful (in after-life) for professional pursuits or primary education complete in itself for agriculturists and traders.

5. We have also shown that the existence of two departments (the Education Department and the Punjáb University) is superfluous, and that therefore, the former should be amalgamated with the latter.

6. We now beg to draw Your Honour's attention to some facts which we have discovered in making enquiry regarding the indigenous schools of Punjábi or Gurmukhi.

It is well known that many indigenous Gurmukhi schools which (although not perfect, they were still capable of improvements and development) existed before annexation, have disappeared through the neglect of the Education Department.

The schools that thus ceased to exist were attached to religious or secular foundations, such as Dharmsalas, &c., and were supported either by the free gift of bits of land, or were maintained by the Pujaris, Mahants, or Bhais of those places.

After annexation these gifts were rendered life-tenures or annuities (for the people who held them owing to their suspicion and folly too, had represented that these gifts were in their own names, instead of in the names of the places and of the conditions of keeping up a shala, or school); therefore, after the demise of their incumbents, these gifts stopped, and these schools were closed for ever.

No sensible man can doubt that if the indigenous schools were really encouraged, primary education would be soon and easily diffused among the masses.

Other reasons why the indigenous schools have not been encouraged or improved are—(1) the Education Department did not pay any attention to them, (2) the private persons who keep such schools had been quite ignorant of the grant-in-aid system, for the grant-in-aid rules have never been published in the vernacular, circulated to them so as to enable them to apply for grants.

The reports of the Punjábi indigenous schools, which the Sabhá is preparing, will be shortly submitted to Your Honour through Dr. G. W. Leitner, the friend of the people.

In order to commemorate Your Honour's coming to Lahore for the investigation of educational matters, we offer a prize in Your Honour's name, called the Hunter's Singh Sabhá Prize, to the Senate of the Punjáb University College, to be awarded to the successful female candidate that has passed for the first time the Punjábi examination (of the Budhiwan grade) of the Punjáb University College.

We conclude with the expression of our earnest hope that our humble statements submitted on a previous occasion, as well as now, will be taken into Your Honour's favourable consideration, and that Your Honour will make such arrangements for our nation as to bring it under everlasting obligation of Your Honour and of the gracious Government which is always ready to do whatever concerns our welfare.

And Your Honour's humble petitioners will for ever pray.

BABA KHEM SINGH, BEDI, C.I.E., *Honorary President.*
SIRDAR MAN SINGH . . . . } *Presidents.*
BHAI MAIN SINGH . . . . }
GURMUKH SINGH . . . . *Secretary.*

SINGH SABHA OFFICE, LAHORE;
1st August 1882.

Memorial from SRI GURU SINGH SABHÁ, *in favour of Punjábi, to the* HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, representing the Sri Guru Singh Sabhá Association, Lahore, most humbly beg to represent, on the part of the Sikh nation, that we feel highly satisfied to see that Your Honour has been appointed to conduct the investigation in the educational progress for the last twenty-eight years, and to consider how the light of learning may be kindled among those that are sitting still under the shade of ignorance.

We are happy that an University is being established in our country, one of whose objects is to diffuse useful learning through the medium of the vernacular of the province, and that has "for the first time" encouraged the poor forlorn Punjábi that has for years past remained buried under oblivion.

We congratulate ourselves on this occasion, for we hope that our nation, that has been stigmatised illiterate, will receive some favourable consideration at Your Honour's hand as regards their intellectual culture, and that some satisfactory arrangement will be made in future to save them from the doom of remaining ignorant. Ever since the introduction of the British rule in this country, the Sikhs, as a nation, seem to have lost much, both mentally and physically.

Before that period they were accustomed to study Punjábi for learning their religious books, and on that account they were required to learn also Sanskrit, Persian, &c., for the study of the *Granth* requires the study of these languages.

But since the annexation the majority of them appear to have left learning their religious and moral books; hence we see that most of the Sikhs that live in villages (especially the Sikhs of Mahja country) are becoming rude and demoralised; and we notice also that those that live in cities and towns are losing their national characteristics. We admit that some (of those) Sikhs (that live in cities) have made great progress in the advancement of learning —so much so that they have been fortunate enough to obtain the benefits of higher education; but this does not prove that the nation is not illiterate.

We learn from the Educational Reports that the percentage of the Sikhs is large in primary schools. This is a mystery, and we disclose it thus: Most of the Sikhs are artizans, agriculturists, and men of these classes who were accustomed to send their sons to the Native indigenous schools; but since the opening of the public elementary schools they send them now

to these primary or beginners' schools. But, as these men find that the instruction of these elementary schools has been of no use for their sons, they bid them leave their study and attend their own professions. Thus we see that lads of those classes that would have learnt something had they been sent originally to the indigenous schools, waste three two or three years in these public schools, and leave them at last with no hope of learning anything but their own profession.

But the registers of these elementary schools that remain filled with the ingress and egress of lads of those persons, are the only grounds to show that more of the Sikhs attend primary schools.

Supposing more of the Sikhs attend primary schools, what becomes of them in the secondary schools, and still more in the University education where they sometimes, but not often, dwindle to zero.

Do these people in the primary or secondary schools leave their study at all before finishing their courses, because they feel satisfied with what they have learnt, and do they leave schools because they do not want to learn more? No; not for these reasons—but this; they leave schools because they see no prospect of their reading or learning anything, and they are sure that if they would not get any employment, their reading would do them no good in improving their own professions.

These reasonings are equally applicable to the people of other communities, for it is observed that before finishing primary or secondary education, numbers of the Hindu or the Muhammadan lads leave school.

The fault lies not with the people, but with the Department, which has not up to date taken trouble to find out the cause why numbers of students fall short in the upper grades of school education. Again, the majority of the Sikhs live in villages (for they live twelve times more in villages than in towns or cities) and the majority of the Hindus live in towns and cities: now, supposing that most of the Hindus and most of the Sikhs that live in towns or cities receive education respectively, then it can be easily inferred that the majority of the Hindus are under instruction and the majority of the Sikhs are illiterate. The only classes of people that avail themselves of education as at present administered are sons of those who are employed in offices or who like employments better than their own professions.

But the system of education has been so objectionable and injurious that it has discouraged Native industry on one hand and produced a race of shallow-learning men that has (with exceptional cases) little sympathy for the common people and little obedience or love for their masters.

The men who receive instruction dislike their professions, for they have received no instruction that might have taught them the value of their professions, and hold their brethern, who pursue their own profession in lowest degree of estimation and regard.

The reasons why the masses have not received benefit of primary or any sort of education are—

(I) The medium of elementary instruction is Urdu, which is more difficult than Punjábi.

(II) The instruction imparted in these schools is not such as to keep up the morals pure, or to prove useful in after-life.

There is one mould (Urdu) of imparting instruction, whether any man may like it or not; and there is one sort of instruction (so-called popular education), whether any one may receive it or not. The artizans, the agriculturists, the shop-keepers, &c., other men of professions, do not want that their sons may squander away their time in remembering stories, fables, or love poems in Urdu (that are sure to injure their sons' morals), for they see no use of such education, and they also cannot allot so much time for their sons as is required to finish secondary education, for, no sooner their sons reach to ten or eleven, they engage them in their own professions.

Therefore, it is observed that most of these men send their sons to the indigenous schools, for they know that, however imperfect education is imparted in these Native schools, it is still of some use to them.

Nor is secondary education of such a nature as to make one able to maintain himself if he may not get some employment; but instead of this it leaves him neither what he was nor what he intended to be.

Hence we see that a greater amount of money annually spent in supporting that Department which has failed to impart elementary instruction in the primary schools to the masses, and to give more useful education in the secondary schools, is wasted away without any tangible good. The question about physical training is as important as of intellectual culture, and it is seen that many of those that have received education have fallen in strength.

The Sikhs, so to speak, are daily losing their strength (for it is a fact that a Sikh of the fine old type can with difficulty be found), not because they are no more engaged in wars and battles, but because most of them, being ignorant and illiterate, contract habits of drinking and other vices.

Such a state of things is found in villages, many of which do not possess a single man living in them who can read or write.

This throws more light on the workings of the Department for the last twenty-eight years, that those who pay extra revenue for the support of that Department should become rude, while those (in cities and towns) who pay nothing like educational cess enjoy all the benefits of that taxation, and hold the tax-payers in lowest estimation.

But we regret to see that some of our countrymen, being misled by some Bengalis, have raised a voice that Hindi and Deva-Nágari characters may be introduced into the Punjáb.

Now, it is very well known, even to those persons who have made such application that Hindi is not the language of the people.

Hindi or Urdu is spoken in localities surrounding Delhi, or in the North-Western Provinces. Hindi and Urdu are one, so far as concerns their grammatical forms; but they differ in this, that Urdu has got more of Arabic or Persian words and is written in the Persian characters; whereas Hindi has got more of Sanskrit words and is written in Deva-Nágari characters. But the language of this country is different from them both, both grammatically and in the vocabulary of words.

It is a language in which Sanskrit, Arabic, Persian, Turki, and (now) English words are found, therefore Punjábi is a composite language. The advocators of Urdu try to show that it (Urdu) is spoken all over the country, and is understood by every sort of people. But this is not true.

Of course, Urdu is the court language, and therefore it is used in court writings. But in family circles, market multitudes, and among the Punjábis wherever they meet or speak to one another, Punjábi is spoken. Urdu is limited to such places where it becomes necessary to make use of it; but it is nowhere used where no one can understand it. A friend can write a letter in Urdu to his friend if the latter understands it; but he cannot do so, or speak Urdu if he (the latter) is ignorant of that language. Hence Urdu stands in the same position now as Persian did in the Moghul period; but as Persian could not become the language of the people, although it received great encouragement during several centuries, so it cannot be hoped that Urdu would ever be.

It is remarkable that Urdu could make very little effect upon Punjábi, although it (Urdu) has lost much of its force since introduced into the Punjáb, for the Urdu used in this country is a Punjábi Urdu, and seldom liked by Hindustanis; and it is hoped that after some time it (Urdu) will merge in Punjábi. The bulk of Arabic or Persian words that fills that language (Urdu) has rendered it too much difficult for Punjábi students at the very threshold of their studies.

It may be remarked here that the Arabic or Persian words found in Punjábi are such that have become too familiar to the people, and are therefore Punjábonised Arabic or Persian words; but words of these languages found in Urdu are too difficult, and quite new and unintelligible for a student of primary education.

But Urdu is not difficult for a beginner only, for we see that its difficulty is felt by the students of middle school examinations, and also by them who appear in the Entrance since a great number of them fail in these examinations in this subject.

Besides the language, the characters (Persian) in which it is written present no little trouble to a beginner.

These characters are insufficient, but redundant and their vowels few and ambiguous for use. Thus a student cannot write *salamat* سلامت with the letter *suad* ص; nor *subah* صوبہ with the letter *sín* س; nor *sabit* ثابت with the letter *sín* or *suad* but *se* ث. Now all these three, *sín*, *suad* and *se* correspond to one letter *sa* (or sasa) in Punjábi or S in English, and so he can write those three words in Punjábi with letter *sa* without feeling any difficulty. Likewise, it can be shown that on account of the deficiency of vowels in Urdu, great difficulty is experienced in pronouncing words exactly (*vide* the table showing the comparison of alphabets).

But unfortunately there is another difficulty which renders it as a sort of mysterious writing.

The *Shakasta*, or broken handwriting, has made Urdu a language of gods, that can be read as many ways as any may like.

Since its adoption in the courts, the poor villagers feel greatest trouble in understanding what is going on in or against his favour before a Judge, when proceedings are read, or discussion in that language (Urdu) takes place.

Had there been Punjábi language in the courts, the poor man would have never ventured to risk loss of money in paying to the pleaders or other agencies, and he may have preferred to plead himself; but since he finds that the language of the court is such as to puzzle him more than to make him understand his proceedings, he is obliged to spend money and to hire other people, who can speak or use that tongue, to plead in his behalf. He himself stands by them as a spectator or a stranger.

As stated before, Hindi is nothing but Urdu in only another form; but Hindi is more difficult than Urdu. The reason of this is that, on account of the prevalence of Urdu in the courts and schools, the educated at least understand that language (Urdu more easily than they can Hindi).

Hindi has never been brought in use for the primary education even of the indigenous schools (with rare exception) in the province, for it is filled with such difficult and obsolete Sanskrit words that cannot be easily understood by a student of elementary schools.

As it is obvious to all that Hindi is more difficult than Punjábi, and Hindi is not the language of the people, the originators of the memorials in favor of Hindi have contrived to use the word "*bháshá*", which means dialect (that is, any dialect), and thus under the disguise of this word they could succeed to get more signatures than they otherwise would have.

Again, they tell us that if the language (which they term "*bháshá*") of this country be written in Deva-Nágari characters, it is called Hindi, and if in Gurmukhi characters it is called Punjábi. It is the same thing, as we may say that, if English is written in Persian character it is called Persian, and if in Deva-Nágari character, it is called Sanskrit.

They try to prove that Punjábi is a dialect of Hindi, which they here mean a language common to whole of India; thus, the definitions which they give of Hindi are many.

Sometimes they wish Hindi for Upper India (as far as Behar) only, and sometimes for India itself.

If Hindi were adopted as a medium for primary education, the people of the country would be obliged to apply for Urdu (if they are told that Punjábi is not to be taught), for their sons would have to experience greater amount of trouble in learning Hindi than they can do in Punjábi.

Deva-Nágari characters are as much difficult for a beginner as Persian ones are, and in some respects more.

In almost all provinces of India different and separate alphabets have been invented, which answer more to the purpose and wants of the inhabitants of those provinces respectively, than Deva-Nágari can do; otherwise, there would never have existed Bengali, Uriya, Gujarathi, Punjábi and other characters. Deva-Nágari characters are most useful for the study of Sanskrit, for they were intended for that language, but they cannot be said to be of much use for Punjábi or Gujarathi.

It is observed that the use of these characters (having some minor exceptional cases) is confined more to the Brahmans than to any other class of the people.

Most of the Khetris are shop-keepers, and they use Lunde characters. Some of these Khetris are *munshis* and employés, and therefore they learn Urdu-Persian, or English. Hence it can be shown that with rare exceptions, the Deva-Nágari characters are not used by any class of people but Brahmans.

The adoption of Lunde character by Hindus is another proof of the difficulty of the Deva-Nágari for Bráhmans or Khetris who open shops, use *Lunde* and never use Deva-Nágari. The Lunde characters have, like Persian ones, three vowels only, which render them very much puzzling in reading and difficult in use.

But whatever characters they use, the language they write is Punjábi. Bráhmans write Punjábi in Deva-Nágari characters, shop-keepers write Punjábi in Lunde characters, and Muhammadans write Punjábi in Persian characters for the religious books of the Muhammadans that are in Punjábi, but that are written in Persian characters.

On all other occasions the Punjábi characters are used by the people. There are hundreds of books on different subjects that are composed by Bráhmans, Khetris or Muhammadans which are in the Punjábi characters, and the proof of this statement can be easily seen in the book-sellers' shops.

Punjábi is used all over the province, in Derajat (Bunnu, Kohát, &c.) in several places of Sindh (for it is heard that there is a Punjábi press at Karachi, and there are also Dharmsalas in many places) and in other provinces of India where Granth is opened or taught.

The Punjábi characters are simplest of all other characters and require fewer strokes than Deva-Nágari. They are clearer in writing and understanding than Persian ones, and are as if hereditary characters of this province.

But we regret to see that this (Punjábi) simple language and these Gurmukhi) simple characters could receive little encouragement from the department which is called after the name of the Punjáb, although Punjábi is totally excluded, we can hardly get any book in Punjábi or any atlas even of the country itself in Punjábi from the depôt of the department, and therefore, as this poor language was not received with favour, the primary education could make very slow progress in the Punjáb.

We recapitulate our statements thus—

I.—Some satisfactory arrangements may be made to give primary or elementary and moral instruction to the Sikhs (either by making it compulsory for some of them that live in villages, are so rude as to never learn anything if they are not obliged to do so) as to raise most of them up from the level of ignorance and improve their morals.

II.—The educational system may be entrusted to a body that may discharge its function with impartiality and care, or it may be amalgamated with such other department that is more trustworthy; and, in our humble opinion, this can be done by making over its arrangement to the Punjáb University.

III.—Punjábi and its simple (Gurmukhi) characters may be made a medium of instruction up to the end of secondary education.

IV.—The study of Lunde may be encouraged for mercantile class, by making them branches of the Punjábi schools, and commercial treaties may be taught to such people.

V.—Practical, industrial, and agricultural instruction may be also imparted to make education useful.

VI.—The system of the primary education may be so based in future as to enable even villagers (if they like) or students of village or lower school classes to reach secondary school, or (to get) University, education.

Signed by—

SRI GURU SING SABHA.

LAHORE:
The 8th July 1882.

Translation of a Memorial (vernacular) from certain Lambardars of Ludhiana District, to the* HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.

We, the village heads (*lambardars*) and landholders (*zamindars*) of Ludhiana District, humbly pray that the Government will be kind to us.

We beg that our children may be taught Gurmukhi, which is the language of the people. In two years they can learn it. First they should learn to recite prayers, then to keep accounts, to write letters, to manage their household affairs. They should also learn to read books on agriculture: how to use canal water, how to tend cattle, and other matters of daily use. If they are taught these things, they will not all go seeking employment as munshis. They will earn their livelihood by their own proper business. In our villages Punjábi is the dialect, and Gurmukhi the character in which it is written. Both are easy to learn. Afterwards they may learn English, Sanskrit, Persian and Arabic if they please, but first children should be taught their own language. When a boy has learnt Urdu, he goes about seeking for a place, and is of no use to his parents, and generally finds no employment after all.

There are schools for Gurmukhi in every village, but it is sad that there are no useful books. If we get such books printed and taught in our schools, it will be a great boon to us, and even females will begin to learn.

We have a right to demand this, because we pay one per cent. for education. Sanskrit books and modern science, such as chemistry, botany, &c., should be translated into Gurmukhi, for now such books do not exist.

Signed by—

DAYAL SINGH, *Lambardar.*
MUL SINGH, ——
NATHA SINGH, *Lambardar.*
MAHTAB, *ditto.*
KHANA, *ditto.*

And signed or sealed by upwards of 100 others.

Similar memorial to the above from 66 residents of Gurdáspur.

Translation of Memorial from the Anjuman of Hazára, dated Abbottabád, the 25th May 1882, to MR. C. PEARSON, M.A., *Member of the Education Commission for the Punjáb.*

We, the undersigned, humbly represent that Urdu is not the religious language of any sect, as some persons belonging to the Eastern Provinces have represented. This language has grown up from the intercourse of Hindus and Mussalmáns and has become the national language of the Punjáb. Since it is the desire of our beloved Government that the various sections of the community should dwell in peace and unity, we desire that the Urdu language may be retained in our education, whereby our posterity will consider themselves one nation.

2. The official class in the Punjáb, the residents of the great towns, and those who have dealings with Government speak Urdu. Though some of them cannot write Urdu correctly, they can always understand it. The rest of the population speak Punjábi, which differs in almost every district.

3. The Muhammadan Kings did not cause the Urdu language to be adopted. Under the Moghuls and the Sikhs the language of the offices was Persian. The last King of Delhi indeed wrote Urdu poetry; but the Urdu language has grown up entirely under British rule, and its progress has been so favoured by circumstances that it has arrived at its present pre-eminence. It cannot be consistent with political wisdom to abolish a language which has been established with so much pains.

Signed by—

RAJA JAHANDAD, KHAN BAHADUR,
Gakkar Chief, President of the Anjuman of Hazára.

NAJAF ALI,
Head Master, District School, Vice-President.

JALAL-UD-DIN.
Deputy Inspector of Police, Secretary.

GHULAM MUHI-UD-DIN,
Forest Department, Joint Secretary.

S. P. BHUTTACHARJEE,
Department of Public Works.

DAS RAM, *Native Doctor, &c., &c., &c.*

Signed by 21 Members of the Anjuman of Hazára and 71 others. More than one-half of the signatories are Mussalmáns.

Memorial (vernacular) from certain residents of Amritsar District, to the HONOURABLE W. W. HUNTER, LLD., C.I.E., *President of the Education Commission.*

(Abstract Translation.)

We much regret to hear that certain persons have submitted a memorial to the Education Commission in favour of Hindi instead of Urdu as a medium for primary education. This Hindi seems to include the Panjábi dialects and various languages derived from Sanskrit. There is no one language of this kind, and no literature.

In the North-Western Provinces it has been found necessary to adopt Urdu as the language of the courts. In the Punjáb, where the proportion of Muhammadans is so much larger, it is still more necessary to have Urdu.

The Hindi language, which is called Urdu when written in the Persian character, is generally understood. It is commonly spoken in the neighbourhood, and generally understood over the whole Punjáb. No complaints have hitherto been made. It is now said that Urdu is specially a language for Muhammadans, but this is a mistake. It is commonly used by all classes. The success of the Education Department is due to the use of Urdu. Finally in the world not only languages change, but also manners and customs. Urdu has taken its place in the world. Lately the publisher of a Hindi newspaper at Lahore was obliged to give it a Persian name because people could not understand the Sanskrit name which he had chosen.

Signed by—

ZAHUR SHAH,
Secretary of the Society Muawanat-i-Urdu,
On behalf of 10,258 persons, including 450 Hindus and several Christians.

Memorial of inhabitants of Daska, Sialkot District (Punjáb), to the HONOURABLE W. W. HUNTER, LLD., C.I.E., *President of the Education Commission, Simla.*

SHEWETH,—We, the inhabitants of Siálkot District, most gratefully offer our cordial thanks to the Government for the interest it takes in our education, and for appointing with that object a Commission to which people of every province may freely communicate their views on things concerning that subject.

In this country, in which people of different sects and religions live, who differ very much in thoughts and customs from one another, in such a country to introduce one common system of education suitable for the demands of all, is a task most difficult—nay, impossible. But the system which our benign Government has already introduced works so well, that it is considered the best possible for the wants and capacities of the people of this province.

We are very sorry to hear that through the instigation of a few Bengalis, some of our unexperienced youths have objected to the present system of imparting instruction in primary and middle schools through the medium of Urdu, and have prayed you to recommend the introduction of either Punjábi or Hindi written in Deva-Nágari character instead.

Thinking of the innumerable difficulties and inconveniences that will in all probability result from any such change, we, as loyal subjects of British Government, consider it our duty to express to you our firm conviction in this matter with our reasons of holding such opinions. We admit that no country can thrive without improvements in its language, and that the desire of some people to introduce their own language into the regular school course as a medium of instruction is natural. But in endeavouring to satisfy this craving, if we fail to take into consideration all the pro and con's of the circumstances that exist, we make a serious blunder. Were one of the dialects of the Punjáb so extensive and exhaustive in its vocabulary as to be capable of forming the proper medium of learning sciences, we would gladly wish our children instructed in that language.

Is there any Punjábi who does not like to have all the Western sciences in his own language?

Is there any Punjábi who does not wish Hamilton and Mill's philosophy taught in his own vernacular?

But alas! this desire of ours is but a dream, the realisation of which is impossible. Without the loan and assistance of words from the Arabic, Persian, and Sanskrit languages, no dialect of the Punjáb can even adequately meet the requirements of primary education. Our wise and experienced Lieutenant-Governor, Sir Charles Aitchison, refused the request of the Guru Singh Sabha to sanction the proposal of instructing the sons of Sikhs through the medium of the Punjábi language, saying that without Urdu they could not reach the standard of secondary and higher education, and would be thus deprived of good literature. Inasmuch as the Urdu language is composed of words from different languages, it is therefore a growing language, and new words that are introduced into it from other languages do not sound strange, as in Arabic, English and Sanskrit words sound foreign. Such a usage is practicable only when one language is a branch of another from which words are borrowed; for example, in English, Latin, Greek and French words do not sound strange; they cannot be easily distinguished as foreign words without the aid of the lexicon. Urdu is a composite language; it easily admits words of other languages in its dictionary. When we do not find adequate words in Urdu to express our thoughts, we borrow expressions from other languages. Some English words are so nicely ingrafted into it that only those who know English can tell

their origin. But with Hindi this is not the case; its formation is such that in it words of Sanskrit derivation only can be used properly.

If in Hindi, Persian, Arabic and English words be introduced, as in Urdu, it will then lose its purity and assume that aspect which we observe in Urdu, which is formed by the mutual intercourse of Hindus, Persians, Afghans, and Turks in India. By that exchange of thoughts which took place between the Aryans and non-Aryans, the Prakrit Bháshá after many fluctuations and metamorphoses assumed that form which is now called Urdu. Urdu is an easily acquired and intelligible language. When any stranger comes to India he at first expresses his thoughts in Urdu. It has been often observed that when a native of Kashmir enters the Punjáb or India, he speaks in this easy language, although it is in no way allied to his mother-tongue. Bháshá and Punjábi, which have some affinity and relation to his vernacular, he can only converse in after many years' learning. When any Punjábi youth wishes to express excited feelings and dignified thoughts, he invokes Urdu for the loan of appropriate expressions. The assertion that the village people of the Punjáb do not understand Urdu is quite untrue and absurd. We see judicial officers, vakils, and mukhtars all conversing with parties in suits, who are illiterate, ignorant people, in Urdu, which they understand so perfectly, that they even comprehend the meanings of legal expressions. The Urdu language has such peculiarities that without any national and religious prejudices in it, it has become the *lingua-franca* of the Hindus of the Punjáb and India. In order to resuscitate the bháshá, which is peculiar to a certain class of people, and is now dead and forgotten, to discard and abandon the use of that language which is common, living, and progressive, is tantamount to persuading the Government to show countenance to one particular nation and sect, which is quite averse to the principles of the Government. By encouraging the improvement of the vernaculars of Punjáb, not only that friendship and connection which exists between the people of the two adjoining provinces, *i.e.*, Punjáb and North-Western Provinces, will decay, but national feeling in the Punjáb will also suffer by the cultivation of so many different dialects in one province, in every part of which disunion will take place between Hindus and Mussulmans, who have been hitherto living as brothers. We fear the results of such disunion will be very dangerous.

We therefore most earnestly solicit from you the favour of taking this petition into your kind consideration, so that our country and our nation may be ever thankful to you for your wise benevolence.

(Signed) DAULAT RAM,
Munsif, Daska,
„ AHMAD-ULLA,
„ MOKHAM-UD-DIN,
Head Teacher, Middle School, Daska,
„ RAMCHAND,
Assistant Master, Daska.

And thirty other signatorise.

Abstract of Memorial of the Popular Language Advocate Committee of Delhi, in favour of the use of Urdu in the courts and in schools.

The general purpose of the memorial is supported by 9,718 autograph signatures.
The arguments used in the statement submitted by the Secretary are to the following effect:—

The agitation of the Hindus in favour of Hindi bháshá has resulted from opposition to claims put forward by the Muhammadans of Bengal, and is not founded on reason. On the other hand, Urdu in the Punjáb has made for itself a position in literature which has not been attained by any other form of the vernacular. Urdu is quite as much, (if not more so), the vernacular of the province as Hindi. The difference is one of written character. It may be allowed that there are some advantages and some disadvantages attending the use of either the Persian or the Nágari character, but, on the whole, the Persian character is preferable. If it were not so, either Nágari or Gurmukhi would have been adopted by the Sikhs when they ruled in the Punjáb.

Memorial of Mussulmans and some Hindus of Dera Ismail Khan, Punjáb to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

[ABSTRACT.]

This memorial in favour of retaining Urdu as the medium of primary instruction is supported by 2,204 signatures. In these days certain Hindus have petitioned to have Urdu and Persian abolished as the language of the courts and as the medium of education, and to have Hindi bhásha substituted.

This change would be very injurious, especially in the Punjáb, where Urdu has been in use for many generations, and has become the vernacular of the people. The adoption of Hindi bháshá would cause strife between Hindus and Mussulmans, who have hitherto been united in respect to education. Unfortunately of late there have been serious quarrels

between Hindus and Mussulmans in certain places, and this is the reason why so many petitions have been submitted in favour of Hindi and Gurmukhi. But it has been seen that hitherto schools, in which Hindi and Gurmukhi have been taught, have not flourished, and there are few good books in these languages, so that the excitement about them is not of a permanent nature. The Hindus themselves would find reason to regret it if their request were granted. However, there can be no objection to their starting schools of their own as you, Sir, have suggested to them in several speeches. So many memorials have been submitted that we need say no more.

Signed by—

QAZI ABDULLAH,

Son of Qazi Nur Muhammad of Dera Ismail Khan.

And 2,204 signatures.

Memorial from certain Residents of Gujránwála, Punjáb.

Whereas a Commission has been appointed by Government for enquiring into the circumstances of education in India, and whereas certain ill-advised persons wish to introduce Hindi Bháshá in place of Urdu into the schools of the Punjáb, we think it our duty to bring the real state of the case to the notice of our just Government.

First, it is agreed that owing to successive revolutions there has been no fixed and permanent language in India, but Urdu has grown up so as to be a kind of universal language, and has been accepted by all classes. After due enquiry the British Government decided that Urdu was the language most commonly understood throughout Northern India, and accordingly chose it to be the language of the courts. This is the case also in Native States, excepting a few in which Persian is used.

Those who wish to introduce Hindi Bháshá would destroy the knowledge of Arabic, Persian, and the Eastern sciences, which are contained in these languages. This would be a very retrograde policy.

Hindi Bháshá in fact is a dead language, while all modern progress is reflected in Urdu. We believe that a memorial which was sent up from this district in favour of Hindi Bháshá, was largely signed by persons who supposed that it was for the extension of English education.

For all these reasons we earnestly pray that Hindi Bháshá may never be patronised by the Government, and we are sure that its adoption would militate against the future progress of the country.

Signed by—

RAZA ALI,

Extra Assistant Commissioner.

And 1,300 other gentlemen.

Petition from the ANJUMAN AKHWAN-US-SAFA, *Gujarath.*

Your petitioners belong to a society that includes Muhammadans and many educated Hindus, and that being informed that the Hindus of Lahore, at the instigation of a few Bengalis, have approached your Commission with an address, in which it is set forth that Bháshá should be read in schools to the exclusion of Urdu, desire to show that the introduction of Bháshá and exclusion of Urdu would be an unmitigated calamity productive of no good, and would be injurious and detrimental, not only to the interests of the people of this country, but also to the interests of the Government.

Your petitioners, with all deference, desire to put before you the following reasons of this view:—

1. Urdu, being the resultant of the languages of the successive conquering races that entered India with the language originally spoken in various parts of the country, is a language found without respect of race or religion; and on account of its being so widely known and so extensively used throughout Hindustan, the Government adopted it in the courts of law and offices of business as the best medium of communication. Moreover, to show that Urdu is the most suitable as the medium of communication between the widely separated races of India, your petitioners would call your attention to the fact that in Hindu States, with a few exceptions—*e.g.*, Kashmir, in which Persian is used,—Urdu is the language of the court.

2. Urdu is not the language of one race as Bháshá is, and to make it (Bháshá) the language of India, and to obliterate the footprints of the races that from time to time overran India and still reside within her borders, would savour of violence and even of injustice to them. Time is the best preparation for, and the only safe means of, introducing a language; and to set aside a tongue that has been long in use and introduce one that is obsolete, and that, with the exception of a few Brahmans, nobody understands, in the hope of its being generally acceptable, would be to attempt what has never yet been done with success.

3. Seeing that Arabic and Persian are taught merely as a means to the acquisition of Urdu, the setting aside of Urdu would bring about total ignorance of these languages, with the loss of the rich treasure of Western knowledge that has been with great care and labour amassed

in Urdu. Besides, in Urdu itself such a rich store of literature and knowledge has been produced since some past generations as to form an important acquisition. Consequently, if Urdu be abolished, this valuable stock will be totally lost to coming generations, and many a poetical and literary performance, which has shed so much lustre upon the modern native genius, will be lost to the memory and veneration of posterity.

4. The Pracharini Sabhá of Lahore allows that Bháshá has not a copious vocabulary; and seeing that this is so, how is it possible to introduce it as a means of expressing the technical terms of science and art, and of discriminating the shades of refined thought with the precision that has been attained by means of Urdu?

If it should be said that technical terms, &c., may be introduced into Bháshá from other languages, it is respectfully pointed out the result would be the Urdu which we now have.

5. The letters غ, ق ز ف خ and some others do not exist in Bháshá, and such words as *gharib, khabar, fariq, zor, qábu*, would be pronounced *garib, khabar, pharik, jor, kábu*, and thus the original pronunciation would be lost, and in a short time it would be impossible to trace the words to their roots.

6. English bears the same relation to the languages of Scotland, Devonshire, and Yorkshire, as Urdu does to Punjábi; while Bháshá bears the same relation to Urdu as Saxon bears to the present cultivated, refined English; and as is also the opinion of Raja Shiv Parshád, C.S.I., formerly Inspector of Schools, North-Western Provinces, and Member of the Governor General's Council, to revive Bháshá in the Punjáb would be as difficult as to revive Saxon in Scotland, and more so, for the people of Scotland are more united in manners, customs, and religion than the people of Hindustan. To ask why Punjábi is not the medium of instruction in the Punjáb, being the language of the country, would be much the same as to ask why in Scotland the language of Scotland is not the medium of education.

The objection to the use of Urdu that the common people of the Punjáb do not understand it is not valid; for a Punjábi to say he did not understand Urdu law books, &c., and therefore would not have Urdu taught, would be much as if a Scotch wagoner should say he did not understand English literature and law, and therefore would not have English taught.

The work of the Government is at present carried on in Urdu, and this fact ought to be enough to set aside all objections to Urdu as the common language of the Punjáb.

7. The objection has been pressed that the vowel points are omitted in writing Urdu, and that the omission leads to errors in pronunciation, and that such words as *ke, ki, kai*, are not distinguishable; but this a mistake, for in the Urdu school-books that have been lately published by the Government, these words are differently written, and so distinguishable. The same objection may be brought against Bháshá, *e. g.*, the difficulty of writing *rárá*, and the difficulty of some compound letters, that none can either write or read but the most learned of the pandits. In English even this difficulty occurs. It is overcome only by practice.

8. The writing of Bháshá takes up more time, and when written it occupies more space than Urdu does; so much so that a writer of Urdu will in a given time write twice as much as the writer of Bháshá, and in half the space. It is certainly an easy matter to learn to write Bháshá, but although the learning to write Urdu occupies more time, the time lost is amply compensated for by the facility and expedition with which it is ever afterwards written, whereas the writing of Bháshá always remains a tedious process.

9. To show that it is impossible to introduce Bháshá in place of Urdu, your petitioners beg to state that the Maharaja of Kashmir, although himself a Hindu, has failed to introduce Bháshá in Kashmir as the languge of the courts. He has for the last twenty years been endeavouring to make his officers set aside Persian and take to Bháshá; but his efforts have been unavailing, although he has used many and singular means to bring about this end.

10. The people of Behar have petitioned the Government to restore Urdu, which in an evil moment, at the instigation of the Bengalis, they successfully petitioned the Government to discard. They find that their work is passing into the hands of strangers, and that Bháshá, instead of being a blessing, is an unmitigated evil.

11. To discard Urdu, which is a highly developed, refined, and cultivated language, and take to the barbarous and inelegant Bháshá, would be like leaving the fertile plains and civilised people of Hindustan, and betaking oneself to the wilds of Afghanistan, there to merely exist in hunger and barbarous ignorance.

12. Your petitioners, in conclusion, earnestly implore you not to bring this calamity on them and on their children, *viz.*, the loss of the language and traditions of their fathers, and the bringing in of an alien tongue; while there is a language in use that provides for all the races of India, all which they desire to preserve. Your petitioners leave the issue in your hands confident that the rights of all will be preserved, and injustice done to none; and in this confidence they subscribe themselves your most humble servants.

Signed by—

ABDUL KASIM,
Head Arabic and Persian Teacher,
Government School, Gujarath.

SHAIK FAZL KARIM,
Secretary to the Anjuman.

And the rest of the members of the Anjuman Akhwan-us-Safa.

P.S.—It is important to notice that the Anjuman has herewith annexed an Urdu petition for the maintenance of Urdu put forth by the people of the district, which is subscribed by nearly 3,000 persons of the thinking part of the district, which number indiscriminately includes Muhammadans as well as Hindus and Christians. The substance of the Urdu memorial is the same as that of the petition of the Anjuman. It is hoped that due weight will be given to this spontaneous outburst of public opinion as indicated by the vernacular petition.

Note by the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission, on the Urdu Arzdáshat, or memorial, above referred to.*

I have examined this Urdu memorial. The number of signatures exceed 2,000. The first man who signs is "Shaik Fazl Karim, mukhtiyar of the subordinate Courts, Punjáb." This is the same gentleman who writes the foregoing English memorial as Secretary to the Anjuman-i-Akwán-us-Safa, Gujaráth. The other principal signatories are teachers in the district school of Gujaráth, or persons employed in the district offices and courts. Two of the most important of them in signing give their reasons above their signatures. Thus, the Head Clerk of the District Office writes: "I would advocate the maintenance of Urdu for the Punjáb, being a court language, which was determined by the Punjáb Government after enquiry, discussion, and deliberation in in A.D. 1863. It ought to be maintained in preference to Bháshá. Punjáb Government letter No. 95 of 10th February 1863 may be inspected in respect to Urdu." Another gentleman in signing makes the following remark:—"I think that since Urdu is indisputably the dialect spoken and best understood by the majority of the inhabitants of India, it should be encouraged in preference to any other dialect."

With some exceptions the signatories are almost entirely Muhammadans, many of whom attach their seals. Of the exceptions several are Hindus or Europeans employed in Government offices, schools, or about the courts. The proportion of unofficial signatures, not Muhammadan, is very small.

Supplementary Memorial of the ANJUMAN-I-AKHWAN-US-SAFA, *Gujaráth, to the* HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

Very recently we, the undersigned memorialists of *Anjuman-i-Akhwan-us-Safa*, Gujaráth, had the honour of approaching the Education Commission under your Presidentship, with an address respecting Urdu not being abolished as the general language of the country. We regret to say that when we drew up our memorial in favour of Urdu, we were to a great extent ignorant of the pernicious and gratuitious arguments which are urged by that small section of educated Hindus who advocate the setting aside of Urdu upon the ground of its being the only obstacle to the general and useful diffusion of primary education among the lower classes. As, in our humble opinion, there are many glaringly false assumptions and much obscuring of facts in the Hindu memorial, from which most pernicious arguments proceed and obviously ruinous conclusions are derived, we, the undersigned, having the welfare of society in view, think it our duty to protest strongly against them, and to humbly beg your permission to lay before the Commission over which you preside, the following representations against what has been urged by the opposite party in this particular point.

In the first place, it has been averred that the reason why the elementary education has made no progress in the country is, that it is imparted through the medium of Urdu and Persian languages and Persian characters. In support of this assertion arguments are brought to show that Urdu is no language of the mass of the people, and that Persian characters are a plague forcibly imposed upon the country by the Government. We beg pardon of our Hindu memorialists to say that it is altogether an insincere conclusion totally unsupported by facts. It has been strangely remarked that Urdu is a language which is understood by a very small number of people, and is spoken by a still smaller number, the common tongue being something very different. This pretended fact is explained by saying that only those persons use Urdu who understand the Persian and Arabic languages. Your humble memorialists, however, consider this reasoning as fallacious, inasmuch as it is altogether based upon strong one-sidedness of views and party feeling. They most humbly beg leave to say that the arguments which are vigorously brought to bear upon Urdu, touch not the Urdu which is the most generally diffused language of this and other parts of India, but strike at the Urdu which is the idol of the Hindu memorialists' own imagination. How can the said memorialists believe that a language which is used only by the smallest portion of the community can have any pretension whatever to being called a language at all, and its pretensions be so far accepted as to be recognised by Government. But the fact is that according to them Urdu means nothing beyond the use of Persian and Arabic words, which they abhor, in speech and writing. This, however, is far from what Urdu really is. Really Urdu is the same Hindi of ancient times, gradually changed into the modern form and affected by some foreign elements taken from Persian, Arabic, and even English; and although the Hindi stock predominates and forms the groundwork of Urdu, yet the assimilation of Persian and Arabic words is no less complete. Indeed, this is so much so that they are in many instances absolutely indispensable, and cannot be done away with without creating a blank in the language, for instance, *mez* (table), *kursi* (chair), *dawát* (inkstand), *qalam* (pen), *jaház* (ship), *sanduq* (box), &c., &c., all being either Persian or Arabic. Such words are very numerous and are in constant use of Muhammadans and Hindus, literate and illiterate alike, not even the females being excepted. In fact, they have no substitutes whatever in the language, the most prejudiced pandits being unable to avoid them. Their want can only be supplied by bringing completely alien words from Sanskrit, which is long since a dead language, possessing no claim whatever to be used as a modern one. Moreover, the idioms of the

modern language of Urdu are altogether new and different from those of old Hindi, many of them being also borrowed from Persian, Arabic, and even English languages. Thus, a language so heterogeneously constituted, yet forming a complete whole, is what we understand by Urdu, and this composite language, your humble memorialists emphatically declare, is the general language of the most parts of India. The language of Punjáb is likewise Urdu with certain dialectic modifications (called Punjábi) which, however, makes no difference. The words borrowed from Persian, Arabic, &c., are used much more by Punjábis than by Hindustanis. From these remarks it will appear that there now exists nowhere that Hindi which was in use many centuries ago. The Hindu memorialists, when they make Hindi the common language of India, either mistake Urdu, in which Persian and Arabic words must necessarily occur, for Hindi, or want to revive old Hindi, which is a dead language of India, in order to rid themselves of the profaning (as they think) presence of Arabic and Persian words. Most probably this last is the case, because it is a fact proved by experience that the most educated are the most prejudiced of Hindus. But if this really be so, they are no more entitled to be heard than some Muhammadans, if they were to clamour for the recognition of Persian or Arabic as their vernacular. Urdu, as explained above, is the established and recognised language of India Proper, the Punjáb, and other parts of India. It has acquired great refinement and development from the creation of a rich literature, and by the appearance of works of law, science, and arts into it. The technical terms have, no doubt, been borrowed from Arabic, Persian, English and even Sanskrit, because they have come to be the parent languages of Urdu, in the same manner as English is indebted for the like assistance to Greek, Latin, German, &c. It would be as irrational to call Urdu on this account an alien language, as to say that English is not English because of the words of foreign element, which it is compelled to make use of in order to express scientific terms and ideas. This is a necessity which cannot be helped in the case of all nations and races whose civilisation and mental cultivation was borrowed from their more advanced contemporaries. Take, for instance, the cases of English and Persian languages. The ancient people which spoke them were much behind in civilisation to those who at the time used Latin and Arabic. Consequently, when the former were subdued by the latter, or they otherwise came into contact with each other, necessity and example led to the adoption of more refined and elevated ideas by the less advanced people. And as it was impossible to express those elevated thoughts through the scanty stock of words of their native tongue, it resulted in borrowing a large number of foreign words and phrases. The case is exactly identical with Urdu. Old Hindi, at the time of the Muhammadan conquest, was positively less refined and less capable of expressing more advanced habits of thoughts introduced by Muhammadans. Customs and manners altogether new to the land were introduced by the conquerors, and in the most parts adopted by the conquered. This led equally to the corresponding adoption of Persian and Arabic words to express various thoughts about them. By the coming of British rule into India another epoch was created for Urdu. A greater number of highly developed sciences was introduced together with the study of law. Such abstract sciences as Euclid, Algebra and Logic, it was found impossible to teach through the medium of pure Hindi. Consequently, acting upon the former precedent, recourse was to be had to the Arabic and Persian languages. Exactly the same course was followed in the case of law. The works of law which have gained so general currency among the masses of the people cannot do without Persian and Arabic words, because it will be impossible to obtain that delicately fine and concise expression of thought which is so peculiar to law by means of pure Hindi. The generality of common people now understand and use with great familiarity the various terms and definition of Indian Penal Code for instance. If Indian Penal Code be even transliterated into Hindi the same technicalities must be made use of, which shows how deep have the Persian and Arabic words entered into the composition of common language of India.

As to the introduction of Hindi characters in common use, it is unwarrantable, unjust, and ruinous. Because to express most commonly elevated thoughts Persian and Arabic words are indispensable and consequently are made use of without exception, of course by persons who are capable of such thoughts, and not by the illiterate. If these are to be written in other characters than Persian their pronunciation will be spoilt, their origin and etymology, and therefore their precise import will be altogether lost.[1]

The Persian characters have come to be appropriated to Urdu, which has been accepted by posterity, consequently they must continue as they are. The alleged objection against them as to their incapability to express precise pronunciation is not so strong as it is represented to be. In all languages oral pronunciation does differ to a certain extent from what the written letters would convey. If Hindi characters are the most scientific in the world, and this be a sufficient reason for their adoption, why should not they be recommended for all languages, as well as Urdu. The ridiculous confusion of Hindi readers in interpreting Hindi writing is a fact patent to all except to the prejudiced and prepossessed. If the scheme proposed by Hindu memorialists for introducing Hindi characters in courts and offices be unhappily sanctioned, it will utterly and most shamefully fail in practice. The principal reason for this is that the mode of writing is very clumsy, embarrassing, and tedious. It occupies several times greater space than Persian, and is inconsistent with rapid writing, which is so essential to the work of offices and courts.

Owing to their faulty premises, the Hindu memorialists have come to another singularly wrong conclusion. Upon the principle that Urdu is *nowhere* the spoken language of the people, and yet somehow or other it has come to be associated with *Muhammadans* (a fact not explained

[1] The letters *fe, qáf, zál, ze, khe, zoád, toae, gain*, &c., have no existence in Hindi, consequently words *Zarur Faidah, Gharib*, &c., must be mispronounced, *Jarur, Phaidah, Garib*. It is impossible to arrive at a correct pronunciation without the alphabet peculiarly adapted to the language.

by them), they propose that in the 15 districts of the Punjáb beyond the Sutlej, including Delhi and most other parts of India Proper, which are the cradle and birth-place of Urdu, Urdu should be banished from the schools and courts of law, and Hindi substituted in its place, because these districts contain greater number of Hindu population than of Muhammadans, while in the more North-Western parts of Punjáb, it should be suffered to remain, the number of Muhammadans here being greater than that of the Hindus. This suggestion is too absurd to merit any discussion; its absurdity is sufficiently apparent in the face of the *broad* facts which we have mentioned, with respect to Urdu being the most general language of Upper India, irrespective of race or religion.

Finally, we cannot but add that the proposals embodied in the Hindu memorial for the introduction of Hindi language and Deva-Nágari characters in courts and schools are nothing but promptings of religious and party prejudices, injuriously calculated to encourage unnecessary antagonism between Hindus and Mussalmáns. Because it is a fact which should never be ignored that Muhammadans will never accept Hindi characters to the removal of Persian ones, and to the destruction of all the traditions of their race and religion. That Muhammadans of certain occupations prefer Hindi characters is another misrepresentation of Hindu memorialists. Because if a few illiterate Muhammadans sometimes make use of Hindi characters in keeping accounts of merchandise, they do so of sheer necessity and owing to their ignorance of Persian characters. At some other place the Hindu memorialists say that their learned pandits pine away in neglect because of the Persian characters. But this constitutes no sufficient reason why the majority of poor Muhammadans should be discarded from the offices and posts of Government and deprived of the means of earning their livelihood in order to make way for Hindi-writing Hindus, which no doubt is the ultimate end aimed at by the Hindi clamourers. These last considerations alone, we trust, will lead our wise and benevolent Government to reject the views urged by a very small number of persons[1] whose clear perception appears to have been obscured by strong *religious* partiality. Now, it is easy to see that the imputation against Urdu of its being a hindrance to education is groundless, when it is clearly shown that it is the language in common use of the people of the country. There are probably such causes which tend to obstruct the free and useful diffusion of education among the masses, but they are more to be found in the faulty arrangement of subjects of study at different stages of instruction, and the poverty of the agricultural classes of the Punjáb than in anything else. In conclusion, your humble memorialists earnestly implore your Commission not to decide the question of supersession of Urdu too hastily, which is so revolting to all rational minds and fraught with many unsupportable evils.

Signed by—

MAULVI FAZUL HOSSAIN,

And 500 other gentlemen.

Memorial in favour of Urdu from the Anjuman Himayat; Urdu and other residents of Gurdaspur District, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, residents of Gurdáspur, regret to hear that certain Hindus and Bengalís have addressed you in favour of the use of Hindi Bháshá instead of Urdu in primary education. We humbly represent that the following inconveniences will result from the adoption of Hindi:

1. Hindi Bháshá does not represent the vernacular of the Punjáb so well as Urdu, because of the influence of the Mussalmán conquest.
2. The dialects of the Punjáb are numerous. They differ as much from Hindi as the partisans of Hindi say they do from Urdu.
3. There is no Punjábi literature. As soon as an attempt is made to write literary Punjábi it becomes Urdu.
4. The people of the Punjáb do not understand Brij Bháshá at all. It is full of Sanskrit words, which they do not know.
5. This agitation is entirely the result of religious feelings.
6. Urdu is not a religious language. It may be described as the language of religious neutrality.
7. All kinds of business are transacted through the medium of Urdu.
8. The Deva-Nágari alphabet is not commonly used in the Punjáb at all. The system of writing used by shop-keepers is not sufficiently exact and complete for general use.

We therefore humbly request that you will retain Urdu as the general language for the use of schools.

Signed by—

ZAHUR HUSAIN SÁYAD,

President of the Society, Gurdaspur.

The signatures are 1,927 Muhammadans.
325 Hindus.

2,252

[1] We say *very small number*; more properly we ought to say only a few persons who possess sufficient worldly influence to command the apparent support of the names. The real opinion of the majority of Hindus, we believe, is not very much opposed to views herein put forth.

Memorial from certain inhabitants of Jhelum District.

We, residents of Jhelum District, humbly thank the Government for the appointment of a Commission to enquire into the state of education in India.

We regret very much to hear that certain Hindus of Lahore, being persuaded by Bengalis who do not well understand Urdu, have presented a memorial in favour of Hindi Bhásha in the Nágari character being taught in schools instead of Urdu.

These persons have not clearly explained what this Hindi Bhásha is. According to their description it is sometimes the Punjábi dialect, sometimes Brij Bhásha, and sometimes a kind of Sanskrit; so that, for various reasons, many people have signed the memorial through a misunderstanding. We humbly beg to represent that there are many local dialects, and none are sufficient for literary purposes.

You, Sir, are well aware that Hindi Bhásha is spoken neither in towns nor villages, and that the people neither wish for it, nor understand it. Only religious prejudice is at the root of the matter.

Although Urdu is not the vernacular all over the Punjáb, still it is very generally so; and for the upper classes and professional men it is the language of the country.

Even petty shopkeepers and others of the lower classes use Urdu in transacting their business with strangers, and in the courts. No complaint is ever heard on the subject.

Under an impartial Government like that which now exists, such a language as Urdu, which is not a class-language, is especially suitable. But Hindi Bhásha is a class-language, and will not be acceptable to other sections of the community, which in the Punjáb form a large majority.

Besides, we think that the Urdu alphabet is, for practical purposes, a better one than the Nágari, because it has letters for all the sounds.

We beg to observe, also, that in Native States, which are quite independent in this matter, Urdu and Persian are used for all official business.

In conclusion, we hope that you will use your influence to have this question decided in accordance with the views which we have stated.

Signed by—

SAYYID BARKAT ALI SHAH,
Judicial Assistant Commissioner,

And 200 other gentlemen.

Identical memorial from inhabitants of Hushiárpur, with about 50 signatures.

Identical memorial from inhabitants of Subáthu, with about 50 signatures.

Identical memorial from inhabitants of Pasrúr *tahsil*, with about 75 signatures, chiefly Hindus.

Memorial from certain residents of Karnal District, Punjáb.

We are very grateful to Her Majesty the Queen-Empress for the advantages of the education which we enjoy under her rule.

In a country like India, in which the people are divided into nations and creeds, the adoption by the Government of a language which is not a class-language is deserving of all praise. The only language of this kind is Urdu. This language was not made by the order of any Government, but it has grown up of itself, and contains words belonging to all the different languages of which it is composed.

Nearly all the newspapers published in the Punjáb are written in Urdu. Urdu newspapers are circulated in all other parts of India to some extent, and the language is understood everywhere between Peshawur, Calcutta, and Aden. If any language is universal throughout the Indian Empire, it is certainly Urdu.

Certain ill-advised persons want to teach Hindi Bhásha and Gurmukhi in primary schools. This is a very retrograde policy. In our district of Karnál and its neighbourhood, Urdu may be called the mother-tongue, and it can easily be understood beyond the Sutlej, although we cannot understand their dialect.

As regards the written character no one objects to Persian, whereas any other character would excite religious prejudices. People in business also would dislike any change.

For the purposes of education Urdu is very suitable, as it contains words from many languages; whereas Hindi Bhásha represents Sanskrit only. There is an extensive Urdu literature which would be wasted if Hindi Bhásha were adopted. On the North-West Frontier there would be a danger of political complications. As many memorials on this subject have been already submitted, we need not give further reasons, and we only appeal to the judgment of such distinguished persons as Lord Lawrence, Sir Robert Egerton, and Sir Charles Aitchison.

Signed by—

NAWÁB MUHAMMAD SHAMSHER ALI KHAN,

And about 300 other gentlemen.

Translation of a Memorial from the ANJUMAN-I-HAMDARDI ISLAMIA, *Lahore, the Muhammadan public, and some Hindus of the Punjáb.*

We, the Members of the Anjaman-i-Hamdardi Islamia of Lahore, the representatives of the Muhammadan public, and certain Hindus, offer our thanks to Government for bestowing attention upon education, and for the opportunity now given to the public for making suggestions. First, the Commission should enquire whether the language which is taught in schools is the most suitable dialect for that purpose. Some Bengalis and Hindus have represented to Government by means of a memorial that Hindi Bháshá should take the place of Urdu in schools, meaning not the colloquial dialects of the Punjáb, but such a language as the pandits use in scientific and religious discussions.

The Urdu language has of late years become so widely spread that the common people all over the country use it in conversation with Hindustanis and Europeans, whereas Hindi Bháshá is understood only by pandits. The real language of the Punjáb was Punjábi, but for some time Urdu has taken its place.

If Bháshá were taught instead of Urdu, it would necessarily become the language of the courts. This is the object of the first paragraph of the memorial in favour of Bháshá. Such a measure would be most unpopular, and would cause much inconvenience. In illustration of this argument, we may refer to what happened when Persian was changed for Urdu in Government offices in the year 1837, and again in 1864, when the vernacular was adopted, instead of Urdu in Behar. Many Hindus and Mussalmáns were dismissed for incompetence, and the people were discontented. A resolution for substituting Hindi for Urdu in the courts would cause the greatest distress amongst the Muhammadans.

It is not true, as is said, that Muhammadans can easily learn Hindi. There would be no objection to teaching the various dialects of Punjábi in primary schools, but no universal Punjábi dialect can be chosen. Therefore it is better to retain Urdu as the medium of education.

Signed by—
9,963 gentlemen.

Representative Memorial from Residents of Lahore in favour of Urdu, to the HONOURABLE W. W. HUNTER, LL.D., C.I.E., *President of the Education Commission.*

We, the undersigned Hindus, Muhammadans, and Christians, resident in Lahore, beg to submit the following representation for the consideration of the Education Commission.

We feel very thankful to Government for its having taken up special measures for diffusing education among the masses. In a country like ours, inhabited by people of different sects and creeds, and separated from one another by their manners and customs, it is, we are aware, extremely difficult for Government to lay the foundation of education for the masses upon such principles as shall give satisfaction to every party, and we thank our Government, that the system of education which it has established is so just, popular, and suited to our province.

We regret extremely to see (when the question of mass education has been taken up by the Government of India, by appointing a Commission under your able Presidentship, and when there is every opportunity given to us to show our real grievances and express the real defects and shortcomings of the educational system) that some young inexperienced Hindus of our province, actuated by *religious* prejudices and sectarian views, should have sent a number of memorials from the various stations of the Punjáb to the effect that the vernacular recognised and taught in this province, that is Urdu or Hindustani, is not a proper medium of instruction, and that either the local dialects or Hindi (which they have confounded) written in the Deva-Nágari character, should be substituted in its place.

2. It would not be out of place to state that the real movers of this agitation are some *Bengalis*. It is natural that these gentlemen should concur in depreciating the Urdu language and the Persian character, as these cannot be learned so easily by them as the Hindi language and the Deva-Nágari character, and they are, therefore, practically excluded from holding any important post in this province, where a knowledge of Urdu is imperative. These Bengalis, by appealing to the *religious* and national feelings of some young Hindus, and by pointing out that Urdu and its present character are relics of those conquerors who were, in their estimation, oppressors for centuries, have been successful in gathering a party of young men around them who are chiefly the members of the local Arya and Brahmo Samajes, and do not in any sense represent the Hindu community. The *Tribune* and a petty little paper called the *Reformer*, the sole advocates of this agitation, are both conducted by *Bengalis*. These young men, by making the question a *religious* one, and by preaching a kind of crusade against the Urdu language and its character in inflammatory lectures and speeches, have done a great deal of mischief in sowing discord among the inhabitants of this province.

3. Your memorialists, both Hindus and Muhammadans, not entering upon the consideration of this question in any religious or sectarian spirit, would beg to represent their views on the subject through this humble memorial, and trust it may meet with a favourable consideration at your hands.

4. In the tract of the country now called the Punjáb, there are spoken several different dialects. In the districts of Delhi, Gurgaon, Hissar, Rohtak, Sirsa, Karnál and Amballa. the *vernacular* of the people is Urdu. In the districts of Ludhiana, Jullundur, Amritsar, Lahore, &c., a language is spoken called by the vague name of *Punjábi*. In the mountainous

districts of the Punjáb, we cannot make ourselves understood except through the Pahári dialect, which is very different from the other dialects of the Punjábi, and varies itself in every range of hills. In the Frontier Districts, Pushtu is the spoken language of the people, while Multani is used in and round the neighbourhood of the town from which it takes its name. Besides these, there are many other dialects, *e.g.*, Majhi, Pothwari, Dhanni, Ghebi, Gojar, &c., &c., spoken in the Punjáb, and the name Punjábi, as a generic name, is given to every one of them except Urdu, though there is no reason why Urdu should not also be called Punjábi, as its very birth-place lies in that province. No one of these numerous dialects is sufficiently rich in its vocabulary to be made the medium of instruction or easily understood in all parts of the province. But Urdu is not confined to any particular locality. In seven districts, we have already stated, it is the *vernacular* of the people. In the rest of the Punjáb it is spoken and understood in every town along with the local dialect. By the recognition of Urdu as the vernacular of the province in courts, schools, and other institutions, and by the daily increasing intercourse with other parts of India due to the opening of railways, the language of the Punjáb Proper is now in a state of transition between Urdu and Punjábi. In the rural portions of the province Urdu is not generally spoken, but is understood tolerably well on account of its being the court language and the language of the towns; and as civilisation progresses, we shall find the use of the town language increasing, while the use of the languages now spoken in the villages will undoubtedly diminish. To foster the latter languages seems to us therefore a movement directly contrary to our scheme of civilisation and to the inevitable progress of events.

5. As true well-wishers of our country, not actuated by any religious or sectarian prejudices, we cannot but view with most sincere regret and displeasure a project for encouraging in this province a number of vernaculars in place of (as at present) one useful language which will, and must, become day by day more popular and more widely used. Will not, we would respectfully suggest, this retrograde policy have a tendency, if adopted, to seriously check our advancement in civilisation, and is not the pseudo-patriotic zeal of its advocates to be, therefore, deeply deplored?

6. That for very many years to come no one single language can possibly be the common vernacular of the whole of India we must distinctly deny; but we assert that we do already possess in Urdu a language which is a medium of communication all over the country, and the recognised vernacular of a greater portion thereof, and which will eventually become that of the whole of it.

This statement, besides its being a patent fact, is corroborated by a glance at the following figures:—

The total number of newspapers in this country published in Urdu is more than a hundred: and no *one* vernacular, or even several of them put together, can lay claim to such numbers as this. The papers published in the Bengali, Madrasi, Mahratti, Gujarathi, &c., are circulated only in those parts of India in which these languages are recognised by the Government; but the circulation of Urdu papers is not confined to any particular part of the country. About one-third of these papers stated above are published in Madras, Bombay, and Bengal, where Urdu is not the vernacular and *is not* patronised by the Government—a fact which is sufficient to prove that Urdu, and not Hindi, is the *lingua-franca* of the whole of India. Again, the language which is so boldly, though not, we think, upon any authority, said by the advocates of Hindi to be the *lingua-franca* of the country, has only thirteen (13) papers printed in its character, the majority of which are published in nothing more than Urdu written in the Deva-Nágari character.

7. In the opinion of your humble memorialists most of the fallacies involved in the statements of the anti-Urdu party are due to their misunderstanding and misrepresenting the nature of Urdu and Hindi, respectively. We will, with your permission, endeavour briefly to explain these two terms:—

(*a*) *Urdu.*—It took its birth from the contact of Hindus and Muhammadans, and the mingling of their respective languages, in the same way as has been the case with other languages in similar circumstances. As a great revolution was effected at the time of Aryan immigration, and different dialects of Prakrit took their rise, so by the Muhammadan conquest of India those dialects again did undergo a similar change. The Muhammadans, while speaking the language of this country, naturally introduced many words of their own. They also brought with them many articles and ideas which were quite foreign to the people of this country, and for which their original names were retained. These words again were sometimes slightly changed by the people to fit them according to their own pronunciation and accent. This gave birth to a composite language named Urdu. The grammar, the structure, the inflections, the particles and verbs remained mostly Hindi, but a great number of the nouns and some particles were borrowed from the Persian. This language is, therefore, nothing but the Hindi of Pirthvi Raj's time changed by the lapse of seven centuries, and gradually adapted to the use of the mixed population of Hindus and Muhammadans. This mixed language, without the least encouragement being given to it by the Moghul Emperors, as was wrongly asserted in the memorial of "the Bháshá Pracharini Sabhá, Lahore," gradually became the spoken and literary language of Upper India. In the memorial of the anti-Urdu party it is called both "artificial" and "foreign;" but we cannot admit that the use of these words is here justifiable. If we can call any language in any sense "*natural*," then surely Urdu, which has grown up spontaneously and

within our historical memory, is the best entitled to the designation. Urdu bears a great resemblance to the modern English. As the latter has been formed by the mixture of Latin, French, Greek, and other elements with the Saxon, so the former has been formed by a mixture of Arabic, Persian, and other elements with the classical Hindi or Braj Bhásha; and as pure Saxon is now a dead language to the people of England, so is the classical Hindi a perfectly dead language to the people of this country, although both of these languages were spoken in their respective homes a few centuries back. "Or as the Saxon survives, with comparatively little foreign admixture, in the remote parts of certain counties, and suffices there for the simple wants of the peasants; so too, in India, dialects of Hindi survive, and suffice for the rude agriculturist, which would be perfectly inadequate for the purposes of civilised life. Again, as in England, the dialect differs with every county, and the Yorkshireman and the Northumbrian are unintelligible to the men of Kent or Cornwall, and the broad Doric of Ayrshire is foreign to both;—so in India the dialect differs in every district of a province, and the inhabitants of the Punjáb would be unintelligible in Behar, unless adopting the Urdu which is the *lingua-franca* of both provinces." To call Urdu a foreign language is therefore as absurd as to say that modern English is foreign to England. Has Urdu been imported to India from Arabia, Persia, or Central Asia? Certainly not. It is a natural product of our country, though some of its original elements were foreign, as were those of the modern English. To call a thing produced by nature 'artificial' and to call that which has grown up and developed in a country 'foreign' to it are, we submit, unpardonable abuses of terms, and have their origin, we think, in the prejudices of those using them.

(*b*) *Hindi.*—This word is used in two different senses:—

Firstly.—The language of Upper India before the Muhammadan conquest, and a century or two after it, as preserved in the writings of Chand, Tulsi Das, and Sur Das, and imitated in modern productions of various pandits—as in the Veda Bhash of Pandit Daya Nand Saraswati, is called Hindi, but should more appropriately be called "*classical Hindi.*" This language is confined to books only, and has ceased to be spoken by the people for three or four centuries. A few learned pandits of the schools of Benares and Nuddea may write or speak in it with as little effect on the language of the people as they may in Sanskrit or any dead language. This Hindi is never at present spoken by the people in any part of the country, but is only used by some pandits when arguing with one another on religious questions, philosophical problems, &c. It contains some of the religious books of the Hindus, and is held by them in very much the same respect as Arabic is by the Muhammadans. This language has now as little claim to be the vernacular of the people of this country as pure Saxon has to be the vernacular of Great Britain. This classical Hindi some of our Hindu young men are trying to revive, and wish to see it once more the language of the country, but in their religious zeal they ignore the circumstances under which it has gradually developed into the modern Urdu.

Secondly.—The word Hindi is used as a generic name for all those different uncouth dialects of Urdu which are spoken by the rural portions of the population of Hindustan Proper in districts far from cities, towns, markets, camps and courts. The dialects differ in their vocabulary and pronunciation in almost every district and differ from the refined Urdu in having been comparatively less affected by the Arabic and Persian words on account of having little opportunity, or still less necessity, for borrowing from these languages. These dialects are called indefinitely by the name "Hindi" or "Bháshá," which is as vague as the word "dialect" itself. These innumerable dialects cannot be used in the areas in which they are respectively spoken even for the primary education without their vocabularies being very largely recruited from some other languages. If we borrow these words from Sanskrit, the language thus produced will be one or other form of the classical Hindi, the language of Tulsi-Kirta Ramayana and of the Veda Bhash, which is not spoken now-a-days in any part of the country and will be unintelligible alike to the inhabitants of the towns and villages, Hindus and Muhammadans: and if we add these words from Urdu then we shall have a hundred different varieties of Urdu instead of (as at present) one. In the Punjáb Proper, where the majority of the people are Muhummadans, these words would be naturally supplied from the Arabic and Persian sources, and thus we should only arrive at other forms of Urdu after wasting so much time and energy.

8. Under these circumstances it is hardly necessary to say that the language of Upper India, whether called by the name of Urdu or Hindustani, is a language which has grown up out of a combination of historical and natural influences which cannot now be ignored. The *lingua-franca* of Northern India is composed of a mixture of Sanskrit, Hindi, Persian and Arabic words. In cities, towns, markets, courts and camps, the Persian and Arabic elements predominate, while in the out-of-way parts of the country, distant from these civilising in-

fluences, the rural portion of the people speak dialects in which Hindi predominates; but the spoken language of a country is, we would maintain, that used in its towns and cities, and not the dialects used in distant rural tracts; and as the effect of civilisation becomes more and more apparent, as we have already observed, the truth of this statement will be more and more easily seen by the spread of the town language and consequent restriction of that of the rural districts. Judged by this standard, the language of Upper India cannot be said to be any one of the dialects in use in rural districts, nor even the classical Hindi of the Ramayana and the Veda Bhash, which is no longer used in common speech, but it is that language which is called Urdu or Hindustani, whether it be written in the Roman, Persian, or any other character.

9. Your memorialists have thus far, they trust, proved that Hindi can in no sense be called the vernacular of this province, for it is, in one sense, only the language of Hindustan Proper as spoken five hundred years ago, and in another nothing but Urdu in the form in which that language is spoken in the rural districts. Thus, it is a great mistake, we think, to make any distinction between the rural dialects of Upper India and Urdu as languages.

10. We cannot but admire the statesmanlike foresight and the paternal affection and love which Lord Lawrence felt for the people of our province. This he shewed in deciding that Urdu, and not the uncouth dialects of the Punjáb Proper, should be recognised as the vernacular of this province. The decision was not an arbitrary, partial, nor hasty one, as a few self-interested Bengalis and some of our over-zealous young Punjábis would have us believe. Lord Lawrence, in his report of the Administration of the Punjáb for the years (1854-56), pointed out the progress which Urdu had even at that time made, rapidly spreading among all the ranks and becoming, as he said, "*more than a lingua-franca.*" He also referred to the peculiar facilities which the Punjáb presented for the simplification of language. Among the facilities referred to were, in our humble opinion, the alliance and similarity of structure which the dialects of the Punjáb bore to Urdu. The province of the Punjáb being nearer to the countries of the Muhammadan conquerors than the rest of India, and being one of their first conquests, came naturally to borrow more words from the language of the conquerors than any other province of India. No rural dialects in India contain so great an element of Persian and Arabic as do those of the Punjáb. The popular stories of Sassi Punnu, Hir Ranjha, Sohni Mahinwal, and other national poems of our province, some of which were written hundreds of years ago, bear testimony to our assertion. The *same* combination of natural and historical influences has given rise to Urdu and to the dialects of the Punjáb, the only difference being that Urdu came into existence from the contact of the Persian with the Hindi dialects, while the modern Punjábi sprang from the contact of the Persian with the old Punjábi dialects: we may therefore assert that the Punjábi dialects are more allied to Urdu than to any other vernacular of India.

The address of the Guru Singh Sabhá, the National Association of the Sikhs, presented to Sir Charles Aitchison, shows in what light Hindi is considered by a large section of the Hindus themselves, not speaking of the Muhammadans who are universally averse to its introduction, and who form the majority in the province.

11. The fate of the Hindi schools in the districts of Kangra and Gurgaon,—where it was considered at first that the Hindi language (or at least the Deva-Nágari character) was the proper medium of instruction, and that, if it were introduced, it would induce parents to send their children to the schools,is sufficient to prove that Hindi is not looked upon by the people of the Punjáb as their vernacular. Some classes, of course, such as the Brahmans, whose profession is to assist the people in the performance of their religious ceremonies, and to explain to them their religious doctrines, form an exception; but it is not a part of the educational policy of the Government to consider the *religious* training of the children in its schools, and the use of Hindi by the Brahmans, is, therefore, no argument for its introduction into Government institutions.

12. There was another even stronger reason which induced Lord Lawrence to recognise Urdu language as the vernacular of the province. His Honour fully knew the beneficial effect which the teaching and study of Urdu had produced in the older possessions of the Government, and realised the fact that if it were developed in the Punjáb also, it would aid in the task of civilising the people and rendering our province prosperous; and we are, therefore, rejoiced to acknowledge that all the expectations of that benevolent statesman have been realised to the full.

13. The statement that education given through the medium of the "mother-tongue" is most efficient and useful, is plausible enough, but we think that the word "*mother-tongue*" should not be taken in too confined a sense. Our own experience shows that the instruction given through the medium of a *cultivated* language and one *closely* allied to the local dialects (and which we may call in a sense the vernacular of the province) is more efficient and useful than that given through the medium of these local dialects. Had the teaching of English been discouraged in Scotland, it is fair to suppose, that Scotchmen would not have come to the front in the battle of life in the remarkable way they have done; they would have fallen behind the age.

The wonderful progress made by our province during the comparatively short period of twenty-seven years supports our assertion; while the slow progress in the education of the North-Western Provinces is largely due to the introduction of Hindi along with Urdu, the recognised vernacular of those provinces. This unexpected progress in the Punjáb cannot be attributed to any other cause but the recognition of Urdu language as the vernacular of the province, though there are some counteracting causes such as the poverty

of the agricultural classes (who form the two-thirds of the whole population of this province) and the absence of the *technical* and *practical* education in the Government schools, which have not made these schools the object of so much attraction as they would otherwise have been.

14. As to the popularity and usefulness of the Urdu language in the Punjáb, this is best shown from the following facts :—

(1).—In all the Native States, Hindus as well as Muhammádans, Urdu, and not Hindi, has been recognised as the vernacular of the people.

(2).—Again almost all the popular religious books of the Hindus, such as the Ramayana, the Mahabharata, the Bhagvat, the Gita, and the various Purans, and also the Garanth Sahib, the sacred book of the Sikhs, have been beautifully translated into Urdu poetry and prose; while many others, retaining their original Hindi language, have been printed in the Persian character.

(3).—The number of Urdu-knowing Hindus in the Punjáb is more than twice the number of Urdu-knowing Muhammadans, while the population of the former is far less than that of the latter.

(4).—Our assertion is further supported by Sir Charles Aitchison's reply to the address of the Guru Singh Sabhá of Lahore.

Notwithstanding all these facts, an objection has been raised on religious grounds by the *Bháshá Pracharini Sabhá*. "The Muhammadans," they say, "have no religious prejudice against learning the character of the Hindus, as they have no prejudice against eating their food; but the more religious among the Hindus have prejudice against foreign characters." Again, they have pointed out that the Native delegate sent by the Punjáb Government, being a Muhammadan, cannot be expected to do justice to their cause. Whether this is a true representation of facts, or merely a religious prejudice, we leave the Honourable Members of the Commission to decide.

15. The tone of every memorial sent by Missionaries of the *Bháshá Pracharini Sabhá*, Lahore, from the different stations of the Punjáb, shows that they are so conscious of the weakness of the cause they advocate that they have to lay a great stress upon the change of character, because in this there is a great prospect of the Bengalis, the principal movers of this agitation, being able to make the Punjáb another Bihar as far as official employment is concerned.

16. The Persian character, in which Urdu and Punjábi (most commonly) are written is, we think, the only character suited to the genius of those languages. Other characters may be comparatively more or less perfect, but it is absurd to affirm that a character peculiar to any one language suits all other languages. The Deva-Nágari character, however perfect it may be for representing Sanskrit and *classical Hindi*, there is not the slightest doubt, is not at all suited to the languages, we speak at present, *i.e.*, Urdu and modern Punjábi. More than a dozen sounds used in these languages, have not any symbols to represent them in the Deva-Nágari character. There are no symbols to express the sounds of *khe, ze, gain, fe, quáf;* nor is any distinction made between the kindred sounds of *te, twe; se, sin, swád; ze, zal, zwe, zwád.*[1] But to keep the etymology of our language, this distinction is as essential as that between *c* (hard), *k* and *q; c* (soft) and *s; s* and *z; ph* and *f; g* (soft) and *j, ks* and *x* in the English Alphabet. It is possible to find men who would call these letters redundant, but there is no doubt that the history and etymology of our mother-tongue would be irretrievably lost if this advice were to be followed.

Raja Shiva Parshad, C.S.I., a great Oriental Scholar, in his Grammar writes:—"Are there pandits who could not wish to trace those words which they always speak, and cannot but speak, to their origin? Would they explain *Intiqál* as compounded of *Ant* and *Kál*, instead of deriving it from *Naql*; and *Makhdúm* as made of *Mukh* and *Dúm* instead of deriving it from *Khidmat*? Would they concur with a Punjábi who pronounced *Matbal*, instead of *Matlab*, and held it to mean the power of the mind from *Mat* and *Bal*.

The Urdu Alphabet being composed of Arabic, Persian, and Sanskrit Alphabets is more perfect than *one* of them.

The same objection may be raised against the introduction of the Deva-Nágari characters for Urdu which were raised against the phonetic spelling for the English language, and besides this the proper pronunciation of the words which distinguishes the cultivated from the vulgar would be totally lost.

17. The Deva-Nágari character cannot be written with the same ease and rapidity, and in such a small space as the Urdu character can be, and is therefore, far inferior to the character in vogue both from *practical and economical* points of view. The Urdu character is the most suitable for courts and other business as it is written quickly, easily, and in a small space.

18. The fact that the Deva-Nágari character is everywhere displaced by some more practical one such as Sarrafi, Mahajani, Lunde or some other character in every branch of business, is sufficient to show that it is altogether unsuited to the daily wants of the people.[2]

19. The claims of the advocates of the Roman character, in this respect, are far more just and reasonable; as we have no doubt that the Roman character, besides being unambiguous and

[1] "It appears, then, that the Deva-Nágari alphabet may be represented with tolerable exactness in the Persian character; *but the converse does not hold, as the Persi-Arabic alphabet has fourteen letters which have no exact counterpart in the Deva-Nágari.*"—DR. FORBES.

The same author speaking about the plan adopted in this case to represent the letters in question says, "*It is by no means satisfactory.*"—(*vide* A. F. R. HOERNLE, RAJA SHIVA PARSHAD. C.S.I., AND OTHER AUTHORITIES).

[2] Its very name shows that it was intended for the use of Gods (the Rishis). "It suggest its being, *as it certainly is*, a caligraphic or sacred writing."—A. F. R. HOERNLE.

legible, is written with greater rapidity than the Nágari one, and the knowledge of the English letters can be of great practical use in many affairs of daily life. But the same difficulties stated in three last sections lie in the way of introducing this character also.

20. The rules made by the Director of Public Instruction, Punjáb, to express the phonology of Urdu and adopted in the school-books lithographed under his direction, are sufficient guards against any ambiguity which may rise through the practice of not writing the diacritical points. These rules are being adopted by the Urdu papers also.

21. The Deva-Nágari character is never used in our province except by a small number of Brahmans, The shop-keepers use Lunde, Sarrafi or Mahájani, and the Sikhs use Gurmukhi. But it is the Urdu character which is most commonly used by Hindus, Sikhs, Muhammadans and Native Christians. All the popular stories, poems, and songs in the Punjábi dialects, except a few religious books of the Sikhs, are written in the Urdu character.

22. In a country inhabited by many different nations and sects, it is, we think, quite inexpedient to force the peculiar language of any one of them down the throats of all others. The best way to educate such a country, is, in our opinion, through a composite language. That Urdu is the composite language of this country admits of no doubt. It contains shares from the languages of every sect, and thus this language ought to give more satisfaction to the mixed population of Hindus and Muhammadans than any other language.

23. In conclusion, we beg to state that in our opinion the system of primary education, as far as the medium of instruction is concerned, is based on the most sound, prudent, and impartial principles, and that any change in favour of any *particular* sect or religion would be injurious to the progress of the education, civilisation, and prosperity of our province.

Signed by—

NARINDRA SING, *President*,
MUMTAZ ALI, } *Secretaries.*
PRABHU DYAL, }
And 3,906 others.

Extracts from Reports and Speeches referred to in the preceding Memorial.

The opinion of LORD LAWRENCE *as expressed in one of his earliest Reports.*

"The great and immediate object for attainment is the imparting of sound elementary knowledge in the vernacular form. Let the mass of the people be taught the plain elements of our knowledge in their own language. This is the first thing, and this, it is hoped, can be done in the present age of translating.

"No pains will be spared to establish depôts of vernacular books for the Punjáb. The chief language to be used is the Urdu in the Persian character. The use of this tongue is rapidly spreading among all ranks, and is becoming more than a *lingua franca*. It is most fortunate that the Punjáb presents such peculiar facilities for the simplification of language."

The remark made by SIR ROBERT EGERTON *at the Annual Meeting of the Anjuman-i-Punjáb, held on the 28th March 1882.*

"'Sir R. Egerton remarked that he had also received a copy of the Memorial in which the Memorialists wanted Hindi Bháshá to supersede the other vernaculars. Babu Navina Chandra Rai explained that the Bháshá Pracharini Sabhá had used the term Hindi Bháshá in the sense of the *spoken language of the people of the Punjáb written in Deva-Nágari characters*. Sir R. Egerton replied that *Hindi was different from the language of the people of the Punjáb*. Rai Mul Singh supported this statement, adding that *Hindi was more difficult than the dialect of the Punjáb, called 'Punjábi.'*"

An extract from the Memorial of THE SIKH NATIONAL ASSOCIATION *Lahore, presented to Sir Charles Aitchison on the 29th April 1882.*

"We, representing the Sikh National Association (called the Sri Guru Singh Sabhá) Lahore, most humbly beg to represent on the part of the Sikh nation, that we heartily welcome Your Honour . . . . .

. . . . . .

"Whilst we were thinking of proposing an easiest mode of instruction we were start led with the news that some of our countrymen have memorialised the Commission to introduce Hindi and Deva-Nágari characters in the province; thus, instead of one difficulty which has hitherto prevented the people from making satisfactory progress, they are going to add another obstacle which is by no means less objectionable than the first.

"We feel extremely grateful to Your Honour's illustrious predecessor, who, at the meeting of the *Anjuman-i-Punjáb*, held on the 28th ultimo, was fully convinced that Punjábi and its Gurmukhi characters are quite different from Bháshá and its Deva-Nágari characters."

. . . . . .

SIR CHARLES AITCHISON'S *reply to the aforesaid Memorial.*

. . . . . .

"GENTLEMEN,—Within the last few years primary education has taken a great stride in this province.

"In ten years the numbers attending elementary schools have increased about 35 per cent.

. . . . . .

"In Government and aided primary schools, the proportion of Muhammadans is one to every 267 of the population; of the Hindus one to every 132; while of Sikhs it is one to every 117."

. . . . . .

"I trust you will not think that I undervalue Punjábi as the vehicle of elementary instruction, if I say that in this province, which possesses a very mixed population, and in which various dialects are spoken, it would be impossible to organise our educational system upon the principle that each section or community is to be taught in the dialect peculiar to it."

"The general plan of education must of necessity be based upon Urdu. This I find to have been the opinion of the illustrious statesman who was the first Lieutenant-Governor of the province, whose memory is revered by all classes and by whom the Sikhs were specially beloved.

"I think on consideration you will agree with me, that even in elementary schools, it would not be possible at the present day to substitute either Punjábi or Hindi for Urdu. Nor do I find any widely expressed desire for such a change.

"The Director of Public Instruction informs me that among the numerous applications he is constantly receiving for the establishment of new schools, he does not remember to have received one in which dissatisfaction was shown with the teaching of Urdu, or a desire expressed to substitute Punjábi for it. To exclude the children of the Sikhs from instruction in Urdu would be to place them under very serious disadvantages. Without a knowledge of Urdu it would be impossible for them to advance beyond the most elementary education, and to continue their studies in the middle and high schools. They would be shut off from access to an excellent, large, and daily increasing literature, and they would be placed at a great disadvantage with their fellow-countrymen in the business of life.

"I fear, Gentlemen, if I were to grant your request in this particular, I should confer on you a very questionable boon, and one which the next generation would regret that I did not refuse. You must recognise the fact that the use, the growth, and the decay of the language depend on laws which are altogether beyond the control of Government, and on which the Government can exercise little, if any influence. To whatever cause we attribute it, there can be no doubt as to the fact that Urdu has practically become the language of the educated classes—at least in the Punjáb. I find, for example, that out of 33 vernacular newspapers published in the Punjáb, 1 is in Persian, 1 is in Hindi, 1 in Punjábi, and the remaining 30, including those published in the Phulkian States, where, if anywhere, Punjábi should be appreciated, are all in Urdu."

Translation of Memorial from the Residents of Múltán.

We, the undersigned residents of Múltán, beg to submit a statement of our opinions.

We are in favour of encouraging the Urdu language in the Persian character. We have no doubt that instruction should be given in the mother-tongue of a people, and this is in the Punjáb we believe to be Urdu, because it is generally understood. We are aware that certain persons, by the persuasions of some Bengalis, have got up a memorial in favour of Hindi Bháshá in the Deva-Nágari character. But their opinion is unsound, and it is likely that when they come to think it over they will themselves regret what they have done.

It is, indeed, possible to say that the language of the Punjáb is Punjábi, but when we look into the matter we shall find that there is no such language at all, but only a variety of dialects. In the south-eastern districts of the Punjáb territory Urdu is the mother-tongue. On the other side of the Sutlej we have Persian, Pushtu, Beluchi, Múltáni, Sindhi, Kashmiri, and the dialects of the Malwa and Majha, and we do not know which of these it is intended to select as the universal language which is to be written in the Deva-Nágari character. But if Hindi Bháshá means the dialect in which the priests recite their prayers and sermons, then we say that this is not at all the language of the people. There is, indeed, a real Hindi Bháshá, but it is not spoken in the Punjáb; not one man in a thousand speaks it. Again, there would be danger of political complications, if Hindi Bháshá were substituted for Urdu on the North-Western Frontier.

In the memorial of the Pracháríni Sabhá it is argued that Hindi Bháshá is a more perfect language than Urdu, but as the memorialists do not understand either of these two languages how can they judge? We, on the contrary, think Urdu the more perfect language, and the written character is equally superior to the Nágri.

We are persuaded that those who wish for Hindi Bháshá have some other reason in their minds than practical utility, for, is it not plain that the rapid advance of the Punjáb in moral and intellectual progress, in comparison with other provinces, is due to the cultivation of the Urdu language? The many of many experienced and distinguished European officers agrees with our own.

Urdu has grown up by seeking words from every language with which it comes in contact. How could we go back 700 years and return to the old form of speech.

We venture to say that all Mussalmáns and 95 per cent. of Hindus are in favour of Urdu.

The Muhammadans do not know a word of Hindi Bháshá, and therefore, by setting aside Urdu in its favour, they will be injured, while the Hindus will receive no benefit. It is said in the memorial of the Pracháríni Sábhá that the Hindus, for religious reasons, object to learn foreign languages; but this is a mistake. It does not appear that, till quite lately complaints were ever made by Hindus against teaching foreign languages, which they learn more readily than any other class. Finally, of what use will Hindi Bháshá be if it is taught. It is useful neither because of its literature, nor for business purposes.

The Pracharini Sabhá asserts that Urdu was forcibly introduced by the Muhammadan conquerors of the country. But they never used any compulsion at all. On the contrary, their official language was Persian, and Urdu gained ground by its own merits. Also, it is worthy of mention that Mahárája Ranjit Singh, who was a thorough Punjábi, never thought of introducing Hindi Bháshá, nor have any of the Native States made such an attempt to this day.

In conclusion, we humbly beg that no change may be made in the present system.

Signed by—

RAHIM SHAH, *Extra Assistant Commissioner,*
President of the Urdu Society.

And 5,713 others.

Memorial from the ANJUMAN-I-ISLAMIYA *at Wazirabad and from the Musulman and most of the Hindu residents of that place, to the* HONOURABLE W. W. HUNTER, L.L.D., C.I.E., *President of the Education Commission.*

SHEWETH.—We, the residents of Wazirabad, offer our cordial thanks to Government for appointing a Commission to enquire into the working of our primary education. But hearing that, by the instigation of some Bengalis, a petition has been sent to you from Lahore, with a request that instruction should be given through the medium of Hindi in the Deva-Nagri character, we most deferentially beg to state that Hindi is not the language of any district of the Punjáb, and we therefore do not desire its introduction.

On enquiry, we have found that most of the people who signed that petition were led to understand that it was meant to favour the Punjábi language.

We most respectfully beg to represent that in the Punjáb the spoken language differs in form in every place, and that not one of these dialects is so extensive in its vocabulary as to become the proper medium of instruction.

Urdu, which is written in the Persian character, has some affinity to each of these dialects, and is spoken and understood throughout the province.

No complaint has been made as yet against Urdu as the court language.

On the other hand, all *zamindars* have been heard talking in this language.

As this language is the offspring of many languages, it cannot be regarded as the language of any particular sect or tribe, whereas Hindi is peculiar to a certain sect and religion, and religious feelings have been appealed to for the purpose of obtaining the signatures of people in its favour. When the Sikhs ruled in the Punjáb, there were no restrictions as to the choice of the court language; but even then all official documents were kept in Persian, and the Hindus also have become so accustomed to Urdu that they do not wish at all to give it up now.

Finally, we humbly pray that you will not be misled by unpatriotic persons to prefer Hindi as a medium of instruction.

(Signed) KHAN BAHADUR RAJA FAKIRULLA KHAN,
Honorary Magistrate, Jagirdar, and President, Anjuman-i-Islamiya, Wazirbad;

„ KAZI NISAR ALI,
Member, Municipal Committee, and Secretary, Anjuman-i-Islamiya, Wazirabad;

„ SIRDAR SHER BAZ KHAN,

„ SIRDAR BAHADUR MIRZA ATAULIA KHAN,
Rasaldar Major, 10th Bengal Cavalry,

„ MIRZA ZAFARULLA KHAN,
Rais, Wazirabad, and Tutor to Nawab of Mamdot.

And 700 other signatures.

Letter from the REVD. JOHN W. YOUNGSON, *Missionary of the Church of Scotland, to the* HONOURABLE W. W. HUNTER, L.L.D., C.I.E., *President of the Education Commission, dated Gujarath 28th June 1882.*

I have the honour to bring before you the efforts I have ineffectually made to obtain an increase of the Government grant-in-aid for the Scotch Mission School of Gujarath. Six years ago, when I took work in Gujarath, the number of boys attending school was 150, and expenditure was about Rs. 150 a month. The Government was giving Rs. 50 a month as grant-in-aid. A year ago I applied for an increase of grant-in-aid on the plea that we had 350 boys attending school, and expected over 400, and our expenditure was about Rs. 260 a month.

I pointed out to the Director, through the proper channel, *viz.*, the Inspector, Mr. Pearson, that Rs. 50 was too small a grant for the Government to give, when we were expending Rs. 260 monthly, and that the mission was bearing a burden that it ought not to bear. I thought it was high time that the Government should bear its own proper share.

I have up to this time had no answer from the Director of Public Instruction.

He has, however, communicated with the present Inspector, Mr. Thomson, sending him the copy of his (the Director's) remarks on my application—remarks to the Lieutenant-Governor of the Punjáb.

His remarks were to the effect, that as it was evident *that the expenditure was being met by the income,* (1) he did not think he could recommend the Government to give a larger grant but that if we wanted to increase our staff in any way, it might be taken into consideration.

On this I wrote to the Inspector, stating that I wanted to make the staff more efficient, to add to the furniture of the school, &c., and intimated to him that I thought it very hard indeed that we should not be helped merely because we are not in debt. Government ought to fulfil its engagements.

We have at present 420 boys attending our school, which is a middle school. We expend Rs. 260 a month on it, and the grant is still Rs. 50 a month. In the Director's remarks he intimated that the application might be renewed next year, which I presume is this.

I have taken up your valuable time with this account, merely to let you know what the principle is on which the Director of Public Instruction does his work, take up his burden when his neighbour cannot bear it longer.

Hadt we been encouraged to apply to the Government for help, they would have had an opportuniy to help us in building, for our accommodation is very limited.

Resolution passed at a meeting of the ANJUMAMN-I-PUNJAB, *held at the Senate Hall, Lahore, on the 10th June 1882.*

With reference to the Circular letter No. 320, dated 19th May 1882, from the President of the Education Commission, also Resolution of the Government of India convening the Commission and questions to the witnesses put by that body (which have already been discussed and widely circulated in various vernaculars by the Anjuman-i-Punjáb).

RESOLVED. 1.—The Anjuman-i-Punjáb, on behalf of itself, its branches and affiliated Hindu, Muhammadan, and Sikh Associations, in pursuance of the educational policy which it has endeavoured to carry out since 1865, hails the prospect of the official fulfilment of the Educational Despatch of 1854, as announced in the Resolution of the Government of India convening the present Education Commission, with satisfaction, and is prepared to give its assistance in carrying out this aim, so far as it may be in its power to do so, by encouraging the spirit of private educational enterprise among the various sections of the people of the Punjáb.

2. The society is of opinion that the time has arrived for placing the promotion and supervision of education under a popular Board, but with more extended powers than in Burmah, and points to the existence and past success of the Senate of the Punjáb University College as affording the most ready means for effecting this most desirable object. The University College is already by its Statutes and constitution the consulting body of Government in all matters of education, including even primary instruction and it is now hoped that in the elevation of the college to the status of a University, special care will be taken to strengthen that feature of its functions.

3. There is no doubt that the body in question could relieve the Education Department of the task of examining its own work by undertaking the conduct of the middle school examinations by means of independent examiners and so graduate these examinations as to be the natural steps towards the Entrance and higher examinations which it already conducts. The educational progress of the schools throughout the province being thus tested and encouraged by the proposed examinations of the Punjáb University, which will offer an analogy to the middle examinations of the Universities of Oxford and Cambridge, whilst higher English, Vernacular and Oriental education will continue to be stimulated by scholarships to deserving students, and by the examination for degrees, titles, and diplomas.

4. There only remains for consideration the question of the management and inspection of the schools in the Punjáb. Adopting the principles of local self-government laid down by the Government of India, the Anjuman-i-Punjáb consider that local committees, consisting of official and non-official European and Native members, can alone most efficiently keep up the interest of the local public in local institutions; that they alone can best know whether the teachers are pains-taking and lead a moral life, and whether the school buildings are suitable and are maintained in the proper sanitary condition.

On the results of the University examination becoming known, the local committees will, therefore, be able to draw the sanctioned grants, through the Deputy Commissioner of the district, and to allot them in accordance both with these results and the condition of these schools, whether Government, aided or indigenous schools of the various communities, District Inspectors, to test the teaching in the schools and to report to the local committees at the time of their inspection, may, for the present, still be retained, but any saving that may accrue by the proposed reorganisation should, in the opinion of the Anjuman-i-Punjáb, be devoted to developing the existing schools and establishing further schools on the grant-in-aid system, as based on examinations and local control. By interesting the parents in the various localities in the education of their children, and constantly consulting local wants, there can be no doubt that private liberality will be stimulated, and that the numbers attending schools will be largely increased. As for higher education, the examinations of the Punjáb University, which are open both to college and private students, will provide a sufficient stimulus, whilst the reality of the demand for it will be tested by the foundation of more and more scholarships and prizes for deserving students.

5. On the subject of the vernacular languages that shall be the medium of instruction, the Anjuman-i-Punjáb has already expressed its conviction that Urdu for the Muhammadans, and the amla class in the Perso-Arabic characters, Hindi in the Deva-Nágari characters for the children of Pandits, Khetris, and Aroras, especially in the districts where it is the real vernacular, such as Hissar, Gurgaon and other places, and Punjábi in the Gurmukhi character for the Sikhs and the agricultural classes of that community, should form the medium of primary instruction, though an easy alternative course presents itself, namely, that of attaching teachers of Hindi and Gurmukhi to the existing schools, wherever desired, which can be done at almost a nominal cost, most of these teachers being procurable at salaries ranging from Rs. 5 to 10 per mensem.

6. On the subject of religious education, without which the Anjuman-i-Punjáb have always considered that secular instruction alone is incomplete, if not pernicious, the Society draw attention to the practical manner in which they propose to solve the difficulty without interference with the principle of religious neutrality professed by Government in the Resolution adopted by them at the meeting of 4th December 1880, a copy of which, together with some remarks thereon, is annexed to this Resolution.

7. Above all, would the Anjuman-i-Punjáb urge the entire application of the educational cess to the purpose for which it has been levied.

8. With reference to the desired establishment of agricultural schools, the Anjuman-i-Punjáb, whilst entirely in favour of the proposal, looks forward, in the first instance, to the encouragement and development of indigenous methods and the judicious application and extension of European scientific systems. Just as in the primary schools for the trading classes, the native methods of writing and mental arithmetic cannot be ignored, so also should elementary mensuration be a part of primary education of agriculturists. Information should also be more widely collected regarding existing systems of cultivation, whilst the industrial schools should ever act in concert with native artisans, and should be established on a basis that shall be pecuniarily profitable to private enterprise also in this direction.

9. As regards the classification of schools and colleges, the Anjuman-i-Punjáb rejoice to find that the Resolution of the Government of India convening the present Education Commission deprecates over-regulation and recognises variety of instruction. Due provision should accordingly be made in the new statistical returns for Oriental colleges and indigenous schools, as well as for the graduation of the *admission* tests of maulvi, pandit, and munshi with the Entrance Examination, whilst returning under "professional" headings, the schools of law and medicine, as also the students who have passed examinations in the above two departments of knowledge (including the kazis, pradhvivakas, hakims and baids of various grades).

10. In conclusion, the Anjuman-i-Punjáb draw attention to the educational principles laid down in the Statement of the Objects of the Society 2 and 5, in a few extracts from the "results" attained, and in the description of the "functions" of the Educational Committee" of the Society since 1865, which are summarised in the last Report for 1881-82, a copy of which is herewith forwarded.

RESOLUTION OF THE ANJUMAN-I-PUNJAB ON THE SUBJECT OF RELIGIOUS EDUCATION.

(Passed at its meeting of the 4th December 1880.)

"That the object of the praiseworthy neutrality of Government in religious matters simply meant abstinence from religious proselytism, but that the system of secular instruction, followed in Government schools, sapped the foundation of all religions alike. That the practical remedy for this distressing state of affairs could only be found in the absolute impartiality of Government to all religions, by allowing, say, the Muhammadan students to attend, *e.g.* during the first hour of school instruction, the religious teaching of an accredited maulvi, the Hindu students that of a pandit, the Sikh students that of a guru, and the Christian students that of a chaplain or Missionary, whose services might be available, the remaining hours of secular instruction being enjoyed in common by all the students of whatever denomination. This course would identify the native priesthood, which now found itself neglected by, if not in opposition to, Government, with the educational objects of the State, and would bring about the hearty co-operation of parents, who would then look upon Government as truly paternal for ensuring the welfare of their children in this world and the next. Speaking at any rate, for the Punjáb, the Government schools would be filled to overflowing, many children now abstaining from attending them till they had completed their own religious education in indigenous schools or under private teachers, after which it was often too late to enter into serious competition in life with those who had begun their secular education at an earlier age.[1] Ethical teaching also should be a principal feature in all schools and should be based on the sources revered by the several communities.—(*Vide* Appendix III containing extracts from proceedings of the Senate of the Punjáb University College regarding the Report of the Simla Text-book Committee convened by the Government of India in 1877.)"

EXTRACTS PROM "RULES, ORGANISATION AND OBJECTS OF THE ANJUMAN-I-PUNJAB ASSOCIATION (FOUNDED IN JANUARY 1865).

A.—Objects.

"2. The advancement of knowledge among the masses through the medium of their vernacular."

"5. The association of the learned[2] and influential classes of the province with the officers of Government in all measures tending to the public good."

[1] Whilst it would, no doubt, be best to identify the religious teachers in question with the Government, as in Germany, Austria and other countries, by making them salaried servants (a small honorarium would suffice) of the State, which is maintained by the taxation of all denominations, there would be no hesitation on the part of the several denominations to elect their respective religious teachers at Government schools and to pay their salaries. It is intended, however, to confine the religious teaching to doctrine and moral precept, and not to teach ceremonial worship.

[2] The learned classes of the province here referred to are the maulvis, pandits, bhais, hakims, baids, kazis, &c.

B.—Results.

"The Society has been instrumental in founding societies with similar aims in various parts of the country and in establishing schools, either under its direct control or indirectly.

"Among its more important achievements may be mentioned the foundation of the Punjáb University College, that of the Oriental College and School,[1] of a free public library and reading-room, of a law school, (both English and vernacular,[1]) &c.

"(c) An Educational Congress, the principles of which, so far as mass-education is concerned, are now recognised in the instructions issued to the recently appointed Educational Commission by the Government of India.

"More recently the Society has proposed measures for a combination of religious with secular education without affecting the neutrality of Government in religious matters, whilst, since its foundation in 1865, the Anjuman-i-Punjáb has been endeavouring to advocate and to carry out the principles of the Educational Despatch of 1854 in a truly popular manner, and with due regard to both higher and lower education, whether English or Oriental, the Society's present aim being to urge the establishment of a school in every village of the province, in which the local vernacular, whether Punjábi, Hindi, or Urdu, shall be the medium of instruction."

"K.—The Educational Committee.

"Its primary object is to start Sanskrit and Arabic schools, but it will also encourage the foundation of Urdu, Hindi, and Punjábi schools; it deprecates any restrictions being placed on education, and is opposed to over-regulation of every kind and to classifications which do not admit of the utmost variety of instruction. This committee will be glad to consider the suggestions of parents and local committees in every part of the province as regards education.

"The following rule, also, regarding encouragement to schools was laid down on the establishment of this Committee:—

"Any competent person who succeeds in getting a number of pupils paying not less that half an anna per mensem, will be entitled to receive the sum of one rupee per mensem, for every ten of such pupils. It is to be fully understood that, whilst the subjects of instruction, the arrangement of hours, and the mode of tuition is entirely left to the teacher, no aid from the society can be given except for the encouragement of an approved branch of secular knowledge. The society will also expect the teacher to allow his school to be examined once in every year at least, and to pay attention to the recommendations of the society as far as possible. The society promise in return to give rewards to teachers and pupils of any of the schools under their influence, which in their opinion is satisfactorily managed and taught."

Resolution regarding Urdu, Hindi, and Gurmukhi as a medium of primary instruction at the Annual Meeting of the Society on the 28th March 1882.

"Considered a memorial from a newly-formed Society for the encouragement of Hindi, to which numerous signatures of members of the general Hindu community had been attached. It proposed the substitution of Hindi for Urdu and Gurmukhi in primary schools, and the Anjuman-i-Punjáb were so far in accord with the proposal as they desired that the primary instruction of Hindus, especially of the Khatri and Brahman class, should be conveyed through the medium of Hindi and in the Nágri character, that of the Sikhs in Punjábi in the Gurmukhi character, and that of Muhammadans and of the Amla class through that of Urdu-Persian, the bulk of the population in, say, any particular village determining the language of the primary instruction. The cost of adding a Hindi and Gurmukhi teacher to the existing schools in more largely populated localities, in which Urdu and Persian are already taught, either at the charge of Government which proposed to increase its expenditure on primary education, or that of Municipal and other local bodies, was comparatively trifling, as those teachers could everywhere be secured at very small salaries."

Extracts from Proceedings of the Senate of the Punjáb University College, regarding the Report of the Simla Text-book Committee convened by the Government of India in 1877.

"5. Vernacular Primers.—On the fifth point, the Senate cordially agree with the Simla Text-book Committee that the series of Vernacular Readers for primary schools should convey instruction on the following subjects:—

(*a*).—Reverence for God, parents, teachers, rulers, and the aged.

(*b*).—A simple sketch of the duties of a good citizen, and universally admitted principles of morality and prudence.

(*c*).—Cleanliness of habits, politeness of speech, kindness of conduct to other human beings and the brute creation.

(*d*).—The dignity and usefulness of labour, and the importance of agriculture, commerce, the various trades, professions, and handicrafts.

(*e*).—The advantages of bodily exercise.

(*f*).—The properties of plants, the uses of minerals and metals.

(*g*).—The habits of animals, and the characteristics of different races, and common natural phenomena, fables, and historical and biographical episodes, chiefly derived from Oriental sources.

"The Senate would also adopt the suggestion of the sub-committee with regard to the addition of "elementary principles of hygiene" to the above subjects. They would also add, on the suggestion of the Native members, "avoidance of evil associations and of the use of pernicious drugs" under (*c*), and under (*f*) after "properties of plants," "especially those which, being commonly met with by children on the road side, are hurtful." The Native members expressed their special satisfaction at the proposal, especially as regards the subjects under (*a*), and, with much force and complete unanimity, made a special representation on the importance of instilling lessons of reverence and of politeness in Government schools, the neglect of which had been a serious drawback to their popularity, and had identified civilisation, in the minds of many, with presumption, neglect of obligations, and the reverse of true wisdom. This was the reason why so many Native gentlemen were unable to send their children to Government schools.

"On the seventh point, the Senate endorse the Simla Committee's recommendations, as regards the desirability of schools throughout India being supplied with wall maps, engravings representing such natural phenomena as the Aurora Borealis, &c. The Native members deprecated the introduction of books depicting living objects, on the frontier, as it was desirable to attract their inhabitants.....to our schools, and as the representation of living objects was prohibited by the Muhammadan religion. The Revd. Dr. Forman pointed out that, even at Lahore, he had found the strongest aversion among the lower classes of Muhammadans to our schools, in

[1] "Now embodied in the Punjáb University College, which is, as yet, the only fulfilment, on a large scale in India, of the principle of private enterprise as laid down in the Educational Despatch of 1854."

consequence of the extent to which pictures of living objects were depicted in our books. The Senate recommended that books depicting living objects should not be introduced in frontier schools.

8. PREPARATION OF A POPULAR AND LEGAL STATE SERIES IN THE VARIOUS VERNACULARS OF INDIA AND OF OTHER POPULAR TREATISES:—

As regards the eighth point, the Senate strongly endorse the desirability of preparing treatises on the following subjects named by the Simla Committee—

(1). The Laws of Health or Hygiene (to which the Senate would add a "popular sketch of the structure and functions of the human body").
(2). Political Economy.
(3). The principles of Jurisprudence.
(4). The principles of Evidence.
(5). The theory and practice of land revenue systems.
(6). Arts and manufactures.

And also "on the theory and practice of agriculture" and "popular explanations of our Laws and System of Administration."[1]

High education in the Punjáb, being a supplementary report on education in the Punjáb submitted by the Executive Committee of the Indian Association, Lahore.

The following tables will show the present state of high education in the Punjáb:—

I.—The Calcutta University.

YEARS.	M.A.		B.A.		F.A.		ENTRANCE.	
	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.
1861-62	*Nil*	*Nil*	*Nil*	*Nil*	*Nil*	*Nil*	10	5
1862-63	"	"	"	"	"	"	12	8
1863-64	"	"	"	"	"	"	35	25
1864-65	"	"	"	"	"	"	43	31
1865-66	"	"	"	"	20	10	75	23
1866 67	"	"	"	"	17	4	81	22
1867-68	"	"	7	4	11	5	73	44
1868-69	"	"	1	1	11	4	78	38
1869-70	"	"	3	2	18	9	98	44
1870-71	"	"	4	1	20	15	74	51
1871-72	2	2	8	3	21	4	81	33
1872-73	1	1	14	8	25	8	54	22
1873-74	1	1	5	2	22	16	72	25
1874-75	3	1	5	2	14	11	95	43
1875-76	1	1	11	3	15	8	103	54
1876-77	1	1	9	5	18	13	100	62
1877-78	1	1	4	2	20	13	102	59
1878-79	1	1	6	2	22	11	97	55
1879-80	*Nil.*	*Nil.*	9	2	12	6	93	46
1880-81	"	"	9	6	12	7	88	61
TOTAL	11	9	95	43	278	144	1,464	751

The above figures are taken from the Education Reports.

II.—The Punjáb University College.

YEARS.	HONOURS IN PROFICIENCY.		HIGH PROFICIENCY.		PROFICIENCY.		ENTRANCE.	
	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.
1871-72	*Nil*	*Nil*	*Nil*	*Nil*	30	25	88	41
1872-73	"	"	"	"	11	7	62	37
1873-74	"	"	"	"	41	25	40	23
1874-75	"	"	7	3	19	8	115	59
1875-76	"	"	12	4	13	3	152	74
1876-77	2	2	7	3	27	13	191	142
1877-78	No examination took place this year.							
1878-79	2	2	17	8	48	27	253	204
1879-80	2	2	6	4	24	14	228	123
1880-81	1	1	17	6	35	16	241	108
TOTAL	7	7	66	27	248	138	1,370	811

The figures for 1871-72 have been taken from the Punjáb University College Calendar for 1874-75. The rest have been taken from the Education Reports.

In commenting upon the state of high education in the Punjáb we shall confine ourselves to the figures for the Calcutta University. The figures for the Punjáb University

[1] On this point the recommendation of the Executive Committee to the last meeting of the Senate was as follows:—
"The Executive Committee also recommend that steps be taken for the publication of a series of books in the Vernaculars, rendering the conception of our laws and the principles of our administration in India in a form intelligible to the Native mind and calculated to develop the State-feeling among the Native community, as contemplated in the Resolution of the Government of India convening the Simla Committee."

College are not reliable, as many of those students who competed at its examinations learned and were also examined through the medium of the vernacular, and they can, therefore, be hardly said to have had access to a really liberal education.

We may note here that only one student ever competed for the Prem Chand Rai Chand scholarship examination in 1876-77, namely, Lala Mulraj, M.A., and that he met with success.

It will be seen from the above table shewing the figures for the Calcutta examinations that there were, up to the end of 1880-81, only 9 Masters of Arts, 43 Bachelors of Arts, and 144 Licentiates in Arts, in the whole province. The number of those who matriculated for the Calcutta University up to the end of the above-mentioned year was 751. Thus, we see that till the close of the year 1880-81, there were only 52 graduates and 895 under-graduates in the Punjáb. If we compare these figures with those we obtain in Bengal, we would derive the following table :—

Provinces.	Graduates up to 1881.			Under-Graduates.
	M.A's.	B.A's.	Total.	Up to 1881.
Punjab	9	43	52	895
Bengal	417	1,560	1,977	25,227

The figures quoted do not represent the exact number of graduates and under-graduates in Bengal, for, besides the above, there are graduates and under-graduates in law, medicine, and civil engineering who may be counted by the thousand.

The number of students whose names appeared on the rolls of the Lahore Government College on the 31st March 1881 was 94, and their average daily attendance during the year 1880-81 was 75. As the Government College at Lahore was the only institution for high education in the province, as we shall shew further on, we find that for every 203,080 of population we had one who had enlisted himself, and one out of 254,528 who had actually attended, for the purpose of receiving high education. Only six graduates passed in 1881 and 68 under-graduates. This gives us one graduate in every 3,181,591 and one under-graduate in every 280,729 of people. These results, it is needless to say, are most unsatisfactory. Let us compare these figures with those obtained in other places.

First, take the North-Western Provinces and Oudh. In those provinces the number of graduates for 1881 was 29 and of under-graduates 318. The total population of the United Provinces being 44,107,118, there came out one graduate in every 1,520,935 and one under-graduate in every 138,701 of population. Again, while properly speaking, we had only one college in the Punjáb in 1881 teaching 94 students, there were in those provinces four Government colleges and five aided and unaided colleges, giving instruction to 865 students. We derive the following tables from the figures quoted above :—

I.

Province.	Ratio of College to Population.	Ratio of College Students to Population.
Punjáb	1 in 19,089,456	1 in 203,080
United Provinces	1 in 4,900,791	1 in 50,991

II.

Province.	Graduates.	Under-Graduates.
Punjáb	In 20 years 52.	In 20 years 895.
United Provinces	In 1 year 29.	In 1 year 318.

It may be here observed that the United Provinces are never counted among the more advanced provinces of India, and yet those provinces are far ahead of the Punjáb as the above tables prove.

The following table will give an idea of the state of high education in the Punjáb as compared with the same in the other four great provinces :—

Province.	Number of Colleges in 1881.	Number of College students in 1881.	Graduates and Licentiates in Arts who passed in 1881.		
			M.A's.	B.A's.	L.A's.
Punjáb	1	94	*Nil*	6	7
United Provinces	9	865	7	22	48
Bombay	5	508	4	36	71
Madras	25	1,559	5	113	167
Bengal	27	2,526	29	126	311

It is hardly necessary to comment on the above figures which speak for themselves. We shall now institute a comparison of this province with some of the more advanced European countries. By doing so we may be able to place the real state of high education in the Punjáb in a still clearer light.

So far back as 1862 there were about 30,000 University students in Germany, 23,371 in France, and about 10,000 in Italy. On comparing these numbers with the populations of those countries respectively we find that there was in Germany one University student for every 1,500, in France one for every 1,900, and in Italy one for every 2,200 of population. The progress of education in those countries has been marvellous, and though we are not in possession of the actual figures, we would have very little hesitation in saying that the ratio must have considerably increased during the past 20 years. Even supposing that education has remained perfectly stationary in those three countries, we would have the following table :—

Country.	Total number of University students.	Rates of University students to population.
Punjáb	94	1 in 203,080 of population.
Germany	30,000	1 in 1,500 of do.
France	23,371	1 in 1,900 of do.
Italy	10,000	1 in 2,200 of do.

that is, the ratio of the University students in Germany, France and Italy to those of the Punjáb is as 135,107, and 90 respectively is to one, or, in other words, for each University student in the Punjáb we have 90 in Italy, 107 in France, and 135 in Germany. But the figures upon which we have based these conclusions are, as we have observed, 20 years old; and if we could get the figures of the present year, we would find that for one University student in the Punjáb there are more than 200 in Germany, 150 in France, and 120 in Italy. In other words, we would find that high education has spread in Germany, France, and Italy, more than 200 times, 150 times, and 120 times as much, respectively, as in the Punjáb.

Besides, the Government College at Lahore, there are in the Punjáb the Lahore Oriental College and the recently started Mission College at Delhi. The first of these we can hardly regard as an institution for imparting high education to the people. It professes to teach up to the highest standards through the medium of the vernaculars, but the vernaculars of the Punjáb are still in such a backward and infantile state, that it is simply absurd to talk of imparting high education through their medium. There is a sad want of even ordinary text-books in these languages—a want which most effectually bars all advancement into the higher departments of knowledge. It is possible to remove the want of text-books in a number of years; but until that is done it would be quite impracticable to teach even the prescribed standards to the pupils. The teachers in the Oriental College are not men in the least likely to make up by their lectures the difficulty that is experienced on the score of want of books. Besides, even if the required text-books could be produced in a given time, we are of opinion that they alone could never suffice to serve as instruments for diffusing anything like a liberal education. In order to obtain a liberal college education it is indispensable that the students should read a much wider circle of books than those mentioned in the college curricula. It is also proper to observe that the slow progress of the Punjáb University College in the translation of books can never keep pace with the rapid advance of European science. European science has been making such gigantic strides, that a book written to-day is likely to become altogether stale five years hence. The Punjáb University College after three or four years' labour produces one indifferent translation of some work on European science. It often happens that when the translation is begun the edition of the work translated contains most of the facts discovered up to date; but by the time the translation is finished and published, the edition becomes old and full of statements proved to be erroneous by subsequent investigations. The languages also used in these translations is generally very defective and repulsive, and it becomes in several places very difficult, if not quite impossible, for the students to follow the translations. There is very little adaptation of the language to the subject or to the taste of those for whom they are intended, and the translators themselves are often raw young men, possessed neither of any experience nor of mastery over the subjects of translation or even the languages from and into which the translation is effected. It is quite natural, therefore, that the generality of the works produced are of an unsatisfactory kind. The translating machinery, in short, is not at all up to the requirements of the classes, and, as they are taught, by means of these translations alone, the instruction given is necessarily of a very inferior character. Hence we do not count the Oriental College as an institution for imparting high education to the people.

The Mission College at Delhi was started only the other day, and it proposes to teach as yet only as far as the First Arts' standard. We said something about the lately abolished Delhi College in the former part of our report. We think the abolition of the Delhi College, the discouragement of the Delhi College movement, and the payment of Rs. 450 a month to the new Mission College, have been acts of great injustice to the people. The Government had hitherto maintained strict religious neutrality in educational matters, and it is unquestionable that in agreeing to pay an aid of Rs. 450 a month to the Delhi Mission College, which, so far as we can understand, has not promised on its side to give up proselytising teaching, the Government departed from its long-established policy of proved wisdom. But be that

as it may, considering the fact of the recent starting of the college and of its teaching at present only as far as the F.A. course, we think we may leave it out also as an institution for diffusing high education among the people. The Lahore Government College, therefore, properly speaking, is the only institution for imparting high education in the province. This is maintained at a cost of Rs. 54,183 per year, of which the Government last year paid Rs. 53,041, the rest, Rs. 1,142, having been derived from fees from students. But we think this sum of Rs. 53,041 for maintaining the only efficient institution for high education in the province is not too much, and should not be grudged. The total sum spent on education in the Punjáb in 1880-81 was Rs. 13,38,724, of which only Rs. 53,041, or only about one-twenty-sixth, was devoted to high education. Who will contend that this was quite disproportionate on the side of high education? Was it not rather very much the reverse?

If we institute a comparison of the Punjáb with other civilised countries in this respect, we would find that our Government is not at all extravagant in their encouragement of high education. There are about nine Universities in the British Isles with a large number of colleges affiliated to each. Thus, the Cambridge University has 15 colleges and the Oxford University has 26 colleges and halls. It is true that these colleges and halls are munificently endowed, but still the Government bears no inconsiderable share in their maintenance. We find that the State contribution to educational expenses in Great Britain alone amounted to £2,577,389, or more than 2 crores and 70 lacs of rupees in 1875. The amount has increased since. In Ireland, with a population of six millions only, there are three State colleges—the Queen's Colleges at Belfast, Cork, and Galway, which were established in 1859. Each of them received an endowment from the State Treasury of £100,000, or more than 10 lacs of rupees, for the purchase of lands, &c., besides an annual sum of £7,000 or about Rs. 75,000. Again, for educating a few engineers at Cooper's Hill, the Government pays 3 lacs of rupees a year. In France the Government grants for encouraging literature, science, and art alone amounted, in 1865, to 680,000 francs, or about 3 lacs of rupees. The grants to the Institute and Academy of Medicine amounted during the same year to £26,000, or about Rs. 2,75,000. These figures, however, show but a small fraction of the total expenses incurred by the State for high education.

In Italy there are 15 Universities which are a heavy burden on the State. The State has indeed taken all the property belonging to these Universities, but their property and their fees together represent an annual sum not approaching that which the State spends upon them. Bologna had property which used to let at 15,000 francs a year, but the State spent 490,000 francs on Bologna. Naples had a charge on *granlibro* of 19,591 frs. a year. This was handed over to the Clinical Institute, and the State spent 670,000 frs. a year on the University of Naples. Palermo had had nearly 145,000 francs a year, which were made over to the State treasury, but the State treasury paid back to Palermo 420,000 frcs. The University of Turin gets 620,000 frcs. a year from the State. In short, the 14 or 15 millions of francs, which represented the total value of the property of the Italian Universities at the time they passed over to the State, give birth to an income which forms less than an eighth of the annual sum which the State spends on the Universities. Turning to America, we find that the single State of Cincinnati pays nearly 17 lacs of rupees for the education of about 300,000 of its inhabitants. The figures we have cited above are more eloquent than any language can be; and we are convinced that if any one brings against the Punjáb Government a charge of lavish expenditure in high education, that charge, to say the least of it, is grossly incorrect and quite unfounded.

A noticeable feature in the Continental Universities is that all of them are regarded as State establishments. Not in France and Italy alone, but even in Germany, the Universities are all governed by the State, there being certain officers entrusted with their supervision, the highest of whom is in France called the Minister of Public Instruction. The Director of Public Instruction in this country corresponds somewhat to some such functionary. It is not in India alone, therefore, that the State keeps a direct hand in the management of high education. If in such advanced countries as Germany and France, it has been thought proper to keep up the connection of the State with high education, how much more must it be desirable to keep up that connection in the Punjáb where the first few rays of enlightenment has just begun to penetrate through the deep gloom that enveloped her for ages. We are for independent exertion among the people and are great lovers of freedom in all our doings. We yield to none in an appreciation of self-help. But, still considering the backward state of progress in our province, we are inclined to believe that a severance of Government connection with high education cannot but be of infinite harm to the cause of progress in the Punjáb.

The great argument against Government supporting high education is drawn from the part of the Education Despatch of 1854, where it is said:—"By sanctioning the grants-in-aid of private efforts, we hope to call to the assistance of Government private exertions and private liberality. The higher classes will now be gradually called upon to depend more upon themselves; and your attention has been more specially directed to the education of the middle and lower classes, both by the establishment of fitting schools for this purpose and by means of a careful encouragement of native schools which exist and have existed from time immemorial in every village, and none of which perhaps cannot in some degree be made available to the end we have in view." The expression "higher classes" in the above sentence evidently means the rich, and it is an undeniable fact that most of those who resort to our college for education are not sons of rich men. The fee in the Lahore Government College is now Rs. 2 a month. It is quite certain that if it were raised to Rs. 10, as was once proposed, or to Rs. 5 even, most students would be compelled to leave the college. India is a poor country, but the Punjáb is poorer than many other parts of India. While in Calcutta there are several colleges which are

maintained entirely out of the fees received from students, the only one college in the Punjáb cannot derive an income of more than a fortieth part of its expenditure from this source. The maintaining of the Government college at Lahore by the State would be quite in keeping with the provisions of the Despatch, and it would be no small calamity to the people if the little encouragement that is held out to high education in this province were withdrawn or still reduced by the abolition of the Government college or by raising the tuition fees beyond all proportion to the means of those who resort to it for instruction.

The object of Government in appointing the Education Commission was to enquire into the state of inferior education in India, and to suggest and devise means how it might best be furthered and promoted. It may be observed that the best means of stimulating primary education is to create in the minds of the people a due appreciation of its importance. And how can that be effected? By a wide diffusion of high education among them. We see this illustrated wherever we go for an example. Even in India those provinces are the most forward in primary education which have achieved the greatest progress in high education. Again, primary education can be of use only when it is made to supplement high education. At present the state of our vernacular renders it no easy task to place primary education on a sound basis. The absence of all works of an interesting and, at the same time, useful character in the vernacular makes the task of rendering primary education a real blessing to the people an almost hopeless one. So long as proper books are not forthcoming, the instruction in primary schools can hardly be expected to confer any lasting good on the country. And how are these books to be obtained? We again say, by wide diffusion of high education among the people. High education must give us those expanded intellects who, well-versed in Western lore, shall be able to communicate their learning in a dress within the easy reach of the merest cultivator. It is for such men, possessed of enthusiasm in the cause of progress and fired with an ardent patriotism, to give birth to a popular literature and to bring science to the door of the commonest handicraft. We have not the slightest regard for the contention that a few half-educated mercenaries, smarting under the constant application of high pressure, can ever accomplish what even in England was a desideratum all along and which a Huxley and a Lockyer have been trying to accomplish in these days. But if high education be stifled and discouraged, the spread of liberal sentiments and enlightened ideas would be narrowed, and primary education would receive a severe check. We have seen in the former part of our report the unsatisfactory state of primary education in the Punjáb. We have above seen the still more unsatisfactory condition in which high education is placed. Both require encouragement. But if Government cannot spare means for developing both, they should not foster the one at the expense of the other. The available resources should, on the contrary, be fairly and equitably divided between the two. We would repeat here what we said in our former report, namely, that, in solving the question of primary education, the question that demands a previous solution is that of high education. To try to solve the one without previously solving the other, is to reverse the natural order of things and can but lead to fruitless speculation.

Letter from THE REVD. W. HARPER, B.D., *Church of Scotland Mission, Sialkot, to* THE PRESIDENT, *Education Commission, Sialkot, 10th July 1881.*

In acknowledgment of your letter of the 4th instant, I have the honour to supply you with the information required in connection with the evidence of the "Ten Missionaries" before the Commission.

2. With reference to Answer 9, the Scotch Mission City School was taken over from Government on 1st March 1868 as an Anglo-vernacular middle school. It is now a high school, teaching up to the Entrance standard. The number of boys presently in each of the classes of the secondary departments is—

	Boys.
Xth, 2nd High School, or Entrance Class	12
IXth, or 1st High School Class	6
This class is not yet fully formed. It is expected that three or four more boys who have passed the late middle school examination, will join after our summer vacation, which is just about to begin, thus raising the class to	10
VIIIth, or 3rd Middle School Class	13
VIIth, or 2nd " "	20
VIth, or 1st " "	15

An explanation of the smallness of this VIth class will illustrate answer to Question 22, regarding the inadvisability of making the passing of boys in the primary departments dependent on sub-inspectors. At the pass examination of these departments by the sub-inspector on 6th April 1882, there were, in the Vth, or highest class of the upper primary department, preparing for promotion to the VIth, or lowest class, of the middle school, 44 boys. Previous to the examination by the sub-inspector, we ourselves applied a strict test to the class, passing 24 boys out of the 44, as fit for promotion to the VIth class. Only these fit boys were presented to the sub-inspector for examination, and he allowed only 13 to pass, thus inflicting an injury on our school, and a serious injury on 11 deserving boys.

By referring to the published results of the late middle school examination, it will be seen from the promotion of successful candidates, and from the marks attained by them, that this school is, in point of efficiency, one of the foremost schools of the province. Although no

official information has yet been given us of the results of the late Entrance Examination, it yet seems that it has shared in the general disaster, passing only one out of four candidates.

3. In explanation of answer to Question 12, regarding the disproportionateness of grants-in-aid, I would call your attention to the Director's Report on Popular Education, Punjáb, 1878-79. (Comparison of the Reports of 1879-80 and 1880-81 seems difficult from the way the schools are mixed up.) There are 10 aided *high* schools in the province. The grants-in-aid are as follows (see page 36, Report, 1878-79, and page 11, ditto)—

Delhi	3,800	+ (for	8	branch schools)	1,380	= Total		5,180
Ludhiana	3,000	+ (for	3	„ „	300	= „		3,300
Jullundur	2,844	+ (for	2	„ „	300	= „		3,144
Amritsar	3,360	+ (for	5	„ „	1,400	= „		4,800
Sialkot	2,040	+ (for	2	„ „	0	= „		2,040
Lahore	4,680	+ (for	22	„ „	2,100	= „		6,780
Goojranwalla	1,680	+ (for	Unknown)		0	= „		1,680
Rawalpindi	3,120	+ (for	2	branch schools)	240	= „		3,360
Peshawur	3,000	+ (for	1	branch school)	420	= „		3,42
Simla	5,400		...	...	0	= „		5,400

It is hard to discover what principle regulates the Sialkot grant, where but small help can be got from fees. The greater part of the wealth of the city is in the hands of the Jains, who are only now beginning to seek education (11 boys being in school). The education-seeking class is chiefly poor refugees from Cashmere.

There is a girls' school of 56 scholars, for which nothing is given. See page 52 of same report (1878-79) for comparison.

It is true I have not, till recently, asked for an increased grant-in-aid, as I considered it hopeless, seeing I have had difficulty in keeping what we have. In 1877 an attempt, which I considered highly arbitrary and hostile, was made to reduce the grant by Rs. 50 a month, with *retrospective* effect, for three months.

4. Religious instruction is compulsory, though little or any real objection is ever raised on this account.

5. With reference to answer to Question 16, secondary schools are nurseries for University classes, and, as such, I have no further suggestion to make regarding them. For those who do not intend to prosecute their education further, a different class of school would be required, but that must await the developments of the future.

Remarks by Lieut.-Colonel W. R. M. Holroyd, *Director of Public Instruction, Punjáb, on the evidence of* Dr. Leitner, *before the Education Commission.*

In a letter dated 21st July last, addressed to the Education Commission, I pointed out that Dr. Leitner's evidence consisted of an attack, carefully prepared during the two preceding months, on his own department, on the Educational Officers of the Punjáb Government, and to some extent on the Government itself. This attack was directed against the operations of the department during the last quarter of a century; and Dr. Leitner was relieved of all other work during the time that he devoted to its preparation. I asserted that his evidence contained some statements contrary to fact, and others in which the actual facts had been so distorted that it would require a careful analysis and scrutiny of statistics in order to ascertain exactly the real state of the case. Under these circumstances I thought it due both to the department to which I have the honour to belong, and also to myself, that I should obtain ample leisure to investigate and to consider all Dr. Leitner's statements thoroughly before undergoing any examination on these matters. On these grounds I said that I must respectfully decline to answer questions arising out of Dr. Leitner's evidence at that time.

I added that a full refutation of such points as seemed to me to deserve notice would be drawn up hereafter, and that I should be ready to afford to the Commission any further information in my power on matters regarding which information might be considered desirable.

The Commission will, no doubt, take note of the tone and spirit, and the obtrusive personality, that pervade the whole of Dr. Leitner's evidence. I have thought it unnecessary to comment on such matters, and shall confine my attention chiefly to a refutation of Dr. Leitner's erroneous and misleading statements regarding the general working of the department. I shall at the same time draw attention to the extreme crudity and the impracticable character of some of his own proposals.[1]

Dr. Leitner considers that the Punjáb system of primary education is not on a sound basis:—

(1) Because indigenous schools have been from the first ignored or suppressed.
(2) Because the system of secular instruction pursued in Government primary schools is unsuited to the people.

The first point may be briefly answered as follows:—

When the department was first organised, indigenous schools consisted chiefly of—

(*a*) Persian schools;
(*b*) Schools for teaching Baniyá's accounts, and
(*c*) Religious schools, the great majority being schools for teaching portions of the Kurán by rote.

[It is only fair to Dr. Leitner to state that he has not had an opportunity of replying to the remarks contained in this paper.—W. W. H.]

The plan of improving, without absorbing, indigenous schools was tried and failed in the North-Western Provinces; and contemplated in the Punjáb, but the idea was abandoned.

The majority of Persian schools and a large proportion of those for Baniyá's accounts were, however, converted into Government schools: some maintained from the educational cess, others with the assistance of grants-in-aid from Government.

It is clear, therefore, that Persian schools and schools for Baniyá's accounts have not been ignored. Purely religious schools, it is true, have not been brought in any way under the influence of the department; but, as the number of boys attending indigenous schools has greatly increased, it is hardly accurate to say that these schools have been suppressed.

The policy pursued has been violently assailed; but it was the policy of Lord Lawrence and of Sir Donald McLeod, from which it may be inferred that there were at that time reasons to commend it.

With regard to (2), *i.e.*, the unsuitable character of the secular instruction imparted in Government schools, Dr. Leitner's objections to the system with brief notes on each are given below:—

(*a*)—The Urdu language is taught for three years 'when it is either the vernacular of the people, and they already know it, or it is not the vernacular and then becomes a *quasi*-foreign language.' 'Eighteen months to Urdu would be ample.' 'In how many schools and colleges in England is English taught as a subject of study?'

Dr. Leitner here confounds the colloquial knowledge of a language with the ability to read and write it; and he does not seem to be aware that English is taught in all primary schools in England as a subject of study. Eighteen months, moreover, is not considered a sufficient period for an English child to become proficient in reading and writing English; nor will a native of the Punjáb become proficient in reading and writing any dialect in that space of time.

(*b*)—"Urdu grammar is actually dragged into the fifth year."

Since Urdu, *i.e.*, Hindustáni in the Persian character, is the vernacular taught in Government schools, it does not seem unreasonable to teach Urdu grammar, and to teach it in the fifth year. In England English grammar finds a place in the highest standard for national schools.

(*c*)—"The whole nation is being sought to be turned into a proletariat of munshis by Persian being taught up to University standards in schools."

In primary schools elementary Persian only is taught, and it is taught because of the great popularity of the subject. A boy who does not advance beyond the primary school course is not fitted to be a munshi.

(*d*)—"The mental discipline which linguistically is alone possible by the study of a classical language (Arabic or Sanskrit) is not obligatory in any school up to the Entrance standard."

Arabic and Sanskrit do not, and should not, form a part of the primary course in Government schools.

In Vernacular high schools, or departments, the study of Arabic or Sanskrit is compulsory; and in English schools special inducements to learn it are held out.

(*e*)—"Mensuration should be taught in the third year of a boy's progress through school instead of the seventh."

Arithmetic to compound division is quite as much as a child can be expected to learn in the third year after he has begun the alphabet, and to teach mensuration at this stage would be absurd.

As a matter of fact, however, mensuration is begun in the fourth class of primary vernacular schools and carried on in the fifth, which is the highest.

Dr. Leitner, like some other witnesses, seems to be unaware that mensuration is, and always has been, a part of the vernacular primary school course.

Instead of the present unsuitable course of study pursued in Government primary schools, Dr. Leitner recommends the following:—

First and Second year in the Primary School.

Reading and writing the vernacular of the locality.
Mental arithmetic on the native plan.
Notation and four simple rules of arithmetic.

Third year.

A Vernacular Reader containing useful and moral lessons as described in the recommendations of the Simla Text-book Committee and amended by the Senate of the Punjáb University College.
Elementary mensuration and native book-keeping.
Outlines of geography and topography of surrounding districts by out-door tuition.
Explanation of common phenomena (by out-door tuition).
Secular instruction as above is not to last more than three or four hours a day.
'Separate religious instruction of the boys of different denominations often conveyed along with elementary Arabic or Sanskrit, or with Gurmukhi' is to be given for one hour daily.

The course of primary instruction which Dr. Leitner considers suitable for the Punjáb is to extend over three years. He apparently considers that in this space of time a child may learn to read and write his own dialect, and obtain a knowledge of mental arithmetic, of elementary mensuration, of native book-keeping, of the topography of the neighbourhood, of the

outlines of geography, of common phenomena (by out-door tuition), of his own religion, of elementary Arabic or Sanskrit, and of the subjects described in the recommendations of the Simla Text-book Committee as amended by the Senate of the Punjáb University. These comprise a somewhat extensive course of lessons on morality, matters of every-day life, natural history, elementary hygiene, fables, biography, &c.

To expect the son of a Punjábi peasant, who begins the alphabet in his seventh year, to learn the subjects above enumerated before he is ten years of age, is to hope for results quite without example in any other country.

It may be added that the existing schemes of study and classification for Government schools of all classes are substantially the same as those decided on by the unanimous vote of an educational conference, held at Lahore in 1871, of which Dr. Leitner was a prominent member.

Dr. Leitner suggests two measures with the view of rendering primary schools more efficient:

(1)—He "would, to begin with, keep the present teachers and reduce their salary to one-half, leaving them to make up the deficiency by fees and other income obtained by increased exertion."

This method of improvement is intended evidently for Government schools. If the pay of village teachers were reduced by one-half, it certainly would not be possible to keep them. Fees are paid by non-agriculturists only, and in rural districts form a small portion of the income. How other income is to be obtained by increased exertion, and in what way reduction of salary will conduce to efficiency is not apparent.

(2)—He "would give a grant to every indigenous school that had a good teacher, especially if it added subjects of secular instruction; but not making this addition a *sine qua non* condition for the award of the grant, as after all, even in purely religious schools reading, if not writing, must be taught in order to peruse the sacred books."

It is quite certain that grants cannot be given in aid of purely religious instruction. Such instruction, moreover, does not insure ability to read at sight. In Kurán schools the current method is to teach parts of the Kurán by rote, reading at sight being entirely neglected.

Dr. Leitner has offered no solution of the real difficulty, which is to devise a system that shall make it the interest of teachers of purely religious schools to introduce elementary instruction in secular subjects and *that shall enable them to do so;* for it is, at least in a large number of cases, quite as much the power as the will that is wanting.

With regard to primary education Dr. Leitner remarks that "formerly it would have been sufficient to promise that the secular learning contained in the sacred Arabic and Sanskrit languages would be fostered by Government in order to insure the co-operation of the people; now only religion remains for our appeal if the popular heart is to be stirred."

The secular learning contained in Arabic and Sanskrit literature is not a fit subject for instruction in primary schools, nor has such instruction at any time been desired, except by a very small fraction of the people.

Dr. Leitner states that the female schools established by the department are a great sham, and that the returns are unreliable. He further implies that such schools have a demoralising tendency.

As a matter of fact, female Government schools have been established in all cases by local agency, and are under local management. As a rule, they are still poor, owing to the difficulty of obtaining competent teachers, but the insinuations made by Dr. Leitner are totally incorrect.

Dr. Leitner states that the one per cent. cess is misapplied.

The one per cent. cess was some years ago merged in the present district funds. The present expenditure from district funds on village schools and the education of agriculturists far exceeds the income of the cess. This has been explained in detail in my Annual Report for 1881-82.

Dr. Leitner has appended to his evidence a statement in which he endeavours to show that during the ten years from 1860-61 to 1869-70, more than 10 lakhs from the income of the one per cent. cess were misapplied.

This statement is full of errors and is totally misleading.

With regard to 1860-61, for example, it is stated—

(*a*)—That Rs. 8,544 were spent on zillah school-houses. This amount was not paid from the one per cent. cess, but from other local funds.

(*b*)—That Rs. 39,624 were spent on the general establishment and other charges of the Educational Department, and that this unfortunate cess had also to bear Rs. 5,925 as gratuities to dismissed officials, Rs. 1,815, as cost of tents purchased for Director's and Inspectors' offices, and a sum for contingencies and books, of which Rs. 10,500 were paid as an advance.

As a matter of fact the items above specified, which are said to have been spent *in addition* to the first sum of Rs. 39,624, form a part of that expenditure.

Gratuities on reduction of establishment to officials paid from the cess must be held to be a perfectly legitimate charge against that fund. The tents were specially sanctioned for the accommodation of village school-boys attending the camps of the Director and Inspectors for examination. The advance of Rs. 10,500 was for the supply of books to vernacular schools, and was a proper charge. The balance of the Rs. 39,624 was expended on school mohurrirs and vernacular school-houses.

The cost of tahsili schools was for this, and some succeeding years, charged to the one per cent. cess for special reasons, that are set forth at length in the correspondence of the time, and were held by Government to justify such an arrangement. Beyond this Dr. Leitner's statements are altogether delusive, and it would be a waste of time to go into further details. It may, however, be observed that the amount said to have been spent on the office establishment and travelling allowance of *Director* and *Inspectors, &c., &c.*, was really spent on school mohurrirs, that the sums spent on zillah schools were on account of scholarships held by boys from rural districts, and that contributions to normal schools on account of the training of village school teachers have been repeatedly recognised by the Secretary of State as a proper charge against the one per cent cess.

In Statement III Dr. Leitner states that vernacular *high* schools cost Rs. 57,238 during 1881-82, and that these schools 'are not required at all;' as the work could be done by the Oriental College. Dr. Leitner must have known that this expenditure covered the cost of 125 middle schools scattered all over the country, and containing 2,704 pupils.

There are other inaccuracies equally glaring in the statement in question, amongst which may be noticed the assertion that the Mayo School of Industrial Art is a mere school of carpentry and drawing. Dr. Leitner must have been aware that this was not a correct statement of the case.

Dr. Leitner states that the obvious effect of the grant-in-aid rules is to interpose as many obstacles as possible to the development of private enterprise, and the rules are criticised in detail. The first three conditions, *i.e.*,—(1) that the school is under competent management, (2) that the instructive staff is adequate, and (3) that the funds are stable, are said to be prohibitory. The first two, it is said, "require *that* to exist beforehand which is, so to say, to be created by the grant."

These conditions are, however, in strict accordance with paragraph 53 of the Despatch of 1854, where it is laid down as a necessary condition that the school must 'impart a good secular education,' that it is 'under adequate local management,' and that the local managers will 'be answerable for its permanence for some given time.'

In the Punjáb it has never been required that the 'competent management' and the possession of 'an adequate instructive staff' (which is of course essential for a good secular education) shall *precede* the bestowal of the grant. All that has been deemed necessary is to satisfy Government that in the event of the bestowal of the grant, these conditions will be fulfilled. That this was the intention of Government is fully evident from Article IV of the Rules, where the information to be afforded to Government is laid down. This includes statements regarding 'the teachers employed or *to be employed*,'—the expenditure incurred, or *to be incurred, in the maintenance of the school on its proposed* footing,' and so on, with regard to other points.

The implication that the rule requiring the submission of a list of the books studied, or to be studied, forces on aided schools the use of those prepared by the department, is without foundation. Thus in mission schools the English books issued by the department are hardly ever used,—the Hindustáni books have necessarily been used largely, because until recently, at least, no others have been available.

It would be easy to show that Dr. Leitner's objections to other conditions prescribed under the rules are equally groundless; but, as the introduction of the system of payment by results will necessarily entail a total change in the grant-in-aid rules, it is needless to pursue the subject further.

Dr. Leitner has asserted that there has been no honest desire on the part of the department to carry out the grant-in-aid rules.

In order to shew that this statement is totally without foundation, it will be sufficient to point out—(1) that the expenditure from the provincial revenues on private aided schools as compared with that on Government schools is very much higher in the Punjáb than in Bombay, the North-West Provinces, and the Central Provinces; and (2) that even Government schools are supported to a very great extent on the grant-in-aid system, which has been gradually extended to these institutions, *vide* Annual Report for 1881-82, (paragraphs 110—114).

Dr. Leitner states again that in 1872, when he was Inspector of Schools, the grant-in-aid rules had certainly not been translated, and he does not believe that up to the present moment they have ever been translated, or circulated among the people, much less that the interest of the various sections of the community has ever been enlisted in their fulfilment.

Article XIV of the grant-in-aid rules was designed especially for purely vernacular indigenous schools, which were especially exempted from almost all the usual conditions. In December 1865, soon after these rules had been sanctioned, a circular in the vernacular regarding Article XIV was sent to Deputy Commissioners; tahsildárs were ordered to make the contents generally known, and the cheif mohurrirs, or local inspecting officers, were expressly ordered to visit *every indigenous school in the district* with the same object; to make friends with the teachers; to recommend those who were deserving, and to persuade them to send up pupils for examination with the view of obtaining a grant from Government.

In 1873 a translation of the entire grant-in-aid rules was published in the Vernacular Gazette.

As regards the management of primary schools Dr. Leitner recommends that they shall be placed under local committees with a native panchayat in every village.

It is said that "it should be the duty, not only of the zaildars and the panchayats, to look after the schools, but also of all the officials from the tahsildár to the Deputy Commissioner."

Again, "if indigenous *education* is to be saved from destruction, and to be developed; if

a sound system of education at all is to take the place of the present routine of unsound instruction, then the official department which has nearly destroyed popular *education* should be abolished, the whole present educational machinery being decentralised and localised in favour of educational self-government below, and a government above for general (very general) guidance and discriminating encouragement."

It seems strange that an educational officer of Dr. Leitner's experience should not be aware that vernacular primary schools are, and have been for more than 20 years, under the management of Deputy Commissioners, who have been aided in this work, during the last 12 years, by District and Municipal Committees to whom the direct charge of these institutions will now be entrusted. He should have known also that it is a part of the duty of tahsildárs, no less than of Deputy Commissioners, to look after the schools.

Again, it is anything but apparent how the abolition of the present educational machinery as represented by the English Inspectors of Schools, whose duty it is to test results, and to advise, will facilitate the introduction of 'a sound system of education.'

In various parts of his evidence Dr. Leitner proposes that district schools should be made over to Missionaries and others, in a manner that would destroy their existence as separate institutions. His proposals, in which various misrepresentations are interspersed, are of the crudest and most unpractical character. It would take up too much space to analyse them at length, but the following instance will suffice as an example :—

At Amritsar, Dr. Leitner observes, "I have no doubt that the existing Missionary body could easily take over the Government school without any perceptible increase of expenditure or trouble."

Now, the Amritsar Government school with its branches contains 1,478 pupils, whereas the mission school with its branches contains 526 only. The success of students in the various public examinations during the year from the two institutions is noted below :—

Name of School.	Entrance Examination.	Middle School Examination.	Primary School Examination.	
			Upper.	Lower.
Government school	11	25	65	105
Mission school	1	9	10	19

And yet it is asserted that the smaller institution can easily absorb the larger, without any perceptible increase of expenditure or trouble.

Dr. Leitner speaks of the undue prestige of Government schools when in competition with cheaper and better aided institutions, and the tendency of his remarks generally is to represent Government schools as being of a distinctly inferior character. The results of public examinations completely refute this view. It will be sufficient to instance those of the Entrance Examination.

Of the students borne on the rolls of Government high schools at the begining of 1881-82, 32 per cent. were successful in the Calcutta examination held in November 1881, or the Punjáb examination held in May 1882, or in both. From mission schools 13·7 were successful.

In the Calcutta examination the 10th, 24th, 26th and 30th places amongst the first 30 held by Natives were taken by mission school students, almost all the others being gained by students of Government schools. In the Punjáb examination of 1882 the highest place gained by a mission school student was the 40th in order of merit, almost all the higher places being taken by students of Government schools.

As I have shown in my last annual report, however, both classes of institutions are highly valuable and to close either would involve a great national loss.

Dr. Leitner recommends that the Lahore Government College shall be abolished, and the students transferred to the Oriental College, one English Professor or Assistant Professor of the former institution being retained to teach English as a language, instruction in all other subjects to the highest standard being taught through the medium of the vernacular, through which alone, it is said, a sound education can be imparted. It is asserted that by such an arrangement higher education would be extended.

As a matter of fact, higher education would be destroyed. The teachers employed in the Oriental College to give instruction in all subjects except Oriental languages are mostly young men who have just left the Government College, where they are educated through the medium of English; and if the Government College were abolished their places could not be supplied. The vernacular languages are at present undeveloped, and there is in almost all subjects, except mathematics, an entire want of suitable text-books; and even if text-books were provided, the student who had mastered them would have no means of continuing his studies after leaving college.

With regard to the importance of instruction through the medium of English, Sir Charles Aitchison has said, that "without a thorough knowledge of English it is useless to attempt to translate works with a view to improve or extend vernacular literature; it simply cannot be done. Without a knowledge of English it is equally impossible to become acquainted with the latest results of modern Oriental scholarship, or to rise above the antiquated and unscientific methods of the maulvi and the pandit." It is those methods which Dr. Leitner extols as superior to the instruction imparted by English Professors.

Sir Charles Aitchison has said again with reference to the English and Oriental degrees of the new University, that to allow any confusion to exist between them, "would be to discredit the proceedings of the University; to diminish the value of its degrees and to commit the Government to an obvious public wrong," and that "for the B.A. and M.A. degrees English should be the obligatory instrument both of the instruction and examination."

In the University Bill recently passed this distinction has been fully maintained; and the danger that threatened higher education has thus been happily averted.

Dr. Leitner refers to "the so-called Training College, which merely usurps the functions (of normal schools) under a higher name."

He says again, that "another institution which should be abolished and which a careful and impartial enquiry will prove to be next to useless is the Central Training College."

The Training College does *not* usurp the functions of normal schools. The former trains advanced scholars for employment as English and vernacular masters in schools for secondary education, and there is no other training institution in India which is attended by students of the same class; whereas the normal schools are intended to train teachers for primary schools.

The Principal of the Institution is a gentleman who greatly distinguished himself in all branches in the University of St. Andrews. He has also passed through a Training College in Scotland, and has given instruction both to elementary and to advanced classes in a large school in that country, and has had great experience in India, both as a College Professor and as an Inspector of Schools.

The very great advantages of maintaining a Training College, and the fact that these advantages are now recognised by the highest educational authorities in England are fully set forth in my Report for 1881-82, paragraphs 222 to 226.

Inspection.

Dr. Leitner urges the abolition of English Inspectors, and he draws attention repeatedly in the course of his evidence to the fact that these officers are required to examine and report on their own work.

The only schools, however, for general education, that are under the management of Inspectors are the district schools, with the branches attached to them. At the end of the official year these schools will be made over to local management. In future, therefore, the English Inspectors will be as independent of the schools that they examine and report on, as Her Majesty's Inspectors of Schools in England.

The work of these officers is thus commented on:—

"Flying visits at long intervals, a few remarks in English in the notice books of teachers unable to read that language, inspections of clusters of schools brought in from several villages, which give one no knowledge of the school as seen at its own place, an absolute contempt for the wishes of parents and of local notables characterise the system of inspection."

The remarks above quoted afford an altogether erroneous impression of the system of inspection actually in force; and the statement that contempt is shown by Inspectors for the wishes of parents and local notables is absolutely without foundation.

"As for the '*personnel*,' Dr. Leitner observes, "it is both above its work, being composed as a rule of 'gentlemen' and graduates, and very much below it as unsuited to the drudgery which it entails if performed in a really efficient manner."

In England it is usual to employ as Inspectors men who are gentlemen and scholars, though primary schools only are to be inspected. In the Punjáb schools of every grade are to be examined; and it is the duty of the Inspector to guide and direct the District Inspectors; and to act as professional advisers to local authorities. These duties could not be performed in a satisfactory manner by officers of inferior standing.

Dr. Leitner would retain District Inspectors for the present 'to test the teaching of the schools,' till the local committees and educational panchayats acquire a better knowledge of the proper working of a school, or till the tahsildárs are ordered by Government to make the inspection of schools a part of their official duty.

As I have already observed and as Dr. Leitner ought to know, it *is* a part of the official duty of tahsildárs to visit schools; but the majority are by no means capable of efficiently testing the teaching. The idea that such a task can be performed by village rustics is preposterous; and it has not been undertaken even by school boards in England.

In another part of his evidence Dr Leitner suggests a scheme under which the duties of District Inspectors would be made over to the head masters of hig hand middle schools. This scheme would be quite impracticable, and shews, moreover, a total misconception of what the duties of a District Inspector really are. But to discuss this matter fully would take up too much space. It may be noted, however, that a similar plan was once suggested for the province of Oudh, but vetoed by the Secretary of State, who pointed out some of the most obvious objections and asserted that 'inspection is a very important, if not the most important point, in an Indian system of education (*vide* Despatch No. 12 of 24th December 1863).

Dr. Leitner observes that "the primary, if not the middle school examinations *even when the question papers are not known to have leaked out*, are, in his humble opinion, unsuitable."

The primary school examinations are conducted *vivâ voce*; and as there are no question papers they cannot have leaked out—a fact which Dr. Leitner must have forgotten when he penned the above sentence. His insinuation that the 'question papers have leaked out' is directed against the primary school examination. It would be equally fallacious if applied to any other departmental examination.

It is suggested that the conduct of the middle school examination might be made over with advantage to the Punjáb University.

This is an arrangement which I should have already advocated had I thought it probable that the examination would be properly conducted, and it will, I think, be possible to carry it into effect, when more satisfactory arrangements than those hitherto in force for the conduct of examinations generally, have been adopted by the Punjáb University.

Dr. Leitner proposes the abolition of the costly and useless appointment of Director of Public Instruction, urging at the same time his own disinterestedness, inasmuch as he had been led to believe that he would succeed to the office on the first opportunity.

It is not easy to see in what way Dr. Leitner is speaking against his interest. The pay of the Director is Rs. 1,500 per mensem, rising by five annual increments to Rs. 2,000. Dr. Leitner receives Rs. 1,250 from Government and Rs. 800 per mensem from the Punjáb University College, besides the use of a house, which may be valued at Rs. 120 per mensem. If he became Director he would necessarily vacate the offices that he holds in connexion with the University; and his emoluments would be reduced from Rs. 2,170 to Rs. 1,500 per mensem. The abolition of the Directorship, on the other hand, would relieve him of an officer to whom he is nominally subordinate, and who has been obliged occasionally to exercise some slight check on his proceedings.

It should be noted also that Dr. Leitner, whilst proposing the abolition of all the higher appointments held by Englishmen in the Educational Department, is careful to point out the expediency of laying down the condition that, when a College (*i.e.*, the Lahore Government College, of which Dr. Leitner is the Principal), is made over to a local body, its first head should be a European. Dr. Leitner is Superintendent also of the Oriental College, and he does not fail to show the necessity of entrusting the management of such an institution to a 'competent European Orientalist.'

Dr. Leitner states:—

(1)—That indigenous schools have been almost destroyed by the Department.

(2)—That the number of people throughout the province who can read and write has rather decreased than increased.

Both these statements are untrue.

In a return of indigenous schools given by Lord Lawrence in the Administration Report for 1854-56, the number of scholars for all but two districts was 31,592. According to the latest returns received by the department the number of boys attending indigenous schools in the same territory was 48,156.[1] There has been, therefore, a large increase of scholars, so that the schools cannot have been almost destroyed.

In another part of his evidence Dr. Leitner states that the numbers of scholars now under instruction in indigenous schools largely exceeds the number attending Government and aided schools. If this be true, the number of indigenous scholars must have been more than trebled since the time of annexation.

The second statement, *i.e.*, that the number of people throughout the province who can read and write has rather decreased than increased, is more preposterous than the first.

In the first place, a very large proportion of the pupils of indigenous schools do not learn to read and write; in the second place the number attending indigenous schools has largely increased; and in the third, in addition to indigenous scholars, we have now 110,000 pupils attending Government and aided institutions, who are all taught to read and write.

It is stated that "the instances in which aided, unaided, and indigenous schools had to close in consequence of being overshadowed by Government schools are most numerous and must be considered to constitute the rule and practice of the department. The Lahore American Mission College would have continued to enjoy a prosperous life had the portals of the Lahore Government College, originally intended for Raises, who asked for its establishment as an exclusive institution for their order, not been thrown open to the aspiring middle and lower classes. Even now in places like Umballa and Ludhiana where mission schools have been successful, and aided and unaided institutions conducted by Natives already exist, attempts are made, which will practically drive them away from the field by the establishment of Government schools. This is in direct contravention of the Educational Despatch of 1854, paragraph 62."

To the best of my belief no aided school has ever been closed in consequence of its being overshadowed by a Government school; and the statement that this is the rule and practice of the department is totally devoid of foundation.

The establishment of a Government college at Lahore was a part of the original scheme drawn up by Lord Lawrence (*vide* Administration Report, 1854-55 and 1855-56, paragraph 72), and it is not true that the college was originally intended for Raises exclusively, or that it was at any time confined to this class.

The Mission college at Lahore was not closed for the reason assigned by Dr. Leitner, but as stated by the manager in a letter to my address, in consequence of the reduction of the staff of the American Mission in the Punjáb.

Government schools have existed for some years at Umballa and Ludhiana. That at the former station was established in accordance with the repeated applications of the inhabitants, which were supported by the civil officers, and were the more urgent in consequence of the bad management that at one time characterised the Mission school. This institution has however, improved since the Government school was established. The Ludhiana Mission

[1] *i.e.*, exclusive of the Delhi and Hissar Divisions and the two districts omitted in Lord Lawrence's return.

School has always been well conducted, but there is an ample field for several schools in that city. Nor is there the slightest danger that the aided schools in either of these cities will be driven from the field by the Government schools.

The Punjáb Government maintains fewer districts schools than was contemplated by Lord Lawrence, and fewer than it is warranted in maintaining by the established practice of other provinces, formally recognised by the Secretary of State. This is shown conclusively in my Annual Report for 1881-82, paragraphs 106 to 109.

It is alleged that "Native gentlemen do not show a greater desire than gentlemen in other countries to have their sons associate with the vulgar in our mixed schools," that lessons of reverence and politeness are neglected in Government schools, in consequence of which many Native gentlemen are unable to send their children, and that "whatever is most religious or most respectable in Native society is still struggling to keep aloof from the primary instruction we impart."

This is altogether erroneous. As a matter of fact, Government schools are attended by all classes of the community except the lowest, and lessons of reverence and politeness are carefully inculcated.

Dr. Leitner speaks of the petulant disaffection now chiefly confined to high schools and the college.

There is no such disaffection in the schools and the college of the Punjáb. In 1880 a case of insubordination did occur in the Lahore Government College, but this was due to an assault on one of the senior students by Dr. Leitner himself.

"To show how sternly and unwisely" it is said the Education Department "represses the co-operation and opinion of others, I need only point to the suppression of the Educational Congress some years ago, in the unfounded fear that its text-books would be criticised. This act has thrown back educational enterprise and has created parties where all was harmony before in the Punjáb." . . . "The suppression of a congress of schoolmasters and others interested in education is unheard of in the most autocratically governed countries of Europe."

The amount of truth contained in the above statement may be estimated by the light of the following extracts from a letter addressed by order of Sir Robert Egerton, to Dr. Leitner and published in the *Government Gazette* of March 14, 1878:—

"In your present letter the real and obvious meaning of the Government is studiously put aside; and its intentions misrepresented in a manner which the Lieutenant-Governor cannot but consider disingenuous in the extreme. It can only be with the intention of misleading the public that the action of Government in discouraging a movement due to the hostility of an Educational Officer to his Department is represented as a desire on the part of the Government to suppress the free and open discussion of educational questions by the general public, and to shield from criticism a Department which is peculiarly likely to be benefited by it.

"The Hon'ble the Lieutenant-Governor himself has been among the warmest supporters of the University movement; he has specially identified himself with the popular element in national education, and has for years been the Vice-President of the Senate, in which the best Native opinion finds a free expression. It is, therefore, with a feeling of surprise and displeasure that the Lieutenant-Governor sees an attempt made in your present letter to change the real issue, which is merely the subordinate attitude of an Educational Officer, into a fictitious one, *viz.*, the objection of the Government to the free discussion of educational questions.

"But the Lieutenant-Governor declines to accept the assurance contained in the 10th paragraph of your present letter which forms, moreover, the assumption underlying the whole of it that the Educational Congress was the spontaneous idea of the Native gentlemen connected with the Anjuman, since the information in possession of the Government, and which is open to any one who cares to inquire into the subject, shows that the proposal entirely originated with yourself, and was submitted by you, as a complete scheme, to the Society which probably did not possess the technical knowledge of the almost exclusively educational subjects which then formed its programme, to either criticise or oppose it. But into this question, as into the numerous inconsistencies and errors of your letter under reply, there is no occasion to enter.

"The only liberty now allowed in this unfortunate province," Dr. Leitner observes, "is to abuse the University; whilst any criticism of the shortcomings of the Department, however friendly or legitimate, is at once put down. Of this I give an instance by attaching a few paragraphs which appeared in the English Journal of the Anjuman, and which were deemed to be sufficiently hostile to warrant the interference of the Government at the instance of the Department. I undertake to say that even in Russia such paragraphs would have been not only tolerated, but even welcomed."

Here, again, the point at issue has been misrepresented. The matter complained of was, not that the work of the Education Department was criticised by an independent newspaper, but that an Educational Officer should make use of a paper under his control for the purpose of casting unfounded aspersions on the Department to which he belonged. The Secretary to Government after commenting on the various assertions to which objection had been taken, and with regard to the truth of which enquiries had been made by Government, concluded a letter to Dr. Leitner in the following terms:—

"In this view I am to communicate to you, as the reputed Editor and inspirer of the journal, the conclusions at which His Honour has arrived in regard to these three paragraphs, and I am to say that Sir Robert Egerton does not think it creditable to you, considering the place you hold in the Education Department, to allow attacks to be made in the paper on that Department which are so unfounded and inaccurate."

Dr. Leitner observes that the "pernicious book depôt" costs about Rs. 50,000. In the report on the Oriental College for 1879 he represented that the cost of printing and selling books was Rs. 18,792, and a statement giving the figures then quoted appears in his present evidence. I pointed out, with reference to this statement, that the book depôt costs nothing, that it is indeed entirely self-supporting, and that the amount realised by the sale of books is sufficient to cover all charges connected with the depôt, including some, such as the registration of books not immediately connected with school-work. In his report for the following year Dr. Leitner wrote "I admit that the book depôt is self-supporting." From this it may be judged how far Dr. Leitner's statements regarding the book depôt are worthy of credence.

Dr. Leitner characterises the system of accounts adopted in the book depôt as delusive. This statement is altogether erroneous, as may be seen from the statements given in the annual reports and the explanatory remarks that accompany them, where the actual facts are clearly set forth.

"It seems to me," Dr. Leitner writes "to be highly objectionable that the Education Department should be the critics, judges, printers, and sellers of their own books, and that they should have the power to force them on schools."

That Educational Officers, European and Native, should devote their leisure time to the preparation of school-books, of which there is an urgent want, and from which they can derive no pecuniary benefit, would seem to entitle them to praise instead of censure.

The Education Department is not the judge of its own books. There is a committee for this special purpose of which Educational Officers forms a small minority.

The real fault of the book depôt has been, not that it has forced books on schools, but that it has at times been unable, for reasons specified in the annual reports, to meet the demand for books and maps printed in the Educational Press, which are largely used, not only in Government schools, but in Native States and in various parts of India beyond the Punjáb.

Dr. Leitner asserts that the work of the Curator and his establishment might be performed by one bookseller aided by a clerk.

The post of Curator is, however, no sinecure. He has to keep up quarterly accounts with all head masters of district and aided schools, all Deputy Commissioners, Superintendents of Jails, of schools for Native soldiers and others, to whom bills in duplicate in English or Vernacular, as the case may be, are remitted. He has also to superintend the working of numerous presses for vernacular books and maps, and the printing of the *Urdu Gazette*, &c., &c., to make purchases of vernacular books from native booksellers, and to obtain English books from Bombay, Calcutta, and England. He has further to report on a large number of books submitted for patronage by their authors, copies of which are frequently purchased for school libraries and prizes. He is entrusted also with the preparation of quarterly catalogues and the registration of all books printed or published in the province, and he has to carry on a very large correspondence connected with the different departments under his management.

Dr. Leitner's assertions with regard to general mismanagement, and his insinuation of "jobbing" in the book depôt are as unfounded as the specific charges already refuted.

Dr. Leitner charges the Director with monopolising the literary activity of the province, and the Department with checking the development of literature throughout the country, by means of the books which it publishes.

The publications of the book depôt have been confined to school-books of which there has been an urgent need. How far they have checked the literary activity of the province may be judged from the fact that the number of registered publications has risen from 281 in 1872 to 1,090 in 1881. Of the latter 80 only, of which 24 were reprints, were issued by the Department.

Dr. Leitner states that he can give more than one instance in which the development of literature has been checked by the action of the Department. "The Anjuman," he writes, "once wished to publish a series of cheap books on the plan of '*Les Cent. Bons Livres*,' but withdrew from fear of coming into collision with the Department. The Senate of the Punjáb University College, under a storm raised by the Department, was unable to proceed to the consideration of the publication of that series."

The above statement is not true. Dr. Leitner endeavoured to induce the Senate to pass a resolution calling on the book depôt to undertake the publication of such a series, and when I suggested that he should undertake it himself in connexion with University operations, he resented the proposal in a very unbecoming manner.

Dr. Leitner writes: "The text-books in use in the Punjáb in 1877 were examined by the Simla Text-book Committee, to whose proceedings I must beg leave to refer the Commission. As a rule the text-books were utterly worthless." This statement is not borne out by the proceedings of the Text-book Committee.

I have no hesitation, Dr. Leitner observes, "in appealing to any independent tribunal in support of the correctness of my assertion that it would be difficult to find books more worthless, both in style and substance, than some of those that have been published by the Education Department. In one of my tours of inspection I found, for instance, a map of the world which made the Sahara run through Spain. This map I have kept."

The example given by Dr. Leitner shows how far his remarks regarding the character of the text-books issued by the Department are made in good faith. The map of the world to which he refers was printed in a private press 25 years ago—a fact which was long ago explained to him.

Dr. Leitner, when he made this statement, must have been aware that no such map had been published in the province since his arrival in the country.

Dr. Leitner states that the progress of the Punjáb University College has been uniformly opposed by the Education Department, and that its publications have been unjustly assailed.

As regards the first statement it may be observed that the support of the principal officers of the Education Department was one of the arguments adduced in favour of the establishment of the University by Sir Donald McLeod, when he first urged the Supreme Government to accord sanction to the scheme (*vide* letter No. 235, dated 27th May 1868). I have, moreover, frequently urged officially the bestowal on the Punjáb University College, of the power to confer degrees.

On the other hand, I have, from time to time, brought to notice what I conceive to be serious defects in the method of working, due in a great measure to a departure from the principles laid down for guidance in the statutes of the University College and in the orders of the Government of India.

In the case of the Oriental College, to which Dr. Leitner frequently refers, there has been an entire absence of supervision and control, and the reports issued by Dr. Leitner, as Superintendent, have been subject to no independent scrutiny, and have been as erroneous and misleading as the statements contained in his evidence with regard to the Education Department.

As regards publications—I stated in my Report for 1880-81 that there existed in connexion with the Punjáb University College very excellent machinery for the preparation of good text-books in the vernacular. The work, however, is one of great difficulty, and there has been, up to the present time, no proper supervision of any kind and no arrangement for the examination and revision of the books; and the statements made from time to time as to what has actually been accomplished are misleading in the extreme. To show conclusively that this is the case I shall note a few instances.

The Sinín-i-Islám, Part II, by Dr. G. W. Leitner, was published in 1877. The aim of the author, as set forth in the preface, is to show, by means of an adaptation as distinct from a literal translation, the place of Muhammadan history and literature in the universal history of civilisation. As a means to this end, the necessity of a complete grasp of the subject, and a thorough knowledge of the language on the part of the writer is insisted on.

The compilation of the work was entrusted by the author to a maulvi imperfectly acquainted with English; and the result is such as might have been expected.

The work is meagre and fragmentary, and in parts unintelligible; and no attempt is made to show the place of Islam in general history.

As an adaptation it is an utter failure. It is replete with sentences literally translated from English. English adjectives and plurals such as *Roman, Byzantine, Moors, Ptolemics, &c.*, are used in their original form, which to a purely Oriental scholar can have no meaning. Names are given in their European form in one place and in their Eastern dress in another; and the ridiculous mistakes that occur show that the subject was not understood by the compiler.

In translating, for instance, the prediction that "three hundred years after the Hijira the Sun should rise in the West," Sun is rendered by *beta*, and we are told that a sun shall appear "*ek beta zahir hoga.*" Again, we are told of a king who invaded Gothic Gaul and penetrated into the city.

The following sentence is altogether English in its structure; and probably no human being could understand it on reading it for the first time:—

"Is mulk ká achchhe mauqa' par ábád honá aur us kí áb-o-hawá kí khúbí (jo' awám un nás ki zabán par mashhúr thí) aur mukhtalif aqwám-i Barbar kí khwáhish (jo har roz' Arabon ke jhandon ke níche jam'a ho jáyá karte the) aur wuh ná ittifáqí (jo Gáthik kí hukúmat meu parí huí thí) aur Yahúdiyon ká khwáhán madad ká honá (jo Rádrik ke buzurgon ke 'ahd se zulm utháte aur berahmí se salúk kiye játe the) besbak un Bághiyon (bá'ison ?) men se hain jo' Arabon ko Hispánia par charhá láye."

As a specimen of style nothing could be worse than the sentence above quoted, and it would be easy to multiply examples. Yet the work is forced on the Oriental College and gravely recommended by the author to aspirants for honours in Urdu.

It may be added that the maps are badly drawn and confused in the extreme. It is in many cases impossible to trace either the coast-line or the boundaries of countries; and in one map Egypt is marked towards the West of the Northern coast of Africa, whilst in another the Eastern Empire is marked where the Black Sea should be.

A translation of Roscoe's Elementary Chemistry, by Dr. Amir Shah, was published by the University in 1879.

This book was reviewed by one of the warmest supporters of the University, who observes that 'every page almost is full of errors; many passages are mistranslated and others boldly left out.' 'The translation is enormously difficult to understand;' 'it is a mere rough draft in the worst possible form.'

It may be added that the book is full of mistakes; and that there is a total want of precision and accuracy, not only in the use of scientific terms, but also in the translation of the simplest expressions.

The publications issued in the name of the Punjáb University College are mostly of a trifling character, and the merit of some of the more important works may be estimated from the above remarks, though I would not place them all in the same category.

In some cases there has been a great waste of money through attempts to translate books that have been previously translated by competent scholars elsewhere.

It has also happened that books rejected as worthless by the Education Department have been accepted by the Punjáb University College.

The last case of this kind was that of a Sanskrit Grammar in Urdu, written by a Chief Mohurrir of Schools. The book was carefully examined and found to contain much erroneous matter and to be of no practical use, either for schools or colleges. The work has now been accepted by the University, and the author, who had just been degraded by the Deputy Commissioner under whom he served, was presented to the Viceroy at the recent Inaugural Convocation of the Punjáb University.

My remarks on Dr. Leitner's evidence have, from the nature of the case, extended to a considerable length; but I have still been obliged to leave unnoticed a large proportion of the innumerable inaccuracies that it contains. From what I have said, however, it will no doubt

be clear to the Commission that no statement made by Dr. Leitner in his evidence can be relied on until it has been subjected to independent verification.

W. R. M. HOLROYD, LIEUT-COLONEL,
Director of Public Instruction, Punjáb.

LAHORE:
15th December 1882.

The following are the memorials that are not to be printed but enumerated :—

a :—Memorials in favour of Hindi—

1. Translation of a memorial (vernacular) from the members of the Municipal Committee, and 506 inhabitants of Kamalia, Montgomery District.
2. Application for the introduction of Bháshá language by Lala Narain Singh, Pleader, Lahore.
3. Memorial from 55 inhabitants of the Malwa Country in the Punjáb.
4. Memorial from 347 residents of Nurpur District.
5. Memorial from the Bhagbat Sabhá, and 279 residents of Quetta.
6. A Hindi memorial from the Raises, Bankers and Merchants of Tarrukhnagar.

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b :—Memorials in favour of Punjabi—

1. Memorial from 247 residents of Dakha.

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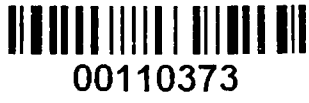
c :—Memorials in favour of Urdu—

1. Memorial from 1,000 residents of Ramnagar in Gujranwala.
2. Memorial from the Anjuman-i-Akhwanussufa, Gujarat, with *29,632 signatures.*

Government of India Central Printing Office.—No. 20 E d. C.—21-8-34.—1,000.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